The
CHRISTIAN SODALITY,
OR
Catholick Hive of Bees

Sucking

The Hony of the Churches Prayers from the Blossomes of the Word of God, blowne out of the Epistles and Gospels of the Divine Service throughout the yeare.

Collected by the Puny Bee of all the Hive, not worthy to be named otherwise than by these Elements of his Name, *F. P.*

Divided into three Tomes, whereof this the first Tome onely upon the Sundayes. And that subdivided into three Parts.

The First, The Second, The Third } From { Advent to Lent, Lent to Whitsontide, Whitsontide to Advent.

That of one mind, with one mouth, you may glorifie God, and the Father of our Lord Jesus Christ. Rom. 15. Vers. 6.

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The first Part

Of the FIRST

TOME.

Thomas Gavan S:J: 1701

The Fifth Part

Or the FIRST

TOME

To the Honourable *Walter Mountague* Esquire all health and happineſſe.

SIR,



I might argue I did acquieſce too much to fleſh and bloud, ſhould I dedicate this book to any of my Kindred: and leaſt it ſeeme preſumption in me to con-

ſecrate it unto you; I muſt beſeech you to believe 'tis none of mine: You know I have a gallant Maſter for this ſelf-deniall, who ſaid, His Doctrine was not His: which yet none could lay claime unto beſides his ſacred ſelf. How juſtly then may I profeſſe this book is not mine own? being all of it (upon the matter) either Holy Churches Prayers, or Holy Text, or Holy Fathers Expoſitions on the ſame? And (as ſuch) it is rather your Defence, than any waies in need of your Protection: Now leaſt you ſhould reply, I give it then unjuſtly as mine own to you, and more unjuſtly begg your Patronage thereof, as of a ſtollen Treaſure; I muſt confeſſe it is indeed a pious theft, but ſuch an one, as the thiefe may take at noone day from the Coffers of the

Church

Church without a Sacrifice, without a bluſh, though all the world were lookers on; and ſuch, as you may ſafely both receive, and Patronize, with as ſmall remorſe, as men doe Hony brought unto the Hives, which openly the Bees have ſtollen from the melliſluous flowers of other mens Gardens, as I have done the ſweet Connexion that I found between the Churches Prayers, and Text of Holy Writ; when I aſſay to ſhew the ſelf-ſame Spirit annimates them all, and makes them ſpeak one ſence in diverſe Languages or Dialects.

And this ſympathy between the parts of Holy Churches ſervice is what I here preſent to you, as my obſervation, rather than my worke, for had it not been there before, I could not now

have

have found it out, if yet I may not rather feare I looſe it, when I look to find it, by making it appeare leſſe than it is, for want of being able to ſhew it to the full. But I will not tell you by how many titles I intitle this to you, leaſt I force the Lillyes of your modeſtie, to change complexion with the Roſes of your other Virtues, or leaſt I ſeeme to flatter you, who are not to be flattered: and therefore I ſhall rather ſilence my obligations to you, than betray the ſecrets of your bounties; which your left cannot accuſe your right hand of, although they both are ſtealing merrit, whilſt they give their Almes in ample manner, unknown to one another, as he well adviſed, who knew the beſt way how to make benevolences

meritori-

meritorious; nor ſhall I boaſt your more than ordinary favours ſhowred upon me other waies, as tyes to make me give you theſe my labours: abſtracting therefore from all ſelf-relation, and looking onely on the nature of this booke, I find not any man more fit to Patronize it, than your ſelfe, becauſe as it aſſociates all the CHRISTIANS of the univerſe into one SODALITIE, ſo you, that are Eminent in making every man your owne, will be the greateſt help to this Aſſociation, which I have founded on the Word of God, and Prayers of Holy Church; two ſubjects that I know not any one more verſed in than you, witneſſe the excellent ſtore of both, which your Miſsive and your Miſcelania doe afford; wherein

wherein you ſhew your ſelfe not one-ly to have the Scripture lodg'd within your heart, but even the genuine ſenſe thereof ingrafted in your underſtanding, as appears by your admirable Explications of the Texts, and Applications of them to the purpoſe that you cite them for, which as it was a motive for me to imitate you in, ſo in juſtice it obligeth me to conſecrate this book to you, whoſe whole deſigne is either Notion, or the uſe of the Holy Text.

Againe, Sir, I looke upon you as a man deſigned to ſome thing more than yet the World is privie to, for your Pauline *Converſion, makes me think you are* the Veſſell of Electi-on *which our Nation may one day hope to ſee, as overflowing as I know*

you

you are now full of Eminent Perfections, this I profeſſe I doe not mind you of, to puffe you up with ſelf-conceit; (for of your ſelf it is with you as with the reſt of men, made up of nothing but corruption and infirmity) but to humble you rather, to ſee how much of Grace doth ſhine upon the dunghill of Humane Nature, while your Converſion from infidelity workes in you an averſion from all ſingularity, and renders you a man partiall to none, beneficiall to all that know you, even unto thoſe that are above you to, who fare the better for your virtues, while their Temporalls are raiſed from the ſpirituall foundations you have laid. Thus from the Court unto the Cart, from the Prince unto the Begger God

hath

hath adapted you to all his Holy Ends; and therefore I that aime at Unanimity *in this* Sodality, *at* Unity *in our* Community, *(let me attest for this the Motto of my Book* Saint Pauls *words to the* Romanes, CHAP. 15. Vers. 6.) *have made a right addresse; when I petition you to Patronize my Labours in aggregating this* SODALITIE, *who are one man most acceptable to all for your Equality, or rather Equanimity to every one; as if you were* Omnibus omnia factus. *And seriously, Sir, I doe honour you most for the impartiality of your affections, for that you are not biassed so as to runne one way, but can (and doe) plie unto the mark of loving all in him, whom all must love,*

which

which way soever you are throwne, upon request of this or that body, Rich or Poore, Clarke or Lay-man, Secular or Regular Priest; so much, that I believe, if I had failed of this my duty in chooſing you for Patron of my Book, I had been chidden for miſtaking in my choyce of him, whom all men would have voted for, as well as I, the deſign of this SODALITY, and your ſimpathie to that deſign conſidered. Pleaſe therefore, I beſeech you, Sir, to Patronize theſe labours of your humble Servant, who am all your own; and who beg your Patronage of this firſt Tome for one reaſon more than I have heer expreſſed, or then is known, as yet, to any but my ſelf, which you will well approve of, when you ſee

to

to whom the next Tome *ſhall bee conſecrated, as this is now to you by him that reſteth,*

Honourable Sir,

Your hugely devoted, thrice humble, and moſt commanded ſervant.

F. P.

OF THE SEMINARY, YORK

APPROBATIO.

IN ſigne hoc opus, cui Titulus (Sodalitas Chriſtiana, &c.) Tribus partibus comprehenſum diligenter perlegi, in quo nihil Fidei, aut Pietati Catholicæ adverſum invenio, quinimo eſt opus doctiſſimum, & Authore dignum, necnon varia Eruditione adeo refertum ut Verbi Dei Præcones, Auditores & Factores, facile addiſcent unde dies præſertim Dominicos cum Chriſtiana devotione impendant: Et ex fœlici etiam Sacrorum Textuum, &

precum

precum Liturgicarum mutua adaptatione harmoniam ad Cœlestia allicientem, abunde experientur. Dignissimum proinde judico ut in publicum prodeat. Dabam in Collegio nostro Sancto Bonaventuræ Sacro, Duaci hoc 16 die Decembris milessimo sexcentissimo quinquagessimo primo.

Fr. Fran. a S. Clara.

S. Th. Professor Emeritus,

ac Provinciæ Minister.

The

The Approbation.

HAving diligently read and conſidered all the three Parts of this Firſt Tome of the *Chriſtian Sodality*, Compoſed by *F. P.* And finding it not onely to have nothing in it diſſonant to Faith or Chriſtian Piety, but on the contrary, all things ſo appoſite for the increaſing of each, as ſpeakes the Author a great Maſter of both, I cannot but judge it worthy to ſee the publike light, whereby many may

be both inlightned and inflamed to know and acknowledge the Head of this *Sodality*, and so bee incorporated: which is (as I suppose) the Authors ambition.

Given the 5th. of *January* 1652. by

Henry Metham

Auncient Bachelour and

Professor of Divinity.

The

The Approbation.

I Have diligently peruſed and read over all the Three Parts of the Chriſtian Sodality *compoſed by* F. P. *wherein I find nothing contrary to Fayth or Piety, but all things ſpeaking the Author learned and elegant. The Method and Deſigne of the whole Work, is excellent, the Illuſtrations all (though new and beaten out by the Authors meditations) yet moſt accute and happy; The Explications all moſt grave and ſolid; The Applications all moſt Pious and*

and Patheticall. The Prayers for each reſpective Sunday, all moſt propper and appoſite. Be it therefore Printed, as exceeding profitable both to Prieſt and People.

Given at Paris *this firſt of* January, 1652. *old ſtile*

Iohn Lancaſter Pro-

feſſor of Divinity. Theo-

legall of England. And

Cenſurer of Books.

Errata.

In the Epiſtle Dedicatorie.

PAge. 3. line, 1. For Sacrifice, read Sacrilege.

In the Preface.

Pa: 4. l. ult. add, ſo, *ἀντι* here imports a contrapoſition without an oppoſition. p. 6. l. 14. for we r. me. ibid. l. 24. for we r. me. p. 25. l. 5. for ought we, r. we ought. p. 28. l. 24. for adopt, r. adapt.

In the Book.

Numb. 19. l. 18. r. gave it to the Jewes. n. 21. l. 9. r. he makes us. n. 45. l. 28. r. is in. n. 43. l. 16. r. perſonality. n. 47. l. 18. r. reſpect. n. 50. l. 9. r. premixing. n. ib. l. 24. r. thoſe. n. 51. l. 4. r. Tetrarch. n. 72. l. 35. r. appearing. n. 86. l. 1. r modeſtly. n. 105. l. 16. r. act. n. 109. l. 4. r. our. n. 112. l. 5. r. apoſtolate. n. 114. l. 7. r. recalling. ib. l. 16. r. infirmity. n. 122. l. 24. r. leaſt one. n. 124. l. 8. r. paſhing. n. 142. l. 1. r. no obligation. n. 145. l. 15. r. love is. n. 153. l. 7. r. one another. n. 161. l. 27. r. faylings are. n. ib. l. 28. r. as ſuch. n. 162. l. 1. r. explication. n. 170. l. 6. r. as if. n. 174. l. 28. r. that is to ſay. n. 176. l. 31. r. that to glory. n. 189. l. 5. r. of the rock n. 192. l. 23. r. that dilate. n. 194. l. 11. r. ought. n. 199. l. 26. for of our r. our. n. 201. l. 2 r. others. n. 225. l. 16. add, To tempt Job in another kind for another end. n. 226. l. 30. r. adminiſter. n. 235. l. 30. r. the Text. n. 245. l. 9. r. Arcana. n. 248. l. 2. r. but. n. 250. l. 9. r. when. n. 253. l. 29. r. creatures. n. 256. l. 10. r. not the ſo much. n. 262. l. 20. for an r. a. n. 266. l. 18. r. O that we. n. 269. for Tome r. Part.

In the Prayers.

On ſecond Sund. after Advent r. rayſe. on third Sund. af. Adv. r. grace of thy. on forth Sund. af. Epiph. r. grant.

In Poſt Communions.

In the third Sunday after Epiphany, for adopt, r. adapt.

THE Key of the work, BY WAY OF PREFACE. TO ALL CHRISTIAN READERS.

WHen I firſt thought of writing for the Preſs, I was over-preſt with a multitude of difficulties, as well about the Subject, as about the Method; and I could never be perſwaded to ſet Pen to Paper, before I had armed my ſelf againſt the common obſtacle in all Writers wayes, *That Books have their Fates from the Capacities of their Readers.* For I concluded 'twas a labour loſt to Write, and to be

laid aſide, as either not underſtood, or not pleaſing to the Reader. So I reſolved either to Write what might call the Reader aſide, to make him underſtand himſelf, as well as me, or elſe to ſpare my own labour of writing. And becauſe I knew no Subject had power enough to command the Reader, but that which was of Divine Authority, therefore I made choice of *Holy Writ*, and of the *Churches Prayers* to write upon: And finding nothing ſo common over all the world, as a little Book. conſiſting of theſe two ſubjects, called the *Primmer*, as being the *Prime*, the *firſt*, or *Principle office of a Lay-Chriſtian:* whereby he makes a demonſtration of his dayly bounden duty towards Almighty God, in that little abſtract of the *Breviary*, which is the Prieſt his larger *Office:* I conceived nothing ſo worthy of my paines, as to render that little Book intelligible, ſweet, and eaſie to the People, which I perceived was rather ſaid by rote, than underſtood: Not that I believe this Primmer was publiſhed at firſt by holy Churches Order, without a better Gloſs than I can hope to make upon it now, but that I conceive devouring time hath eaten out a world of Pious Works, that were in being in the Primitive Church, and amongſt the reſt, ſome expoſition of the *Primmer*

made

made, or by word of mouth from the Preachers in their Sermons, or in their private exhortations by way of Catechiſme, or elſe expounded in ſome book on purpoſe, written to that end, as I write this. For I cannot think our Pious, and our Prudent Mother, holy Church, would iſſue out a book of dayly Duty, as far above the peoples reach, as Heaven is from Earth, unleſſe the *Antiphons*, *Verſicles*, *Reſponſories*, *Prayers*, *Hymnes*, *Leſſons*, and *Pſalmes* thereof, were made ſome way or other intelligible to the common world thus bid to pray.

Since therefore now I found no expoſition of the *Primmer* extant, and yet encountered with the Book in every bodies Pocket, in many mens Hands, in moſt mens Mouths, that underſtood not what they ſaid, in ſaying it, and thence grew bold to undervalue it, to call it dry and barren Prayer, in reſpect of other Books, (eſpecially the Manuell) conſiſting indeed of many Prayers derived from the *Primmer*, but more abounding with a greater number made by private perſons, Pious enough, no doubt, yet not of ſuch avowed authority, as thoſe who made the *Primmer* Prayers. Hence it was I thought no ſubject fitter to be written on, than that which ſhould at once expound the holy

Writ, and Churches Prayers, with all the other parts thereof contained in the *Primmer*, both being ſo profound, and ſo myſterious as they are.

Know therefore, Chriſtian Reader, firſt, The *Antiphons* are ever ſuch, as have report unto the preſent time, or ſeaſon of the year they are made proper to by holy Church: Know ſecondly, they ever are ſome part of holy Writ, appointed by the like Authority; or for Epiſtle, or for Goſpell of the Day: Yet to know this is not enough, unleſſe you further know the meaning of the word it ſelf, that an *Antiphon* imports as much as a pre-toning of a Tune to follow, not unlike the Birds *recording* in the winter time, the tunes they chirp, and ſing aloud in the ſummer to the praiſe of their Creator.

And hence it is the *Choriſts*, or maſters of the Quire, where holy Office is ever ſung in open Churches, that allow this happy liberty, come up unto the *Canon*, who begins the Pſalme, and in a low Tone give the Tune to him, who takes it thus, then ſings aloud, and leads the Quire after him all ſinging out the Pſalme in loudeſt voice; which was *Antiphonized* as above, pre-toned I mean, recorded, or pre-tuned by the *Choriſts* firſt of all.

Now

Now that you ſee theſe *Antiphons* end here with a *Verſicle*, and *Reſponſory* (as they doe in every *Primmer*) this argues all the Prayers, and other parts of holy Churches Service that doe follow, are exerciſes as well of Neighbourly, as of Love Divine, and that no jar ought to intercede in temporall affaires between thoſe who are tyed up to a harmony, and concordancy in the ſpirituall duty of good Chriſtians, whilſt we muſt be ever ready to anſwer with a *Reſponſory*, him that begins with a *Verſicle* to incite us to priaſe Almighty God, and to give a teſtimony we are at peace with one another, before we dare preſume to make our joynt petition to the Heavenly Majeſty for our own, and our neighbours neceſſities in the following *Prayer*: But of this more anon, when we ſhall ſay who firſt prefixt the *Antiphons* before the Pſalmes and Prayers.

Pleaſe, gentle Reader, onely here to know, that hence it was I took the Riſe of writing in the Method I obſerve throughout this Book: For ſince I found the ſelf-ſame *Antiphons* that here you have in Engliſh to be in all the *Primmers* of the world, in all the ſeverall languages that ſay this holy Office every day, even in the *Breviaries* of the Prieſts, I did conclude thoſe *Antiphons* were as Pre-

tonings to the tune of the Myſticall muſick of the holy Church that was to follow, then, when ſuch an *Antiphon* was read, or to ſpeak more plainly, theſe *Antiphons* did ſeeme to point out what the *Duty* was that then we ſhould be at. Namely, that all the Children of the Church ſhould put in execution the practice of that Doctrine, which the Preacher then delivered in the Pulpits, when, or that *Antiphon*, or elſe ſome other part of holy Writ, in that dayes ſervice, was the Preachers Text.

And that we might doe this the better, we thought the following *Prayer* was fitly given to petition grace to doe it: Hence I inferred thoſe *Prayers* muſt needs extend to more than yet the word *Collecta*, or *Collect*, did import; for that betokens onely the collection of the peoples ſuffrages put into the mouth of the officiating Prieſt, in his own, and their behalfs, and begging Grace, that what the Preachers tell them is their preſent duty, they may execute Religiouſly.

But further yet, we thought this *Prayer*, this *Collect* (following ſuch an *Antiphon*, and being the open muſick which every Chriſtian was to make that day in the ears of the Heavenly Majeſty, while their hearts were to ſing what their lips did ſay) muſt alſo keep

the

the Tune of that *Antiphon*; ſpeak I mean to God, in the ſame ſenſe, and be as an Epitome, or Abſtract of the holy Text, from whence that *Antiphon* was taken; muſt be in fine a kind of ſumme, or Quinteſſence of all the Preaching parts of that dayes Service, and muſt from thence aſſume the name of Collect, as if collecting up in few lines the larger Leſſons of the holy Text, both in the Epiſtle and Goſpel of that day. This I confeſſe ſeemed hugely conſonant to reaſon, and if it could be made appear, would render ſure the *Prayers* of holy Church extreamly proper to the Times and Dayes they were appointed for, extreamly reverential, & extreamly gratefull to the People. To ſee thereby the ſweet connexion in all the parts of holy Churches Service. This, this Beloved, is the hard attempt of all the following Book, wherein how happy I ſhall be, I know not yet, before I hear you ſay, you ſee it is in ſome proportion done. By the *Illuſtrations of the Prayers*; ſhewing how they allude unto (how they exhauſt indeed) the holy Texts both of the Epiſtle, and Goſpell of the Day. By the *Explications* of the Sacred Texts ſhewing how piouſly ſafe they are, when rightly underſtood, how dangerous when heretically wreſted to a contrary ſenſe than in themſelves they bear.

And by the *Applications*, not onely ſhewing us how to apply the whole Service of the day to our inſtructions; but how to apply indeed our ſelves to God, by a godlineſſe of life made ſweet and eaſie to us by the ſaid *Applications*.

Now becauſe this ſweet connexion of Parts in holy Service, is a Jewell rendring the Church extreamly Beautifull in the ſight of her ſacred Spouſe, even raviſhing the eyes of Men and Angels; therefore I ſhall deſire the Reader not to huddle ore this Book, as reading it for Recreation, but purely for Devotion, which yet will recreate the more, by how much the leſſe thereof is read at once: by how much the oftner the Reader turnes to ſee, and to compare the Parts reporting unto one another, which generally they doe, when in the Print you ſee the letter to vary, the Character to change, for ever then, the changed letter in the *Gloſſe* is part of either *Prayer*, or holy Text, to which it doth report, and whereunto the Reader ſhall doe well to turn, before he doe proceed to further Lecture, that ſo comparing one place to another, he may ſee the ſimpathy between the parts compared; and ſeeing this may praiſe Almighty God in the beauty of his beautifull Spouſe, the holy Church, whoſe very daily ſervice is a kind

of

of picture of her lovelineſſe in the ſight of his Heavenly Majeſty. I doe not undertake to ſay that all the Churches *Prayers* are of ſo deep a ſenſe, as to exhauſt the Epiſtles and Goſpels of that day, whereon they are appointed to be ſaid; but this I doe infer to be avouchable of that peculiar *Prayer* which here is ſet immediately after the *Antiphon*, *Reſponſory*, and *Verſicle* of each reſpective Sunday, which is ever the firſt *Prayer* in the Divine Service; and which the Prieſt doth alwayes ſay with an addreſſe unto the People, turning about to them, and ſaying, *Dominus vobiſcum*, *Our Lord be with you*, (meaning in your hearts) that there you may ſing forth his Praiſes which my lips are now going to pronounce in your names, and in your behalfs.

True it is, I have at the end of every part of this firſt Tome, ſet out a *Trinity of Prayers* appropriated each to their reſpective dayes, which I adviſe all thoſe of this *Sodality* to ſay three times a day, morning, noon, and night: whereof this *Prayer* we call the *Collect* (for the Reaſons above) is the firſt.

The ſecond is, that *Prayer* which is called the *Secret*, being the very ſame the Prieſt then ſayes, when he hath turned himſelf unto the People, ſaying, *Orate Fratres, &c. Brethren, Pray that my Sacrifice, and yours, may be*

bee acceptable to God the Father Almighty. And this he doth immediatly after he hath made the *Oblation* or *Offertory* of the *bread* and *wine*, which he is presently to consecrate into the body and bloud of Christ, as his own and the peoples *Sacrifice*: Not that it is therefore called the *Secret*, because the people should not be privie to it, being (as they are) remarkably concerned therein, but that it represents the nature of our offerings to God, to be rather hearty, than heard of; rather private, then publike, (so far forth as they are ours) though 'tis most true that (as the Priests) they are to be made in open Churches upon open Altars; yet with this respect, that silence shall convey them to the heavenly Majesty, rather than noise, and so the Prayer that offers them, is (for this reason among others) said softly by the Priest, and thence is called the *secret*: Whereas the Collects they are said aloud.

And however true it be, that in the old Law, the Priest went out of the Peoples sight from the *sanctum* (or *Holy*) into the *sanctum sanctorum*, (the *holy of holiest*) for the Reasons alledged in the Exposition of the two first Verses on the Epistle upon Passion Sunday, in the second part of this First Tome, yet in the new Law (which did abrogate the Ceremonies

monies of the old) Holy Church hath held it ſufficient to maintain the Analogie between the ſacrifices of both the Laws, that the Prieſts of the new (remaining ſtill in the ſight of the People) ſhall go at leaſt out of their hearing, by ſaying ſome Prayers *ſecretly* (though ſtill in the Peoples behalf) as if they were compoſing the controverſies between grace and nature, or mediating between God and his ſinfull creatures by way of *ſacrifice*, the moſt powerfull of all mediations imaginable. And hence it is to let the People know at leaſt this *ſecret* Prayer is ſaid in their names by the Prieſt(in teſtimony of their offering up both by, and with him, the preſent *ſacrifice*) that I adviſe them joyntly with the Prieſt to ſay the ſelf-ſame *ſecret* to the ſelf-ſame end, that *prayer* importing ~~over an~~ actuall *oblation* or *offering* to God.

The third Prayer which is called the *Poſt-Communion*, I therefore alſo publiſh here in the end of this Book, becauſe it imports the peoples thanks-giving after the *Communion*, thereby to ſhew, that whereas then the Prieſt hath received actually (in his own and their behalf) ſo they have alſo received in Vote, in wiſh, or deſire, that they were alſo worthy to have actually received, and this being

a ſpirituall *communion* at the leaſt, I deſire all the devotes of our *ſodality* in thanks thereof, to ſay this third prayer alſo with the Prieſt, becauſe immediatly before his ſaying it, hee turns about, and makes his application to the people, as above; by *Dominus vobiſcum* (*Our Lord be with you.*) And thus it is evident, theſe Prayers are very proper for the People, which are never ſaid by the Prieſt, but with addreſſe to them.

Now if any ask the Reaſon why I recommend this *Trinity of Prayers* to be ſaid by our Sodality three times a day, truly 'tis becauſe the *ſacrifice* being a ſervice to the ſacred Trinity, wherein God is acknowledged to have the ſole command of life and death in his creatures, therefore in honour of the three ſacred Perſons of the Bleſſed Trinitie, I recommend this triple Repetition of this *Trinity of Prayers*, as alſo further, that thereby our ſodality may partake of all the *ſacrifices* which are daily made throughout the world, not but that the morning is the proper time of this Homage, but becauſe 'tis ever day in ſome part of the earth, when 'tis night with another, and ſo by our ſaying theſe Prayers even at night, we joyn in *ſacrifice* to God with thoſe who ſay the ſame prayers at the ſelf-ſame time by day.

I could animate our Sodality farther yet to this Devotion, by telling them what indulgences they may gain by this, (not that theſe are purchaſed by money, as is objected by our adverſaries but given *gratis*) namely, 15. dayes Pardon from *Purgatory* paines for every time they ſay any one of the Churches *Prayers*, thoſe I mean that are with publick authority avowed by our holy Mother (to ſay nothing now of fifty dayes indulgence, for every time they ſay their *Primmer* office, which is not granted to their Manuall Prayers) but I ſuffice my ſelf with this, that 'tis the beſt of all Devotions in the world, to praiſe the Bleſſed Trinity, and even thoſe that love to pray to Saints, muſt know, they do it beſt while with their holy Patrons they adore the Univerſall Patron of all the Saints, *The ſacred, and undivided Trinity*.

To conclude, in ſaying this *Trinity of Prayers*, they doe not onely joyntly pray with the viſible, but alſo with the inviſible Prieſt, our Lord and Saviour Jeſus Chriſt, who even now in Heaven dayly ſays the ſelfſame Prayers, as often as the Prieſt officiating, ſayes them here on Earth; becauſe our Prieſts are but the Inſtrumentall Miniſters of Sacrifice, the Principall is our Saviour Jeſus Chriſt himſelf; who in memory of his once

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Bloudy Sacrifice, offers up dayly an unbloudy one, unto his Heavenly Father, and ſo makes that to be (with God) a *Renovation* (in a Myſticall way) of his bitter Death and Paſſion, which is (with us) a dayly *Commemoration* thereof; for which purpoſe ſee the *Secret*, on the ninth Sunday after Pentecoſt, in the book of Prayers below.

See further, *Molina*, in his Golden work of *Prieſt-hood*, where he cites a Torrent of Fathers, to avow this verity. And for avowment of Jeſus Chriſt, *Vocally Praying*, even in Heaven for us, (by way, at leaſt of *claiming* what he hath already *merited* in our behalfs.) See *Cornelius a Lapide* upon Saint *Paul*, *Rom.* 8. ver. 34. who backs himſelf in this with a mighty authority of Fathers: ſo 'tis no weak aſſertion, I hope, of mine, nor any ill-grounded recommends, being thus ſupported.

O Beloved, what an ineffable dignity doth this ſet upon theſe *Prayers*? What an Emolument may we bring to our ſelves by ſaying them in ſuch ſociety? What a vaſt Treaſure of devotion ſhall we find wrapt up in them? In fine, what a ſupine negligence ſhall it be in us not to avail our ſelves of this devotion? which (without envie) I may ſay is ſuch, as none (that is vocall) can equall it, and which

which yet I have aymed to contrive into ſo ſhort a method, as ſhall not hinder us from any other pious exerciſes whatſoever, onely let me beg this favour of our Sodality to ranke this way of prayer in the number of thoſe duties towards Almighty God, whereof it is truly ſaid, *Mat.* 23. ver. 23. *Hæc oportet facere: Theſe things we ought to doe:* which yet ſhall nothing claſh with what followes truly averrable of other Devotions to, *Et illa non omittere, Thoſe we need not omit*, for uſing theſe. Not that I affirm we muſt of neceſſity ſay this Trinity of Prayer which here I have ſuggeſted, (to deſerve the Title of good Chriſtians; *or of Trinitarians*, as ſome from hence may call us.) but that I mean we muſt prefer the *publike prayers* of holy Church, before all others whatſoever.

And truly ſince the firſt of theſe three *Prayers* will by this Book, appear to bee an Abſtract both of the Epiſtle and Goſpel of the day, rather than I ſhall attribute this devotion to my own *Invention*; I will conceive it was the priſtine practice of the Church, becauſe the very nature of the Piety is ſuch, as ſeems to draw its ſource from the better fountaines of devotion, than any I can lay claim unto, namely the zeals of the Antient Fathers of the Church: True it is, I can not poſitively

ſitively ſay it was ſo, but thus much I need not ſcruple to avouch, That as the Epiſtles and Goſpels are the expreſſe Doctrine of our bleſſed Saviour (or of his Apoſtles, as where S. *Paul* ſayes, *Non Dominus, ſed ego, Not our Lord, but I*, &c. 1 *Cor.* Chap. 7. (ſo the Churches *publike Prayers*, are the ſpeciall *Dictates* of the Holy Ghoſt, that is to ſay, *the avowed Suggeſtions* of that Holy Spirit, (which avowment our *private praiers* do want) though whether the *bleſſed ſpirit* were reſolv'd, The holy Fathers (who made theſe *Publick Prayers*) ſhould (with reflection) frame them ſuiteable to this *Deſigne* which I now draw them to, that is, more than I dare venture to affirme: but certainly that holy Spirit did ſuggeſt unto the Paſtors of the Church a ſtile ſo proper, and ſo deep withall, as might ſound the loweſt bottome of the Sea of holy Writ, and ſo exhauſt even the abſtruſeſt ſence thereof; which whether I have alwayes done I know not, but I beleive, the meaneſt underſtanding will perceive, I often make the *Collect* expreſſe the ſubſtance of the whole Epiſtle and Goſpel of the day, and where I come not home to this, 'tis rather that I ſee it not, than that the *Prayer* extends no further, or ſuits no better unto this *Deſign*; ſuffice it now the door is open, that ſtronger-

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ſighted ſoules may ſee much farther into the *Paradiſe* of this *Devotion* than I have done, and ſhew the world much rarer fruit therein. To me the Honour is too much, that I have made a great Attempt, which is to render that Book ſweet and eaſie, wherein we may preſume, the Holy Ghoſt directed the Compoſers of it, for the publick uſe of the Layety: the *Primmer* I mean, whoſe *Prayers*, I hope, henceforward will be found, as ſweet as they are ſound, and not ſo hard, as to be laid aſide, for either barren, or too deep to be underſtood by the common People.

The *Hymmes* whereof, I conceive, are lately made ſo ſmooth, ſo eloquent, and yet ſo eaſie too, (in the *Manuell* lately printed at Saint *Omers*) that every one, who can but read the Engliſh Tongue, will find them very pleaſing.

The *Leſſons* I ſhall explicate in my ſecond Tome of this *Chriſtian Sodality*, (which I intend to Publiſh next, following the like method as here I hold in this) upon all the Feaſts of our Lord, as alſo upon thoſe Feſtivals of his ever Bleſſed Mother the Virgin *Mary* (thoſe eſpecially which allude to any Myſtery of our Redemption.) As to the particular Feaſts of other Saints, I ſhall ſpare the labour to write upon them in this

method, but ſhall recommend them for daily Garniſhing, or Sawces, to the Diſhes, added now and then (as they occurre) to the conſtant Table of the Churches Sundayes and weekly food, out of the Epiſtles and Goſpels of the Seaſon.

Firſt, Becauſe the *Prayers* we uſe to Saints are cheifly addreſt to God, by the merits of his ſacred Son, as in the cloſe of every Prayer appeares, ending ſtill, *Through Jeſus Chriſt our Lord, Amen.*

Secondly, Becauſe the particular honour we give to Saints, muſt never interrupt the generall duty we owe to God, at all times, and upon all occaſions.

Thirdly, Becauſe I find theſe *Prayers* have rather a Report to the *Martyrologe* (or Stories of Saints lives and deaths) than to the Epiſtle and Goſpel of the day, in regard one and the ſame Epiſtle and Goſpel is common to divers Saints; yet we may piouſly beleive thoſe Saints (whom then we ſerve) have ſerved God in their life time, by being *eminent* in ſuch perfections as the Epiſtles and Goſpels, read upon their Feaſts, doe recommend unto us all. Nevertheleſſe, I ſhall, in my ſecond Tome, ſet out the *Communion of Saints*, in ſuch order, as I intend to doe the Feaſts of our Lord, and of his ſacred Mother,

Mother, that by this meanes the Layety may ſee (in generall at leaſt) the ſeverall Degrees of Saintity in Holy Church, as thoſe of *Angels*, *Apoſtles*, *Martyrs*, *Confeſſors*, *Virgins*, and *Widdowes*; whence they may eaſily diſtinguiſh the particular Proportion of every particular Saint (as his or her Feaſt occurres) in that line of Perfection which the *common Glaſſe* of Saintity ſhall repreſent.

As for the like regard, I intend laſtly in my ſecond Tome to add the *Communion of Vigils*, the *Embers*, and *Rogation Dayes*, in this ſelf-ſame method as theſe above, becauſe my third Tome elſe of *Lent*, will be too long, if ſet forth after this manner, there being ſix and thirty *feriall Dayes* in *Lent*, beſides the Sundayes, already publiſhed in this firſt Tome: and every day hath as well a particular Antiphon and Prayer, as a particular Epiſtle and Goſpel, proper to it ſelf, whereof divers are very long, beſides thoſe four long Goſpels of the *four Evangeliſts*, read all at length in *Holy week*, which will ſwell this third Tome to a mighty bulk, being done in this method, where every verſe is particularly gloſs'd, and by this meanes, I ſhall render as much Scripture eaſie to the people, as will occurre in the flux of the whole year, which is the cheifeſt motive I

have to give my ſelf the labour of this laſt laborious Tome; and but for this, I had indeed ſpar'd my pains therein, the rather, becauſe there are already extant admirable *Entertainments for Lent*, excellently well written by *Father Cauſin*, and rarely well tranſlated, by *Sir Bazill Brook*, into our mother Tongue, which I doe heartily recommend to thoſe of this *Sodality*, as well for ever, as untill my third Tome ſhall come out, according to the method of this now publiſhed already: whereunto I have here prefixed a larger *Preface* than ordinary, becauſe I will excuſe the labour of any other *Preface* to the following Tomes.

As for the *Pſalms* (which are indeed the hardeſt part of all the *Primmer*) I hope the *Table*, that I ſhall adjoyn to the end of this *Preface*, will prove a *Key* to open every Lock of this our *Davids Pſalter*, and to make us thus farre, at leaſt, to underſtand the *Pſalmes*, as to know the Royall Prophets *Drift* therein; for as Saint *Hilary* well obſerves in the latter end of his *Prologue* to his Expoſition upon the *Pſalmes*, that Book is like a City, ful of ſtately Buildings, divided each into their ſeveral partiments, to which doe open Doors diſtinct, and every Door ſtill opened by a ſpeciall *Key* peculiar to it ſelf; (hear, to this

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purpoſe, this reverend Fathers words, as you have heard his ſence.) *We muſt* (ſaith he) *uſe a diligent and deliberate judgement upon the Expoſition of every* Pſalm, *that we may know by what* Key *to open the genuine ſence thereof.* Now the learned Preiſts of our Nation, who have tranſlated the whole Bible into Engliſh (fixt on this authority of Saint *Hilary*) having undertaken to aſſign to every *Pſalm* its proper *Key*, I ſhall adviſe the Devotes of this *Sodality*, to take ſpeciall notice of thoſe *Keyes*; and if upon this ſuggeſtion they doe not cauſe their *Primmers* to be printed with ſome mark of ſuch a *Key*, as thoſe Prieſts above have aſſigned proper for every *Pſalm*; at leaſt, I ſhall wiſh them to get ſome charitable froind with a Pen, to mark their Books with ſome one of theſe *Keyes* (which are but Ten in all) alluding to the *Ten-ſtring'd Harp* of holy *David*, and for their more eaſie doing this (as alſo that their Books may not be blemiſhed with the mark) theſe following figures; 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. may ſuffice to denotate the *Keyes* aforeſaid; ſo that as ſoon as e're the eye perceives the *Figure* o're the

Pſamle, the underſtanding knowes to which of the *Davidike Keyes* that *Pſalme* was ſet.

And conſequently, if the mind be fixt in praiſing God according to the ſenſe of ſuch a *Key*, although ſome of the words do ſurpaſs the underſtanding of the Readers, yet they ſhall finde their Souls delighted to be praiſing God in that ſame ſenſe which *David* made that *Pſalme* to praiſe him in, and where the Verſes now and then may vary from that ſenſe, yet they will ever fall into ſome other of the *Nine*, ſo this variation will be as little diſtraction to Souls praying thus, as in *Cromatick Ayres*, a *Diſcord* (neatly taken) is from ſpoiling of the *Muſick*, which indeed it betters by that *Art*, when flats and ſharps are finely woven in a ſong, and taken ſweetly up from one another.

This I ſpeak from my own experience, as well as that of others (even Religious women) who have found exceeding comfort by this means, when I have told them how to ſay their *Latine Office* with Devotion, though they did not underſtand the language, becauſe by help of ſuch a *Figure*, which I markt their Books with, they lifted up their Hearts to God and praiſed his Heavenly Majeſty,

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in the very proper ſenſe of *David* all the while they ſung their *Office* in the Quire. So that I doe not venture to ſuggeſt a doubtfull thing in this particular, becauſe I have had experience of it in many, who at firſt hearing thought it a thing incredible.

Now having thus proſecuted in this Preface the Method of this preſent Tome, and told the whole deſigne of both the other two that are to come, wherein all the parts of the *Primmer* will be rendred eaſie to the People. I doe not doubt but I ſhall quickly underſtand this *Primmer* will from henceforth be eſteemed a very *Paradiſe of Prayers*; of beſt, moſt ſollid, and moſt ſweet Devotion, and by being dayly ſaid, will render us a *Sodality* of underſtanding Saints, united as well in Hearts-affections, as in Voice and *Prayer*; whileſt the Lay-people reading their *Primmers*, read the beſt Praying part of all the holy *Sacrifice*, and ſervice of the Day. And in ſo Praying (as this *Chriſtian Sodality* adviſeth) is ſupplyed the want of Preaching too, becauſe in theſe ſhort *Prayers* once rightly underſtood, (as by their Gloſſes here they are Illuſtrated) they have as much as all the Paſtors themſelves are able to Preach, while their very *Prayers* abſtract the Preaching parts of holy Churches Services. Much

as your ſpirits doe the ſweetneſs of the Roſe, they are extracted from, and carry it about, as I have aimed to doe the ſenſe of both Epiſtle and Goſpel of the day in the *Spirit* of the *Prayer*. And truly the beſt way I had to ſhew their longer ſenſes were abſtracted into ſhorter *Prayers*, was to ſtrike the ſtone of difficulty which I found therein, upon the harder ſteel of conſtant *Meditation* on that very ſubject, and by this means the *Spirits* of a ſweet *Connexion* iſſued out: ſuch as you ſee like *ſparks of Piety* to run along on that dry *Reed* of *Illuſtration* which I have made by way of *Paraphraſe* upon the *Prayers*, if I call it the looſeſt *Tynder* of diſcourſe, perhaps it is a phraſe of ſtrength enough for that weak ſenſe I write.

But leſt I be miſunderſtood, I ſhall advertiſe here the Chriſtian Reader that I take the latitude of all ſorts of alluſions between the parts of holy Churches ſervices contenting my ſelf to find in any ſenſe a *Sympathy* of *Parts*, be it *Literall*, *Allegoricall*, *Morall*, or *Anagogicall*, which are the four Celebrated Senſes that the *Expoſitours* rely upon in the explanation of the holy Text. The true meaning of which Senſes, are in theſe following Verſes declared,

Litera

Litera Geſta docet, quid Credas Allegoria,
Moralis quid Agas, quo tendas Anagogia.

Which is to ſay, the *Literall* Senſe, tells the *Fact* that is paſt; the *Allegoricall*, what we muſt believe, the *Morall* what ought we *to doe*; and the *Anagogicall* to *what end* we doe it; namely, to bring our Souls to Heaven by ſo doing.

Thus we ſee four ſeverall noted wayes how one ſpeech may allude unto another; how what is *Literally* ſpoke in the Scripture, may be *figuratively* underſtood. Now if I ſhall be obliged further, to recur unto the ſeverall wayes, whereby one thing may be contained in another: for example, *Formally*, *Virtually*, or *Eminentially*, I hope I ſhall not be eſteemed to ſtrain a Senſe too hard, ſince nothing is more common in the Schools. And truly, for compaſſing ſo great (I may modeſtly ſay ſo rich) a *Deſigne*, I ſee no common Priviledge allowed to others, that can be held too great for me in particular. But leſt the common Reader ſhould be loſt in this diſcourſe, that begs a *School-prerogative*, I ſhall crave leave of the more learned, to give unto the leſſe intelligent, examples of thoſe three ſeverall wayes how one thing is *included* in another.

As *formally* when the *included* doth denominate

minate the *includer*. So we ſay *whiteneſs* is in a wall that is *white*, becauſe *whiteneſs* is the *form* which gives the wall that denomination. *Virtually*, when effects are included in their cauſes, as the Son in his Father, as the greateſt Tree, or faireſt fruit in the little ſeed thereof. *Eminentially*, when the creatures are contained in the Creator, which laſt kind is the moſt excellent way of any thing being contained in another; becauſe the creature is more perfect in the Creator, then any *effect* is in the *virtuall cauſe* thereof, or any *form* in the ſubject which it denominates: Or then indeed the creature is in it ſelf, where we find a world of imperfections; though in God there can be none at all: ſo to be *eminentially* contained in a thing, is a more noble and excellent way of being *included*, then either *virtually*, or *formally* to be contained is. And thus (now and then) wee ſhall find the *Word of God* to be (as it were) *eminentially* contained in the Churches *prayers*, becauſe in them the Holy Ghoſt ſeems to communicate himſelf, moſt like himſelf, moſt ſpiritually of all, when by the ſpirit of *prayer*, he opens the ſenſe of the letter in the holy Writ: And no marvell ſince our Saviour left his own ſacred *Word* to the Expoſition of the Holy Ghoſt,

Ghoſt, who was ſent on purpoſe *to teach the world* all truth upon all occaſions of debate about the meaning of the Text. For as Chriſt is the *word* of his eternall Father; ſo the Scripture is the *word of Chriſt*; and ſo the *prayers* of Holy Church, are the *word* of the Holy Ghoſt, ſetting an *eminentiall ground* of harmonious muſick unto the dayly *deſcant* of the Epiſtles and Goſpels of the day; ſince wee ſee the *Antiphons* (commonly taken thence) are ſtill prefixt before the *Prayer*, to ſhew how one reports unto the other.

Now if in this Firſt Tome it happens here and there, that ſome one *Sundayes* work bee longer then another, yet there is not any ſo long, which may not with much eaſe bee read in ſeven dayes, and ſtudyed diligently to, thence to make the benefit of reading, by a little *meditation* upon every Verſe. Nor have I ſuffered ſome of thoſe *Sundayes* to paſſe much ſhorter then the reſt, (namely, thoſe in the third Part of this Tome) both becauſe that Part alone, containeth almoſt half the *Sundayes* in the year, as alſo becauſe I did there indeed begin this work in that brief way, which afterwards I did inlarge, becauſe I was loath to loſe ſo much ſweetneſs of devotion, as the larger Expoſition of the *Text* affords. And if any part ſhall prove

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leſſe pleaſant then other, let me beſeech the Reader to conſider, That as in Preachers, there are three ſignall Faculties, whereof any one renders the owner excellent. Namely, *To teach, To move, To delight.* So it is in Books, for theſe are all well written wherein ſome one at leaſt of thoſe three faculties throughout the Book appears; either that of *teaching* what is true and ſolid Doctrine, That of *moving* to amendment of our lives, or that of *delighting* us with a ſweet delivery of what is written: whether it be by the eloquence of language, or by the quaintneſs of conceit, in which the *Writer* doth expreſſe his mind, it imports not much; and albeit I cannot boaſt of happineſs in any one of theſe three faculties, yet I will hope to have taken ſuch advantage in the contriving of this Book, that what is any where wanting in me, will bee ſupplyed by the Authority of *Texts*, both out of Holy Writ, and out of the Expoſitors upon the ſame.

Thus having run over the parts of the *Primmer* whereunto I aim to adopt the whole work of theſe three Tomes intended thereupon; I ſhall now deſire the Reader to take ſuch an account as I am able to give him of the Parts of this my preſent Book, conſiſting of *Antiphons, Verſicles, Reſponſories, Prayers,*

ers, *Epiſtles*, and *Goſpels*, as for the *Illuſtrations*, and *Applications*, (they being wholly mine) the little that is already ſaid thereof above, is more then enough, unleſſe any thing I can doe were more conſiderable. The *Explications* being all of them in ſubſtance (though not in words) the Fathers gloſſe upon the holy Text, have their worth and authority in themſelves, more then I can add unto them: Onely I deſire the Reader to know, I rather choſe *Cornelius à Lapide*, then any other *Expoſitor*, both becauſe he hath written largely upon all the Books of Holy Writ, which do occur in the Churches Service throughout the year, and becauſe his *Morals* are more for my pious purpoſe, then the other more *literall* Gloſſes would have been, of more ſpeculative Authors; though withall he falls not ſhort of the *literal* ſenſe where it is requiſite to follow it.

Firſt therefore as to the *Antiphons*; True it is, they are now and then taken from ſome other Part of Holy Writ, then commonly they uſe to be; As for example, That on the firſt Sunday of *Advent*, is out of S. *Luke*, *Cap.* 1. *v.* 30. whereas the Epiſtle of that dayes ſervice is taken from S. *Paul* Rom. 13. And the Goſpel from S. *Luke*, *cap.* 21. but the reaſon is, that in this *Antiphon* the Church

reports

reports to the myſtery of the *Incarnation*, which muſt needs precede that of our Saviours Birth, ſo here reſpect unto the *Time or Seaſon*, hath prevailed for omitting the uſuall way of ordering the *Antiphons* before the *Prayer*; and for the ſame reaſon, the *Anthiphon* alſo on the Third Sunday of *Advent* varies in this manner to, being taken out of Saint *Luke*, *cap.* 1. *v.* 41. whereas the Goſpel on that day, is out of S. *John cap.* 1. *v.* 19. and ſo the *prayer* is anſwerable thereunto: Thus for reſpect unto the Perſons praying in thoſe dayes (as now the Church would have us do). The *Antiphon* on the fourth Sunday of *Advent*, alludes much to the ancient Patriarchs and Prophets manner of calling upon the *Meſſias* to come away, after ſo long an expectation of him, as four thouſand years together; hence that *Antiphon* is then taken as it were out of thoſe ancient Patriarchs mouths, rather then from the Epiſtle or Goſpel of the day, and therefore it is alwayes one of the *ſeven great O's*, or exclamatory *prayers* of the holy Prophets, groaning and crying out with an impatience of delay in the *Meſſias* (our B. Saviour) being born.

And theſe are the onely *Three Antiphons* in all the year that are not taken out of the

Epiſtles

Epiſtles and Goſpels of the Divine Service proper to their day. As for the *Antiphon*, on *Palme Sunday*, though it be not in that Goſpell which I have here inſerted in this Book, yet is it out of the true Goſpell of the Day; and the reaſon why I did preſume to alter that dayes Goſpell in this Tome, is becauſe I intend (God willing) to explicate the four long Goſpels of the Paſſion (that are read in *holy Week*) in my third Tome as was ſaid above, in regard they will doe better altogether then a part. Beſides, the Goſpell I have here inſerted, though it be not directly upon the Paſſion, (as that of *Palme Sunday* is) yet it reports unto it, and is as it were the very mouth to that Red Sea: ſo not incongruouſly placed here, but ſuiting very well both with the true Epiſtle, and *Prayer* of that day, and is beſides the very Goſpell read in Bleſſing of the *Palmes*. But further (as to this particular of *Antiphons*) the Reader may be pleas'd to underſtand, that many times the words of theſe *Antiphons* are rather the ſenſe of Holy Church, than the abſolute *letter* of the *Text*, yet ſo, as part (if not all) is ever taken according to the *letter* it ſelf: and again, whereas I cite one verſe onely for ſuch *Antiphons*, as many times runne through ſundry verſes, this is done but for

brevity

brevity ſake, ſince the diligent Reader will eaſily trace it out in his peruſall of the *Text* it ſelf. Nor muſt our Adverſaries preſume to tax the Church with corruption of the *Text* in ſome of her *Antiphons*, becauſe ſhe doth not alwayes profeſſe, to deliver the ipſiſſime *letter*, but onely the ſence thereof: which is a priviledge, no dutifull Child can deny a pious Mother, who as ſhe is the *Spouſe of Chriſt*, hath abſolute authority, to order the devotion of her Children according to her own pleaſure and piety.

True it is, I cannot retrive who ſet the order of the *Antiphons* before the *Prayers*, but this we find in the *Bull of Pius Quintus* before the *Breviaries*, that as the *Councell of Trent* referr'd the ordering of the *Breviary* to his ſaid *Holineſſe*, ſo he, conſulting ſome Fathers of that *Councell* (and other the beſt Antiquaries in *Rome*) did let forth the *Breviary* as now we have it, according to the *Records in the Vatican*, containing all the *Traditions* of the *Primitive Church*, for order of the *Publick Prayers*, and conſequently the *Antiphons* in the *Primmer* (which are theſe we now treat of) being the ſame with thoſe of the *Breviary*, were undeniably the ſame which now they are. And what ever we may ſay of theſe *Antiphons* in particular,

at leaſt we ſhall find Saint *Ambroſe* (a celebrated Father, and Doctor of the Church) to have been the *Inſtitutor* of that Piety to ſing (in the *Quier*) an *Antiphon* before the beginning of every *Canonicall Hower* in the Prieſt his *Office*, grounded on the *Viſion* which Saint *Ignatius* (the third ſucceſſour to Saint *Peter* in his chair of *Antioch*) had, of *Angels* thus *Antiphoniſing*, and then alternatively ſinging ſweetly one after another, as now the *Divine Office* is ſung in the *Quier*, over all the Catholike Church. And for this reaſon ſure the Lay-people have their *Antiphons* out of the Epiſtles and Goſpels, to ſhew their work of *Prayer* which followes immediately, is grounded on the charity of our Lord and Saviour Jeſus Chriſt, in whom they are to Love, to Pray, to doe for each other as they would doe for themſelves.

And hence we may piouſly preſume the *Verſicle* and *Reſponſory* following every *Antiphon*, is to incite the *Church Militant*, to anſwer the *Angels* of the *Church Triumphant*, inciting us to *Pray*, and praiſe our Lord with them, eſpecially by ſuch a *Prayer*, as doth not onely exhauſt the Epiſtle and Goſpel of the Day, but accompanies withall the *Praying* and the *Preaching* Prieſt amongſt us, the *Angels* and the *Saints* above us; nay, the *Mediating*

Jesus, *Praying* then, and thus, to his Heavenly Father in our behalfs, as was said above.

Forasmuch as concernes the *Epistles* and *Gospels* themselves, I have not dared to alter them in the least tittle, out of a Reverentiall regard unto the Reverend and Learned Translators of the Bible into English, though in many places, perhaps, if the same men were now alive, they would themselves render the Language (here and there) more gratefull, especially to curious Eares, and yet keep as exact a sense of the Learned Languages, of the *Originall Tongues*, as now they have done, which yet I dare not be so bold to doe.

The suiting of these *Epistles* and *Gospels*, as now the Church hath ordered them, was the work of Saint *Hierome*, commanded so to doe by Saint *Damasus* Pope, and Confessour, *Anno Dom.* 367. and this may suffice for a sufficient glosse upon the respective parts of this Book, and why it is framed in this Methode.

Now the reason, why I intitle it the *Christian Sodality*, is, because I would by that Name invite every Christian to be a member of it, and to make profession of this Practise of Piety, which is grounded on

the

the Word of God, and on the *publick Prayers* of Holy Church, which certainly were not made without a deep deſign, if yet that were any other than what I have gueſſed at, who ſhall be glad to hear of a better, for I am nothing wedded to my own conceit herein: I ſhall not preſume to give any Rules at all to our *Sodality*, though I doe humbly ſuggeſt the ſaying, Thrice a day the *Trinity of Prayers* in the end of every Part of this firſt Tome, for the Reaſons above, and for this one more which I ſhall add, becauſe by a reverent rehearſall thereof, they ſhall even kiſs, as it were in little, the *Picture* of our Bleſſed Lord, drawn ont of the full Proportion it hath in the *Epiſtles* and *Goſpels* of the Day; as alſo by their weekly reading each reſpective *Sundayes* work belonging to the week, they ſhall make themſelves, in a ſhort ſpace, perfect maſters of ſo much Scripture, and be able, not onely to ſum it up in their daily *Prayers*, but to ſeaſon their diſcourſe with it throughout the week, throughout the year, from year to year, indeed throughout their lives.

Now that they may more zealouſly doe this, I ſhall deſire them to beleive, the firſt *Founder* of this *Sodality* was *Jeſus Chriſt*, the *Confirmer* of it the *Holy Ghoſt*, the firſt

profeſſed Member the B. Virgin, *Mary Keeping all the words of her ſacred Son within her heart*, and liſting with her ſelf the *twelve Apoſtles*, all the *Diſciples*, and Friends of our Lord; Saint *Mary Magdalene*, with her Siſter *Martha*, and the other *two Maries* celebrated for their zeale to Jeſus Chriſt, and ſo making up the *Primitiæ*, or firſt Fruits, and *Members* of this ſame *Sodality*, which every Chriſtian is inrowl'd a happy Member of at the *Holy Font*; nor can he be diſmembred or caſt out of this *Sodality* (but by deſerving excommunication) unleſſe he firſt renounce his *Chriſtianity*, and caſt off Jeſus Chriſt, by turning *Infidell*, *Heathen*, *Atheiſt*, *Turk*, or *Jew*. As for deſigning our *Sodality* into this method of *Prayer*, (abſtracting all the other Parts of Holy Churches Services) I am ſo farre from the vanity of making it *my Work*, that I can onely ſay, it is my *Obſervation*, and muſt give the honour of it to the *Prefect* of the *Sodality* his *Holineſſe*, for no other ſingle Perſon can challenge that Priviledge of preſcribing the Formes of *publick Prayers* unto the Univerſall Church; though in truth we muſt by Name, attribute the firſt Collection of theſe *Prayers* unto *Gelaſius* the firſt Pope of that Name, in the year of our Lord 482.

and

and the ſtating them into the *order* we now have them in, throughout the year, unto *Saint Gregory the firſt*, moſt worthy called the *Great* for his remarkable Saintity, in the year 590. who, in his *Volume intituled of Sacraments* (meaning of Myſteries, for it ſeemes he found theſe *Prayers* to be moſt profoundly myſterious indeed, as now I here indeavour to declare throughout my Book) hath added ſome more *Prayers* to what *Gelaſius* made, and hath compacted them altogether, as into a Magazine of the Churches Piety, whereunto, by Decree of two *ſeverall Councels*, namely, the ſecond *Milevitan*, and the third *Carthaginian* (held in *Saint Auguſtines* time or thereabouts) it was forbid to add any more, unleſſe they were approved by a *Generall Councell*, or at leaſt ſome *Nationall* one of Biſhops: See the 12th *Canon* in the firſt *Councell* above. *It hath pleaſed us* (ſay the Fathers) *that the Prayers, and divine Services which ſhall be approved of in this Councell, be celebrated by all, and that no other be uſed in the Church; unleſſe ſuch as ſhall by the moſt prudent men*

bee made, or are approved by the Synod, leaſt any thing contrary to Faith, or through ignorance, or leſſe then due ſtudie be compoſed.

Theſe *Authorities* I cite not ſo much to vaunt my own *deſign*, as to avouch I am not worthy to be Father of it, otherwiſe then by *Obſervation*, as above I ſaid; but thence I am bold indeed to commend the Devotion unto our *Sodality* as a practiſe of the moſt ſolid Piety imaginable.

And here I muſt crave leave to mind the Reader that it will very little availe a man to be of this *Chriſtian Sodality*, unleſs he make himſelf worthy of it by his *ſaintitie*, which he ſhall ſooneſt arive unto, by making the Scripture his ſtudie (as was before deſired) and by taking it often in the Cordiall of Holy Churches *prayers*, when he doth not ſwallow the greater parts of it all at once, by reading much thereof, expounded as hee hath it here; for this will alwaies be to feed on heavenly food, ſuch as can never breed *hereticall diſeaſes* in the *body* of our *Sodality*, but muſt needs give ſaving nouriſhment to all our ſoules, and make us, feeding here a while on theſe ſweet *honey Combs of Grace* within

within our *holy Hive*, feaſt for all etetnity, on the better *fruits of glory* with all the holy Company of this *Sodality* in Heaven.

To conclude, I ſhall deſire the Reader to know my aim in this Book was not to ſet out any thing abſolvtely new, but ſomething very neceſſary for the *Praying people*, and exceeding uſefull for the *preaching Paſtor*; ſince as the one will have matter enough of *Piety* from hence, ſo the other will have grouud enough for *ampliation*, and to dilate himſelf upon a ſhort warning by way of *exhortation*, to the People, though he be deſtitute of other Books to help himſelf; and had it not been that I held my ſelf obliged to repair (by other men) my own *omiſſions* in this kind, out of a multitude of diverſions other wayes; as alſo that I ſtand more ſtrictly bound (of late) to help the people then formerly I was, (my ſuperiours beſt know why and how) truly I ſhould have ſhaken off (I fear) the labour of this laborious work, whereby I ſhall not yet be covetous of any other honour, then to be *door-keeper* unto this *Sodality*, and to ſubſcribe my ſelf, the moſt unworthy member of it

F. P.

HEre followeth a *Table* directing how to apply each Pſalme to the proper Key, or genuine ſenſe thereof; which I take out of the proemiall Annotations to the ſecond Tome of the holy Bible, as it is tranſlated by the Reverend Prieſts of the Colledge of *Doway*, beginning with the book of Pſalmes. And though perhaps ſome Pſalmes may ſeem as proper to other Keyes, as unto thoſe they have aſſigned, yet I give ſo much to their Authority, that till ſome greater countermand it, this may be more ſafely relyed upon then any other, and therefore I recommend this way, as the beſt that yet is found out, for rendring the book of Plalmes intelligible in ſome meaſure to the Common people; and very uſefull to the Paſtorrs of the Church, who may perhaps more ſafely rely upon theſe Senſes, than any private Judgement of their own, becauſe theſe men were verſed in the Learned Languages, and made it their ſtudy to apply each Pſalme to a right Key, according to ſuch rules, as are by them laid

laid down in theſe Proemialls for that purpoſe: Now theſe Keyes they reduce to Ten in number, which are as follow.

1. God in himſelf. *THe Firſt is of God, as he is in himſelf, Trine in Perſons, and One in Eſſence, and of his Divine Attributes.*

2. God Creating. *The Second is of Gods Works in his Creatures, as of the Creation, and Conſervation of the whole World.*

3. God governing by providence. *The Third is of the Divine Providence, eſpecially towards Man, in protecting, and rewarding the Juſt, and permitting, and puniſhing the Evill.*

4. God by *Moſes* leading the Hebrews out of Ægypt into *Canaan*. *The Fourth is of the peculiar calling of the Hebrew people, their beginning in Abraham, Iſaack, and Jacob, their marvellous increaſe in Ægypt, their diverſe eſtates, many admirable,*

rable, and miraculous things done amongst them, with their ingratitude, rejection, and reprobation.

5. God Redeemer of Mankind. The Fifth, and principall Key, is of our Redeemer Jesus Christ, and of his Incarnation, Nativity, Life and Death, Resurrection, Ascention, and Glory, all prophetically foretold.

6. Christ erecting his Church. The Sixth is of the Conversion of the Gentiles, or of the Catholike Church of Christ, ever visible in her Pastours, Sacraments, and Sacrifice of the holy Altar, and propagated over all the world.

7. Faith and good Works. The Seventh is of Faith, and good Works, which is the true manner of Christians serving God.

8. The proper acts of David. The Eighth is of Davids own Works, and of Gods singular benefits towards him, for which

which he rendreth thanks, and Divine Praiſes, as alſo of his recounting his enemies, dangers and afflictions of minde and body; namely, by Saul, Abſolon, *and others, in which caſes he humbly beſeecheth Gods protection; and further, he expreſſeth himſelf a perfect Image, and pattern of a ſincere, and hearty-penitent, bewailing, confeſſing, and puniſhing his own ſins.*

9. Death, Judgment. } *The Nineth is of Death, and Judgement, the End, and Renovation of this World, with the generall Reſurrection.*

10. Heaven, Hell. } *The Tenth, and laſt, is of Heaven and Hell, according as every one deſerveth in this Life.*

Now

NOw in the Table following, Theſe Columnes that are marked with the ❦ denote the number of the Pſalmes: Thoſe that are marked with the * declare the numbers of the Keys, whereunto every Pſalme is appropriated, and in what ſenſe it ought to be underſtood, according to the meaning of the Royall Prophet *David*.

♥	*
1	7
2	6
3	8
4	7
5	9
6	7
7	8
8	5
9	3
10	3
11	6
12	7
13	5
14	10
15	5
16	3
17	8
18	6
19	7
20	5
21	5
22	7
23	5
24	7
25	8

♥	*
26	3
27	8
28	6
29	8
30	7
31	7
32	2
33	3
34	5
35	3
36	7
37	7
38	3
39	5
40	5
41	10
42	1
43	4
44	6
45	6
46	6
47	6
48	7
49	9
50	7

	*		*
51	8	76	4
52	9	77	4
53	7	78	6
54	3	79	5
55	8	80	7
56	8	81	7
57	3	82	6
58	8	83	10
59	8	84	5
60	5	85	7
61	7	86	6
62	8	87	7
63	7	88	6
64	6	89	2
65	6	90	3
66	6	91	2
67	6	92	6
68	5	93	10
69	8	94	5
70	7	95	5
71	5	96	9
72	9	97	6
73	7	98	5
74	9	99	1
75	3	100	7

	*		*
101	7	126	3
102	7	127	7
103	2	128	6
104	4	129	7
105	4	130	7
106	3	131	5
107	8	132	7
108	5	133	1
109	5	134	1
110	6	135	2
111	7	136	4
112	3	137	7
113	4	138	3
114	7	139	10
115	5	140	6
116	6	141	8
117	6	142	7
118	7	143	8
119	7	144	1
120	3	145	3
121	10	146	2
122	7	147	6
123	3	148	2
124	3	149	6
125	7	150	1

FINIS.

THE Christian Sodality.

On the first Sunday of Advent.

The Antiphon, LUKE 1. v. 30.

FEar not Mary, *for thou hast found grace with our Lord; Behold, thou shalt conceive, and shalt bring forth a Son.*

Vers. *Drop dew ye Heavens from above, and let the clouds rain down the Just.*

Resp. *Be the earth opened, and let it bud forth a Saviour.*

The Prayer.

ROwse up, we beseech Thee (O Lord) thy power, and come away, that from the eminent dangers of our sins (thou protecting) we may deserve to be freed, and (thou delivering us) we may be saved.

The Illustration of the Prayer.

SHould a Turk or Heathen ask me what report this Prayer hath to the Epistle and Gospel of the day, (there being scarce one word of either in it) I should not wonder at him; but did a Christian ask me such a question, I should pitty him, as either not well Catechized, or at least as not reflecting on what he hath been taught: for example, that past Mysteries are by Holy Church presentiated unto us, as now actually flowing: namely, that Advent represents the time when the *Blessed Virgin Mary* was near to her delivery of her Sacred Son, the *Messias*, (our Lord and Saviour *Jesus Christ*) into this world; and for respect unto this time, the *Antiphon* of this day is taken out of the 1. of Saint *Luke*, not out of the 21. as the Gospel is, because that 1. Chapter puts us in minde of the time which this Prayer reports unto: so doth the *Versicle* and *Responsory*; and so doth the last *Antiphon* of Advent, being one of the great O's, as we call them, importing the exclamations used by the holy Patriarchs in their Prayers, calling upon our Saviours Birth as near at hand; and consequently the Prayers of Advent must be adapted to the times past, to the voices of the Ancient Patriarchs and Prophets, looking up to Heaven, with their Predecessours, and their own wearied eyes, for four thousand years together; all crying out, as if they durst not believe their own eyes, but would awake, as it were the sleeping God, that had so long left the world under the lash of a Triple Tyranny, which they did groan beneath, of Death, Sin, and Damnation; and speaking (by the dictate of the holy Ghost) like men to God, as if there were more or lesse of power in his Omnipotency; beseeching him to *hasten away* with all his *Rowsed power*; and by his *protecting* grace, to *free them from the eminent dangers* they were in, that had slept so many years in the night

night and trance of ſin, (that is to ſay, in the guilt thereof:) and next, to *deliver* them from all future punſhment due unto them for that guilt, by a *ſaving ſentence* in the latter day of Doom: and ſo (briefly) praying to be ſecured from all *dangers* they were liable unto, either of Guilt, or pain of Sin: He, I ſay, that looks upon the preſent *Prayer* with this reflection (which is but due unto it) will ſoon perceive the connexion it hath (by beſeeching God to *Rouſe up his power, and come away*) to the Epiſtle ſpecifying the greateſt roots of Sin, from the guilt whereof we deſire *protection* and *freedom*, by the coming of *Chriſt*, the ſource and fountain of all Grace: and to the Goſpel, telling us we are then before all the world finally, truly, and moſt abſolutely *delivered* from the due penalty of Sin, (which is eternall damnation) when the Devil, and all his accurſed crew ſhall ſee us called at the latter day of Doom unto an everlaſting Bliſs, and Glory, by the happy ſentence of Salvation paſſed upon us: For though we are *protected* here, and (by the Grace of God) *ſet free* from the guilt of Sin, yet we are then moſt properly *delivered* from all *danger* of punihment for the ſame, when we are declared (which God grant) at the latter day (maugre the Devils malice) to be *ſaved Souls*. But that all this may more clearly appear, ſee both the letters of the Texts, in Epiſtle and Goſpel, with the Expoſitours ſenſes thereupon ſuitable to this Illuſtration of the Prayer as above; and then confeſs there is more depth of ſenſe and ſpirit in the Churches Prayers, (being all dictates of the holy Ghoſt) than at firſt ſight men will imagine, or (without deep meditation) ever find out, and believe.

The Epistle, Rom. 13.

11. *AND knowing the season, that it is now the hour for us to rise from sleep; for now our salvation is nearer than when we believed.*

12. *The night is past, and the day is at hand; let us therefore cast off the works of Darknesse, and put on the Armour of Light.*

13. *As in the day, let us walk honestly; not in Banquettings and Drunkennesse, not in Chamberings and Impudicities, not in Contention and Emulation.*

14. *But put ye on our Lord* Jesus Christ.

The Explication.

11. THe *Apostle*, in the immediate Verse before had told them, That *the fulnes of the Law was Love*; and supposing them thereby prepared to fulfill the same, by loving one another, he now adds the convenience of *the season*, and happiness of the present hour to encourage them to perfection: But we must note he applies his speech both to the Jewes and Gentiles in this place; to the former, alluding unto the time when they did onely believe the *Messias* was to come, whom now they can see with their own corporall eyes; to the latter, that their time is now come also, of awaking *from the sleep* of infidelity, and of their other enormious sins, being the Redeemer of all mankinde was actually come; though even the Jewes also, after Christs Birth, were fast enough *asleep* in their infidelity, (most of them) and so were capable of this speech to them, even in that sense too.

12. By

12. By *the night*, is here meant the time before Christs coming, made *dark* as night with infidelity: By *the day*, the time after our Saviours Birth, rendered bright as day with the light of the Gospel: the *works of darkness* are Sin, because they shut out the light of grace from our Souls: the *Armour of Light* are acts of Vertue, works of Grace; and in these words Saint *Paul* minds us, that our life is here a spiritual warfare, since we know *Armour* is necessary for Warriours; though the Greek Text imports by *Armour of Light*, a kind of habit proper to the day; and this is not inconsistent with the other sense above, for *Armour* is a kind of habit too.

13. This Verse seemes to begin with prosecuting the last sense in the former; as if it were indecent to appear in the day without our *Armour of Light*, as above: but if it be taken as independent thereof, it imports not; for the sense is full in it self: *As in the day* of Grace, *as in the day* of the illuminating Gospel, *let us walk honestly*; that is, modestly, converse religiously, and shew our selves to be children of Light by our works, shining to the edification of our neighbour, and glory of God. *Not any more in Banquettings and Drunkennes*, feastings and excesses of Wines: These you know are works of the Flesh, not of the Spirit, or the Grace of God; by *Chamber-works* the *Apostle* means here plainly Fornication, by *Impudicities*, more petulant, and wanton actions of Lust, even in publick, such as indeed may be well called carnall impudencies. *Not in Contention*; not striving for vain-glory, and popular applause; whence followes the forbidden *Emulation*, which is an envie at our neighbours greater good, or esteem, than our own: See therefore here, three of the capitall Sins so represented unto us, as by all means to be avoided, *Gluttony, Lechery, Envy*; all being acts and deeds of *darkness*, not fit to appear in the day light of the Gospel, which now shines bright among us.

14. By *putting on Christ*, is here meant, being dressed

up in such Vertues, as may make us appear *Christians*, men clad in the Livery, the Sanctity of our Lord and Master, *Jesus Christ*: and so abundant the *Apostle*, in this phrase, bids our Vertues be, that they may hang as full Garments all over us; for this difference there is betwixt carrying, and putting on of cloathes; that when carryed, they are cumbersome, and not adorning; when put on, they are light, and becoming: So to carry Vertue onely wrapt up in the speculation of it is no way graceful, but to unfold it by the practice thereof, this becomes a good Christian, and this is truly to *put on Christ*; not onely to study, and speculate, but to practice Vertue.

The Application.

1. THe two first Verses of this Epistle are wholly and clearly describing the effects of the Incarnation, and do exhort to a due Christian comportment at such a season: That is, now to prepare our selves for our Deification: since therefore God became man, that man might become God: *I have said ye are Gods, and all sons of the Highest*, Psal. 82. v. 6.

2. The third Verse tells us how unsuitable all Sin must needs be at this season, (though indeed it cannot be allowable at any time) but especially how unseasonable these three deadly Sins now are, which here the Apostle specifies (and under them forbids us all the rest) *Gluttony*, *Lechery*, *Envy*. For nothing sooner starves a Soul to death, than a gluttonous pampering of the Body: nothing more odious to our God incarnate, than to pollute that humane nature which Jesus could not endure to take upon him, but in the sacred womb of his unpolluted Virgin Mother. Nothing so unseasonable at this season of love, as for a Christian to *envy* Christ in his neighbour, just now when he coming to save us, commands us to love each other, as he loves us all.

3. The

3. The laſt Verſe gives us an armour of Proof againſt all *danger* of ſin whatſoever: for as Jeſus, by taking our ſins upon himſelf, did redeem us; ſo we, by putting on his Vertues, may *deſerve* to be ſaved; that is to ſay, we may be capable of Salvation, for other *deſert* we have not of our ſelves, than a meer capacity of Heaven, through the merits of our Saviours death and paſſion applyed to us, cooperating towards that which we cannot operate, our own Salvation: ſince it is the onely participation of his merits, that makes us fit to receive his rewards, for thoſe we call our meritorious actions; ſuch as Saint *Auguſtine* required, ſaying, *He that made thee without thee, will not ſave thee without thee.* Yet the ſame Doctor, leſt we ſhould preſume too much upon our ſelves, ſays alſo, *When God rewards mans works, he crowns his own Gifts*; for even our cooperation (whereby we merit) is the ſpeciall Gift of God.

Which we Petition in the Prayer above, moſt aptly ſet to the Tune of this Epiſtle.

The Goſpel, LUKE 21. ver. 25. &c.

25. *AND there ſhall be ſignes in the Sun, and the Moon, and the Stars; and upon the Earth diſtreſſe of Nations, for the confuſion of the ſound of the Sea, and Waves.*

26. *Men withering for fear, and expectation what ſhall come upon the whole world, for the powers of Heaven ſhall be moved.*

27. *And then they ſhall ſee the Son of Man coming in a cloud, with great power and majeſty.*

28. *But when theſe things ſhall begin to come*

to passe, look up, and lift up your heads, for your redemption is at hand.

29. *And he spake to them a similitude; see the figtree, and all trees.*

30. *When they now bud forth fruit out of themselves, you know that Summer is nigh.*

31. *So you also, when you shall see these things come to passe, know that the Kingdom of God is nigh.*

32. *Amen, I say to you, that this generation shall not pass till all be done.*

33. *Heaven and Earth shall pass; but my Words shall not pass.*

The Explication.

25. THese *Signes* appearing in the *Sun*, *Moon*, *and Stars*, argue they shall not perish, but remain, set to another Series, or order of being, than they were, before such *Signes* in them shall portend the dismall day of Judgement. And indeed how can there be other than a sad *distress on earth* amongst all the *Nations* thereof, upon the *confusion of sound* that will then be in the boiling *Sea*, and *Waves*, which by the general conflagration (fire falling from Heaven) shall be far more agitated, than ever by any storm, or tempest; these commonly happening but in some part of the Sea, whereas this disturbance shall arise from the very bottom of the channell, and so make the *Surges* much more horrid, than when they are caus'd by the most boisterous winds, (ploughing up onely the even surface of the waters;) but here (probably) the very Sands, Stones, and Rocks, will all boil up from the deep, roaring like Thunder in the ears of all *Nations* whatsoever,

ever. And we may guess at the *confusion of this sound*, when it shall be heard (and known) distinct from that of the general summons given by the Angels in the sound of Trumpets, breaking even the deepest sleep of death, awaking, and raising dead men from their graves.

26. It is indeed an usuall effect of fear to make men pine away, and look like *withering* plants, (nor is man other than a rationall plant, if well considered in all his parts) and though here the cause of pining seem to be the sadness of mans *expectation, what shall become* not onely of himself, but *of the whole world besides*; yet what follows, tells us, this *expectation* is but an effect of *the powers of Heaven, being moved*; that is, removed from us, by having their usuall influence into earthly creatures obstructed; for so we now depend upon their influencies, that we see the least, or shortest eclipse of either Sun or Moon, is sensibly felt in all the creatures of the earth, by some present, or future disturbance to their well-being; insomuch, that should the Sun but miss to make his annuall, or diurnall revolution, all the plants upon the earth would wither immediately, and cause a famine over the whole universe; so absolutely necessary is the Suns heat to the cold earthy nature that is cherisht by it.

27. This verse will litterally occur in the 24. Sunday after Pentecost, and shall be there expounded.

28. We are here told, the confusion of this dismall day shall not be void of comfort to the just at least, while they are all advised to hold *up their heads* to Heaven, in hope to receive the fruit of their redemption; for when the Apostle tells them *their redemption is at hand*, he means the fruits thereof, since we all know the work of our redemption was the past passion of our Lord and Saviour *Jesus Christ*: and it will be here with the just, (*thus looking up* to Heaven) as with the holy Patriarchs and Prophets it formerly was, when with the like action *Isai. c. 38. v. 14.* tells us, *His eyes were weary with looking up* (for many years together.)

together) *up on high*, in hope to see the promised *Messias* come from thence: Thus will it fare with the just, at the time when these fore-running signes portend the second coming of our Saviour in the nature of a Judge, sharing out to every Just, the fruits of his *Redemption*, Glory, and salvation, which then was said to be *at hand*, because all time is but a moment, or instant to eternity.

29. The gloss above, is made good by this verse following, which likens the generall Judgement (of the just) unto the spring, in respect of the then promised fruits of their labours unto all the husband-men upon the earth; onely what Analogy St. *Matthew*, chap. 21. makes between *the fig-tree*, and this day of Doom; St. *Luke* doth make between that, *and all other trees* or plants whatsoever: since as every springing plant (first, or last) brings forth some fruit or other, and therewith some seed to conserve the kind or species of the plant; so every Christian soul, that hath but the least vegetation of grace within her (bringing forth thence some spiritual fruit) may hope to reap (in time) the seed of her salvation by it; and therefore with reason should *look up* to Heaven, though Hell do seem to meet it, when all things are in this confusion.

The 30, 31, 32, and 33 Verses following in this Gospel, are in a manner *verbatim* the same with the close of the last Sundays gospel in this book, and so being there largely expounded, need here no further exposition.

The Application.

1. THerefore holy Church to day joynes a Gospel of Judgement to an Epistle of the Incarnation, to let us see we cannot at a less rate than the hazard of a most rigorous Judgement omit to celebrate the holy time of Advent, by acknowledging the second coming of Christ, shall be to punish those eternally in the next world, who have not made him a Religious welcome into this.

2. And

2. And becauſe our holy Mother found we were not apt to do our Chriſtian duties purely out of love to God, therefore having given us, at leaſt that motive firſt in this dayes Epiſtle, She addes now the other of holy Fear, which the memory of the day of Judgment needs muſt ſtriks into us. O let us now, by frequent acts of holy Fear, prevent the danger of our then deſpair: yes, now while every minute of Repentance is able to purchaſe an eternall recompence: Let us, I ſay, now do that which then in vain we ſhall with to have done, if we now omit to do it.

3. But happy they who ſhall prevent the latter fear with a preſent love, by making the whole doctrine of this day the rule of their practice; by ſo ſecuring Man-God to be their friend, that they need not fear God-man to be their Judge; and doubtleſs that is holy Churches aime to day, whilſt to prevent Chriſt calling us to a fearfull (indeed a dreadfull) Judgement, She calls on him to a chearfull Incarnation.

Praying as above, by the Protection *of his grace, to be freed from all dangers here; and by the* deliverance *of a happy ſentence, to be finally ſaved there.*

On

On the second Sunday of Advent.

The Antiphon, MAT. 11. ver. 3.

ART *thou he that art to come, or look we for another? Goe, and report to* John *what you have seen; the Blind see, the Dead rise again, to the Poor the Gospel is preached.*

Vers. *Drop, &c.* as before, pag. 1.
Resp. *Be the Earth, &c.*

The Prayer.

RAise up our hearts, O Lord, towards preparing the wayes of thine onely begotten Son, that by his coming amongst us, we may deserve to serve thee with purifyed soules.

The Illustration.

IN the last Sundayes Prayer we besought Almighty God to rowse up his own power, and come away to those

those that had four thousand years expected him; now to day we beseech his Divine Majesty to *raise up our hearts towards him*, lest our but lately-opened eyes from the sleep of sin do close again, if our *railed hearts* affections do not keep them open; for lumpish *hearts* are many times the cause of sleeping eyes: and indeed what *hearts* so lumpish as those that are addicted unto lumps of flesh, to carnall, and terrene delites, which, as they ever draw us downward, so must they of necessity make us dronish, and drowsie, in the service of Almighty God: this day therefore finding the danger of a sinfull effect, we deprecate the cause thereof, we pray to be rid of the lumpishness of *our hearts*, and that we may have them vigilant, active, vigorous, railed, and rowsed up by Almighty God, to high, and Heavenly thoughts: Such as may *prepare the way for Jesus Christ to come amongst us, that by his coming we may deserve to serve Almighty God with purified Souls*. How purified? By loving him, and so deserving to be his Fathers Servants in a high degree indeed, as fore-runners to his Sacred Son, as Baptists, as Angels sent before his face to *prepare his wayes*, and consequently as men; than whom greater did never arise amongst the sons of women. Blessed God! to what a height of perfection doth holy Church invite her Children to day? being but on Sunday last raised from their dead sleep, their trance of Sin? and yet no marvell; for Christianity is in truth, the summity or top of all perfection; and of all Christians we know the Catholike to be Top, and Top-gallant; that is to say, the highest of men; which consequently so *purifies their Souls*, as they become at least, the lowest of Angels; since in true morality, the highest of the inferiour, arrives to the perfection of the lowest of his Superiours: whence we read of Saint *John Baptist*, *That he was an Angel sent before the face of Jesus Christ to prepare his wayes*, Luke 7. ver. 27.

Now lest this discourse seeme but gratuite, and to have little,

little, or no connexion to the whole ſervice of the day, however we finde it genuine enough, perhaps, unto the Prayer: ſee what Leſſons of *Purity* and ſanctity *of Soules* the Epiſtle gives us, inſiſting altogether upon the higheſt of Sanctity, mutuall *peace* and *charity*, ſuch as made the two moſt diſcordant people in the world, united perfectly in one, the Jew and Gentile, who, before they were in Chriſt united, and had *their hearts raiſed* up to heavenly affections, deteſted one another; but once meeting both in the love of one God, they became in Chriſt one Thing, one Body, of that undivided Church, which hath the onely Son of God to be the head thereof, our Saviour *Jeſus Chriſt*. Nay, ſee further, how this dayes Goſpel makes of humane Soules, (thus *raiſed* up by mutuall love, by having all one God, and beleeving equally in the doctrine of his ſacred Son) Baptiſtick Saints, and conſequently ſpirits Angelicall, whilſt what is read to day of Saint *John Baptiſt*, is ſpoken to us, as either being (or invited to be) like him, fore-runners to our Lord and Saviour *Jeſus Chriſt, voices crying out in the deſart* of this world, *prepare the wayes of our Lord*. O Chriſtians! O Catholicks at leaſt! remember we are now in holy *Advent*, a time ſet out apart to prepare us for a worthy receiving of our Saviour at his Nativity into this world; be it therefore ſpent, as Saint *John Baptiſt* did imploy his dayes, in pennance, faſting, praying, in purifying of our Souls, in raiſing mortall man up to the purity, immortality, and ſanctity of Angels; ſo ſhall we pray, as all our Paſtours preach to day, which is, I hope, a ſufficient adjuſting of this dayes Prayer unto the following Epiſtle and Goſpel of the day, bidding us *with one mind, and one mouth glorifie God*; which then we doe, when our practice and our Prayer is anſwerable to what our Paſtors teach, and preach unto us.

The

The Epiſtle, Rom. 15. ver. 4. &c.

4. *WHat things ſoever have been written, to our learning they are written: that by the patience and conſolation of the Scriptures, we may have hope.*

5. *And the God of patience, and of comfort, give you to be of one mind towards one another, according to* Jeſus Chriſt.

6. *That of one mind, with one mouth, you may gloriſie God, and the Father of our Lord* Jeſus Chriſt.

7. *For the which cauſe receive one another; as Chriſt alſo hath received you unto the honour of God.*

8. *For I ſay* Chriſt Jeſus *to have been Miniſter of the Circumciſion for the veriny of God, to confirm the promiſes of the Fathers.*

9. *But the Gentiles to honour God for his mercy, as it is written,* Therefore will I confeſſe to Thee, in the Gentiles, O Lord, and will ſing to thy name.

10. *And again he ſaith,* Rejoyce ye Gentiles with his people.

11. *And again,* Praiſe all ye Gentiles, our Lord, and magnifie him all ye people.

12. *And again,* Iſaiah *ſaith,* There ſhall be the root of *Jeſſe*; and he that ſhall riſe up to rule

rule the Gentiles, in him the Gentiles ſhall hope.

13. *And the God of hope repleniſh you with all joy and peace in believing; that you may abound in hope, and in the vertue of the holy Ghoſt.*

The Explication.

1. SAint *Paul* alludes here to what was *written* in the old Law, and makes it all wholly and entirely, to have been a leſſon for our inſtruction, at leaſt, though not a rule to our actions, ſince the abrogation of it: and if he ſay thus of the abrogated Law, much more ought we to receive and read (for our inſtructions) all that is *written* in the new Law, which ſhall remain to the worlds end unaltered. But he applyes this ſpeech particularly now to what he ſaid in the immediate verſe before, citing the Prophet *Davids* words, Pſal. 68. *The curſes of thoſe that curſe Thee have fallen upon me,* making *Chriſt* ſpeak theſe words, as taking upon his own perſon the *Curſes* and Sins of the people committed againſt his Heavenly Father; to reſtore to God, as it were, his loſt honour, (if we may ſo ſay) by aſſuming theſe *Curſes* to himſelf: as alſo (by his ſuffering) to appeaſe the Divine wrath: and in this ſenſe he applyes his ſpeech to the *Romans*, that they might convert *to their inſtructions*, and comfort, this which (in their behalf) our Saviour took upon himſelf, namely, the guilt and burthen of the Gentiles Sins, as well as thoſe of the Jewes, ſo to ingratiate them alſo to his heavenly Father. By *the patience and conſolation of the Scriptures*, is meant, the *patience* they teach us, in their ſingular examples thereof, and the *comfort* they bring us, in letting us ſee *we may* (by following the ſaid examples) *hope* for the like rewards which now the Saints in Heaven have; for ſo the laſt words of this verſe import.

5. The

5. The *Apoſtle* calls him *the God of patience, and of comfort*, becauſe he is infinitely patient, infinitely comforting; and becauſe his Vertues are not (as in Man) his Ornaments, but his Eſſence; ſo that he is *patience* it ſelf, *comfort* it ſelf, and more, if we could more expreſs. Then we are moſt properly *of one mind one towards another*, when we wiſh, and do as well to others, as to our ſelves. *According to Chriſt*; as Chriſt was to us, and as he gave us command to be, ſaying, *Love one another, as I have loved you.* This is indeed abſolute perfection, and this is the true Badge of a perfect Chriſtian.

6. *That of one minde, with one mouth, &c.* Then we do truly *glorifie God*, when we conforme our ſelves in all things to his holy Will; and this we can not all do, unleſs all our mindes be one, (as he is in us all) to that one effect of glorifying him: ſo when one pretends God is glorified thus, and another will not have it ſo, but in a way clean contrary, then we are not of *one minde*, nor do we ſpeak forth his praiſes with *one mouth*: which yet we doe, when out of ſeverall mouthes we expreſs one and the ſame will, and way to praiſe Almighty God. The *Apoſtle* ſeemes to inſert the glorifying God, *and the Father of Jeſus Chriſt* under two ſeverall notions, to let us ſee, that as Chriſt was man, he was alſo truly the Son of God, becauſe as the ſecond Perſon had in Heaven a Father without a Mother, ſo in Earth Chriſt had a Mother without any Father, ſave onely God in Heaven.

7. *For the which cauſe*; that is, to ſhew you are all *of one mind, &c. receive*, help, and cheriſh one another, being Chriſtians, (or in order that you may be ſo) as Chriſt *hath received you* (that were Gentiles) *unto the honor of God*, to the ſame Church with his native and choſen People the Jewes; and (of all ſeverall nations) made up one joynt *honour* and glory to the Divine Majeſty.

8. True it is, *Chriſt* was ſent by his Heavenly Father with Commiſſion (as it were) unto the Jewes onely, and

therefore he did live and die amongſt them, to verifie thoſe *promiſes* which God had made them in *Abraham*, and the Prophets; for as the law was onely given unto, and kept among the Jewes, ſo the *promiſes* and predictions of that law did onely appertain to them, and were (neceſſarily) to be made good amongſt them, as indeed moſt exactly they were by *Chriſt*, and this in virtue of Cõmiſſion from his Heavenly Father: For which cauſe he is called here *Miniſter of the Circumciſion*, (though he abrogated that law) in regard he did all his life time adminiſter to the circumciſed his labours and pains, by Teaching, Preaching, Curing, and infinite other wayes ſerving the Jewes in order to their Redemption; and this directly, and principally to prove the *veracity of God*, who had *promiſed* to ſend the Jewes a *Meſſias*, that ſhould do this, and by doing this, he was truly, and properly, their *Miniſter*.

9. But not to the Gentiles ſo, becauſe he came to them *for mercy onely*, and ultroneouſly; to ſhew his goodneſſe was not limited to the bounds of his Commiſſion to the Jewes, but might (and did) *mercifully* extend it ſelf alſo *to the Gentiles*, thereby to amplifie *the honour and glory of God*, in doing more than could be expected of him, and that to a people, who had no *promiſe*, nor any hope thereof. Though it was not onely foreſeen that Chriſt would doe this act of ultroneous grace and *mercy*, but fore-told by the royall Prophet, *Pſal.* 17. ver. 50 as followes in this nineth verſe of the Epiſtle.

10. And as (*Deut.* 32. ver. 43.) The Prophet ſayes of the Gentiles, *Rejoice ye Gentiles with his People*; that is, with the People of God, with the Jewes, for your Converſion alſo; and ſing forth praiſe to God for his mercy ſhewed to you therein.

11. Here it is declared, that not onely ſome few Nations of the Gentiles, but even *all of them* ſhall be firſt or laſt made partakers of theſe *mercies*, and thereby are bound to *praiſe our Lord*. 11. By

12. By *the root of Jeſſe*, is here meant a Branch of that root, namely, *Chriſt Jeſus*, the ſon of *David*, and of *Jeſſe*, as *Iſaias* ſaith in another place, *There ſhall ſpring a rod from the root of Jeſſe*, Iſai. 11. ver. 1. which Rod is *Jeſus* deſcended as above: and yet with reaſon enough Chriſt is called *the root of Jeſſe* too; for though as man, he was but a branch of *David*, (*his root*) yet as God, he was the *root* of *David*, his Creature; again, *David* was rather his Seed, than his *Root*, becauſe he had not from *David* to be Redeemer of the World, but was himſelf the *root* of *Davids*, and all Mankinds redemption, and ſprouting forth (as from the *Root* of goodneſſe in himſelf) branches of Grace and Glory to *David*, and all thoſe whom he was graciouſly pleaſed to predeſtinate for Heirs to God, and Coheires to himſelf in his Heavenly Kingdome: *The hope* of which Kingdome he hath *mercifully* given as well *to the Gentiles*, as faithfully *by promiſe* he gave to the *Iewes*.

13. The *Apoſtle* here calls him *the God of Hope*, as above, Verſe 5. he did call him *the God of Peace and Comfort*; and prayes he *will repleniſh them with all Ioy, and peace*; as who ſhould ſay, both Jew and Gentile, ſetting aſide former diſtances, now are to Joy in this, that they are made one in *Chriſt Ieſus*, and therefore muſt live *in peace* together, as the members of a naturall Body, ſince they are become Members of Chriſt, his Myſticall Body: that by ſo living, they may both *abound in hope* of one reward, enough for both, the Kingdome of Heaven; and this through the *Vertue*, that is, Charity, or the Grace *of the holy Ghoſt*, wherein he alſo prayes they may *both abound*.

The Application.

1. IF *what is* here *written* be to our *Inſtruction*, 'tis to make us be the Saints we are not yet; 'tis to facilitate the way, by ſhewing us how the Jew and Gentile were both Sainted by Chriſtianity. The Roots whereof are the three Theologicall Vertues, Faith, Hope, and Charity, which indeed doe briefly ſumme up this whole Epiſtle in the laſt Verſe thereof, and are given us as the beſt preparatives to make way for Jeſus into our Hearts. Faith we ſee made Jew and Gentile both one Church. O may it grow to ſuch an excellence in us, to aboliſh Hereſie from Chriſtianity; and becauſe it is a ſpeciall gift of God, let it be our daily Prayer that he will give it unto all the World, Turk, Heathen, Pagan, Jew.

2. Hope keeps together thoſe that Faith uniteth, and, like an Ancre in a ſtorme, ſecures the Ship of Chriſt in higheſt ſeas of Perſecution. May then the Hope of future mercy inable us to undergo our preſent Miſery; may the example of the Saints before us encourage us to be like patterns unto our Poſterity, as they have been to us, that were our Predeceſſours.

3. Charity makes operative both our Faith, and Hope, ſends the Believer with the hazard of his life to propagate the Faith of Chriſt throughout the World, and directs our preſent actions to ſuch a rectitude of their intentions, as may ſecure a future poſſeſſion of their Hopes. So without Charity in vain we Hope, in vain men doe believe; and are rather nominall, than reall Chriſtians; ſuch as cry out at the latter day, *Lord, Lord*, and ſhall hear him ſay, *I know you not*, while you profeſſe belief in Jeſus Chriſt, and offer dayly ſacrifice to the Devill; while you pretend a hope of Heaven, and doe ſuch actions as can onely merrit Hell; while you call one another

another brethren in Chriſt, and bear a mutuall hatred greater than the Gentile bore the Jew; for want of thoſe *Heart-raiſing* virtues this Epiſtle recommends, and bids us

Pray as above, that by the frequent acts thereof, we may both prepare the way of Chriſt, *and be able,* by his coming *into our Hearts, to ſerve him with* purified Soules. *So by his* coming *to us, makes us* deſerve *to goe to him. Take therefore* our deſert *here, and every where, as in the laſt Sundayes prayer it was explicated, ſo ſhall it never be miſtaken.*

The Goſpel, MAT. 11. ver. 2. &c.

2. *AND when* John *had heard in Priſon the Workes of Chriſt, ſending two of his Diſciples, he ſaid to him,*

3. *Art thou he that art to come, or look we for another?*

4 *And* Jeſus *making anſwer, ſaid to them, Goe, and report to* John *what you have heard, and ſeen.*

5. *The Blind ſee, the Lame walk, the Lepers are made clean, the Deaf hear, the Dead riſe again, to the Poor the Goſpel is preached.*

6. *And bleſſed is he that ſhall not be ſcandalized in me.*

7. *And when they went their way,* Jeſus *be-*

gan to ſay unto the multitudes of John, *what went you out into the Deſart to ſee? a Reed ſhaken with the wind?*

8. *But what went you out to ſee? a man cloathed in ſoft Garments? Behold, they that are cloathed in ſoft Garments, are in Kings houſes.*

9. *But what went you out to ſee? a Prophet? yea, I tell you, and more than a Prophet.*

10. *For this is he of whom it is written,* Behold, I ſend mine Angell before thy face, which ſhall prepare thy way before Thee, *Mal.*3. *v.*1.

The Explication.

2. IT was from his own Diſciples he *heard* the Stories of *Chriſts* admirable *works*, whileſt he was in *priſon*, for reprehending *Herod* about his unlawfull marriage with *Herodias* his Brothers wife: and ſo he *ſends two of the ſame Diſciples* to Chriſt, that they might ſee with their own eyes the wonders of his Works, and thereby leave the fond opinion they had of *Iohn*, his being a greater man than *Ieſus*. This was done in the two and thirtieth year of our Saviour, which was the ſecond of his Preaching; and Saint *Iohn* did this purpoſely to confirm his Diſciples in the belief of *Ieſus*, being indeed the great *Meſſias* that was expected: leſt when *Iohn* was dead, (as ſoon after it happened) they might remain in doubt of that truth, which was no leſs importing, than their Soules ſalvation; namely, that *Chriſt* was the true *Meſſias*, and *Iohn* but his fore-runner.

3. Saint

3. Saint *Iohn* did not bid them ask this queſtion as a thing he doubted of, for he had, before this Baptized *Ieſus*, and often given many great teſtimonies of his being the *Meſſias*; but onely finding he could not perſwade his Diſciples to that truth, he now ſends them to have it made undoubted unto them; not ſo much by the words, as by the prodigious works of *Chriſt*: Though Saint *Iohn* askes the queſtion in his own, not in his diſciples names, to ſhew his greater skill in curing his Diſciples diſeaſe, by ſeeming himſelf to be ſick of the ſame, according to that of Saint *Paul*, *Who is weak, and I am not weak?* 2 Cor. 11. ver. 29. Again, the Diſciples durſt not perhaps have been ſo bold with *Chriſt*, had not their Maſter given them leave to ask this queſtion in his Name.

4. Loe, the anſwer, anſwerable unto expectation, not in words, but works: Chriſt tells them not, that he is the *Meſſias*, but bids them *goe back, and tell* John *what they had heard and ſeen*, knowing full well, that *Iohn* from thence would prove unto them, he was the man they asked after, the *God-man*, the *great Meſſias*: beſides, Chriſt, by this way of anſwering, took off from himſelf all note of vanity, and gave a high example of humble modeſty, by declining to ſpeak his own praiſes, though not to doe the works whereby God was praiſed, by the affirmation of the truth without a word; and therefore Chriſt before them did actually doe many Miracles, which Saint *Luke* (c. 7. ver. 21.) recounts even ſuch as *Eſaias*, c. 35. v, 5. and c. 61 v. 1. had foretold were to be the undoubted ſignes of the true *Meſſias*; which done, he bids *Iohns* Diſciples *Goe back, and tell him what they had heard and ſeen*; as who ſhould ſay, what they did ſee, was done purpoſely to give them ſatisfaction to their queſtion, which yet they did not receive as ſatisfactory, till *Iohn* made it ſo unto them, the more to teſtifie the truth.

5. Theſe were the very ſignes which *Iſaias* (in the places above cited) gave of the true *Meſſias*. By *the poor*

are here underſtood, chiefly thoſe who are poor in Spirit, that is, voluntarily ſuch, eſteeming all worldly wealth as traſh, and coveting no riches but thoſe of grace and glory: I ſay, chiefly ſuch, becauſe among the poor whom Chriſt preached unto, his Apoſtles were the chief, who were truly poor in ſpirit, by leaving the little all they had to follow Chriſt; and theſe were they whom he took moſt pains to inſtruct; Note here what an honour it is to be preacher to the *poor*, when it was given as a mark to prove *Chriſt* was God, ſo muſt it needs be a mark to prove that thoſe who now doe it, are children of God inſpired thereto by their heavenly father.

6. It is hugely remarkable, that our Saviour after ſuch prodigious miracles, cloſeth with ſaying, *Bleſſed is hee that is not ſcandalized in me*, rather he might have ſaid, Happy are they who ſtand in Admiration, (indeed in Adoration) of me: but it wants not depth of myſterie, that he ſayes the contrary, becauſe his poor and abject manner of life was nothing ſuitable to his ſplendid works; and for this reaſon he ſayes, Happy are they who are not taken off from the beliefe of my Deity, by the beholding the vility of my humanity. But his meaning was deeper yet, namely, to anſwer thereby even unto the thoughts of *Johns* Diſciples, which hee knew, though they durſt not ſpeak them; for they were ſtaggered to behold ſo mean a man, (as his apparrel, and outward perſon ſpake him) working ſo many miracles; hence they reſolved, firſt to make report unto *John* what they had ſeen, and then to frame their Judgements as he ſhould adviſe them: Now to this thought our Saviour applyed theſe words: *Happy, who are not ſcandalized in mee.*

7. Not till *they went away*, becauſe he knew *Iohns* Diſciples had too good an opinion of their Maſter, as thinking him to be the *Meſſias*; ſo to have praiſed him before their faces, had been both to flatter the Maſter,

Maſter, and pervert the Diſciples into a belief, their Errour was a Truth : On the other ſide ſince the people had their eyes wholly upon Chriſt, to exerciſe his own humility, and to render them better informed of *Iohn* the Baptiſt than it ſeems they were) he falls into *Iohns* praiſes to the *multitude*, by asking them, *What they went out to ſee*, when they ran after *Iohn* into *the deſart* ? Did you goe to ſee *a Reed toſſed too and fro with every winde* ? Or doe you thinke *Iohn* ſuch ? That he who had firſt preached my praiſes to the people, now he was in priſon, had changed his opinion of me ? and ſo ſends this doubtfull queſtion to me ? No , he is ſtill the ſame conſtant man, he is not blown like a *Reed* out of his former beleife, by the blaſt of *Herods* breath committing him to priſon.

8. Our Saviour proſecutes his deſign in the former verſe of rectifying the people in their judgements about S. *Iohn*, by asking them whether they thought *Iohn* a man flexible in his minde, as thoſe are who daily varie their apparrel, and pamper up themſelves in the moſt changeable of vices, a Mollities or ſoftneſſe of nature, yeelding and altering it ſelf at every leaſt impreſſion made upon it ? Or *went you out* to ſee a man in Kings houſes ? that is, of *Kings Houſes*, a Courtier, variable as the winde, turning and winding his opinion, as they doe their habits, who follow the faſhions of the Court ? No, *Iohn* if in the deſart, clad in hair, feeding little, praying much, and thence conſtant in his opinion, what ere you thinke to the contrary, by his Diſciples coming from him to me with the queſtion as abov .

9. And leaſt they ſhould thinke they ſtood ſufficiently informed of *Iohn* the *Baptiſt* his merits by believing him *a Prophet*, our Saviour asks even that queſtion, as if it were below St. *Iohns* titles to be a *Prophet*, and

and ſo *Chriſt* ſaid, he is *more than a Prophet*. Why? becauſe *Prophets* onely foretell future things, but *John* both told the people the *Meſſias* was ſuddenly to come, and had beſides the honour to ſhew him to them, as well as to tell them of him: So he was truly a *Prophet, and more than a Prophet.*

10. And that they may ſee how much *more*, he tells them *John* is *an Angel* among men, and affirmes the Propheſie of *Malachy* cited in this verſe, to be verified of the *Baptiſt*, to ſhew thereby, that as God formerly ſpake to the People but by the mouthes of Men, who did foretell them he was to come, and ſave the world; yet now that he was actually come himſelf, he ſends more than man, an *Angel* of men at leaſt, *John the Baptiſt*, both *to prepare his way*, and to point him out to the people with his finger, ſaying, Loe here he is, that hath been long expected, the great *Meſſias*, the Man-God, *Chriſt Jeſus*, whoſe ſhoo-ſtrings I am not worthy to untie, though you eſteem me his equall, nay, ſome of you value me above him too.

The Application.

1. WHat our Saviour in the Baptiſt did commend, holy Church to us now recommends, His Fortitude, his Auſterity, and his Angelicall Purity: We ſhall profeſſe the firſt by not onely ſtanding the ſhock of open perſecution, but that alſo of the inward warre our ſenſes make perpetually againſt our Reaſon: if we ſhall rather chooſe to die, than to commit the leaſt ſinne againſt Almighty God; for thus we ſhew the fortitude of Grace, while we repell the aſſaults of Nature.

2. The ſecond we ſhall then be perfect in, when we perſwade our ſelves eternall felicity cannot be bought too dear by any our temporall auſterity; and when we ceaſe to flatter one another, that mortification is not neceſſary, unleſſe

unleſſe to expiate enormious ſinnes. Alas fond ſouls! why then did Jeſus? why his Bleſſed Mother? why the holy Baptiſt uſe Auſterity of life? they had no ſins to purge away by penance; no, they for our example were auſtere, and to declare that temporall pleaſures are commonly the cauſes of eternall puniſhments.

3. The third is, as the way unto our Journies end; for ſince by Angels we are onely once removed from God, either we muſt approach him by the purity Angelicall, or be for ever ſeparated from him with the ſpirits Diabolicall.

For prevention whereof, and for obtaining the Baptiſtick vertues, we fitly pray to day as above.

On

On the third Sunday of Advent.

The Antiphon, LUKE I. ver. 41.

BLeſſed art thou, Mary, *who didſt believe our Lord: Theſe things ſhall be perfected in Thee, which were ſpoken to thee by our Lord.*

Verſ. *Drop, &c.* as before, pag. 1.

Reſp. *Be the Earth, &c.*

The Prayer.

LEnd, we beſeech thee, O Lord, thine ear unto our Prayers, and enlighten the darkneſs of our minde with the grace of thy Viſitation.

The Illuſtration.

SEe how like himſelf the holy Ghoſt makes us pray to day, when Spiritually altogether this Prayer alludes

ludes unto the other Service of the day; for literally there is no connexion at all between the Epiſtle, Goſpel, and this dayes Prayer, but Spiritually they ſuite exceeding well together. And firſt, as relating to the time of *Advent*, alluding to that immediately before the reall Birth of *Chriſt*, wherein the holy Patriarchs and Prophets prayed, as we have heard in the two foregoing Sundayes; but with this addition, that ſtill the nearer we come to the Feaſt of *Chriſtmas*, the nearer the Prayers repreſent *Chriſt* unto us, and now indeed ſo near, as if upon the ſummons of two Prayers onely gone before, *Chriſt* were come already ſo farre on his way from Heaven to Earth, that we may now even whiſper in his ear, (as this Prayer ſeemes to doe) begging the *Loan of his Eares* unto us in his tranſient carreer, as if each of us were forced to ſtop him on his way for ſome Emolumentall occaſion particular to our ſelves, while we ſay, *Lend, we beſeech thee, O Lord, thine ear to our Prayers*; or as if our guilty Conſciences perſwaded us he might be ſtill as deaf to us (though at hand, according to the Epiſtle) as he had been to all the world beſide for four thouſand years together, and therefore we are now taught humbly to round him in the *Ear*; and, as it were, with a fervorous zeal, to run like Lacquies after him, begging the favour of a private whiſper as he goes, and that meerly to tell him our caſe is worſe than others, that his generall *Grace of Viſitation* to the whole world, will hardly be enough for us, unleſs he pleaſe particularly *to enlighten the darkneſſe of our minde with the* (particular) *grace of his* ſpeciall *Viſitation* to us, though it be by an application onely of his *Ear* to our particular ſuite, as he runs poſting through the deſart of common ſinne, where we (more ſadly each than other) may piouſly believe we lie inſnared, and want

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a little glimmering *of Grace* (more than ordinary) to *inlighten* us, that we may firſt ſeeing, lament, and then lamenting, expiate our ſelves of all our ſinnes whatſoever againſt the bleſſed time of his Nativity: and indeed the beſt way to avail our ſelves of the annuall Feaſts (eſpecially thoſe which are myſteries of our redemption) is to preſentiate the ſame as now actually flowing, and firſt being arrived to our knowledges: for ſo ſhall our ſouls be raiſed unto a piety ſuitable to the thing, as well as to the time that puts it into our minds: And what Chriſtian is there ſo obdurate, ſo ſtony-hearted, as if he could every year perſwade himſelf (which holy Church exhorts us to, both by our Paſtours and our Prayers) that things were then in doing, which he knowes are done, and that himſelf were an actor in each Scean, in each Feaſt or Myſtery repreſented, would not relent and ſoften towards his God, who like a melted Goodneſſe came to pour out himſelf amongſt us.

This, this beloved, were the part of good Chriſtians, to pray now in this ſenſe, to run like Lacquies (nay like ſhadowes) near up to the new Incarnate God, who being in himſelf an Inacceſſable light, was fain to eccliſpe his Glory in the cloud of humane Nature; that ſo within the ſhadow of his ſhade-yeilding body, we might approach unto him, and whiſper our neceſſities in his ſacred *Ears*, who now as man, will hear us, however as God, the whole world ſeemed to cry out in vain to him for 4000. years together.

Say then, Beloved, this Prayer to day, with this religious Duty, this All-ghoſtly ſenſe dictated unto us by the holy Ghoſt, and we ſoon ſhall ſee the effect it worketh in us, towards rendring us the perfect Chriſtians, that this dayes Epiſtle exhorts us to be, *Joyfull, modeſt, reſigned, thankfull, and peacefull*, even to the *ſurpaſſing* the *underſtanding*; nay more, *inlightned* Angels running before the face of *Jeſus Chriſt* to his Crib, where born, he will imme-

immediately diſpence in ample manner the ſpeciall *Grace of his viſitation to us all*, that thus (like Baptiſts as the Goſpell to day exhorts) ſhall now *prepare his wayes before him* to the future Feaſt of his Nativity. And thus we ſee both Epiſtle and Goſpell of this day, though not litterally, yet Myſtically (if not as it were eminentially too) included in this Prayer above.

The Epiſtle, PHIL. 4. ver. 4. &c.

4. *REjoyce in our Lord alwayes; again, I ſay, Rejoyce ye.*

5 *Let your modeſty be known to all men; our Lord is nigh.*

6. *Be nothing carefull; but in every thing by Prayer and ſupplication let your Petitions be known with God.*

7. *And the peace of God which paſſeth all underſtanding, keep your hearts and intelligences in* Chriſt Jeſus.

The Explication.

4. TO *Rejoice*, that they were Chriſtians, and had the happineſs of true Faith, true Hope, true Charity: This the *Apoſtle* meant by *rejoycing in our Lord*, in his holy gifts of Spirit beſtowed upon them, not that he had made them noble, rich, or great Perſons, but religious Chriſtians: for this he bids them *alwayes rejoyce in our Lord; again, and again rejoyce*: And when he ſaid *always*, he meant as well in affliction, as in proſperity, becauſe to zealous Souls no humane trouble ought to be diſturbing, ſo long

long as they have the comfort of a good Cauſe, and a good Conſcience too.

5. *Modeſty* is a vertue giving a mean to all the actions of a man, and therefore that we might ſee Chriſtianity ſets all things in order both with the inward, and outward man; the *Apoſtle* exhorts the *Philippians* to give a proof of their perfection in Chriſtianity by their *Modeſty*; and by ſuch a *modeſty*, as might *be known to all men*; ſuch a *modeſty*, as puts a gracefull bluſh upon all their actions, leſt any one might ſee the infirmity of man in him, who was become more than man, by beeing a true and perfect Chriſtian; and therefore S. *Paul* tels us here, we ſhould ſtand upon a *modeſt* guard, becauſe *our Lord*, who is to be our Judge, *is nigh*, and hath his eyes upon us, as needs he muſt, when he gives us the concourſe of his Divine Aſſiſtance towards our each thought and deed: but *our Lords* being *nigh*, may now in *Advent*, be applyed to the Nativity of our Saviour; and for this purpoſe holy Church appoints that place of Scripture to be read to day, though litterally the Text alludes to the latter day of Doom.

6. By *Care* is here meant Anxiety or trouble of minde, not that he prohibits a diligence, a due regard to doe what is on our parts to be done, but beyond that he will not have us goe; he forbids us all anxious ſollicitude, and recommends a perfect reſignation of our ſelves, to the will and pleaſure of Almighty God. And though he bids us have *a care* to pray upon all occaſions, as well of Proſperity, as of Adverſity: yet he allowes not any ſollicitous *care* in us about the effect of our Prayer, whether we obtain our requeſts, or not, made unto God by Prayer, but will have us leave that freely to his Divine Majeſty; for indeed Beggars (who want all things) muſt not chooſe what ſupply they will firſt receive, but humbly accept of whatſoever is given; and if denyed, they may ask again, but never muſt be troubled when they are refuſed;

refuſed: nor is *our Prayer* to God, other than an expreſſion of our deſpicable beggery, and exigence of all neceſſaries, both for Body and Soul, and ſince from him we receive all our ſupplyes (what hand ſoever it be that gives reliefe) to him muſt our *Prayer*, to him our *Supplication*, to him *our thanks*; and (for his ſake) to thoſe that are his Meſſengers, his Miniſters of help unto us, and then we glorifie him, when we thank them, by whom he hands his Bleſſings to us.

7. By *the peace of God* we may here underſtand, either that *increated peace*, which is God himſelf, whereof peaceable creatures participate, or *the peace* which Chriſt made between God and Man, by his paſſion appeaſing the Divine Wrath, or *the peace* which we make among our ſelves, when we forgive each other our Offences; or *the peace* we have within our ſelves of a quiet Conſcience; for all, and every one of theſe, are truly called *the Peace of God*: And yet when the *Apoſtle* ſayes, That *peace which paſſeth all underſtanding*; he ſeemes to incline to the firſt and laſt acception of *Peace*; for as that ſurpaſſeth the *underſtanding* of Angels; ſo this is indeed paſt all *humane underſtanding* to know, how unquiet man can attain the happineſs of that *peace*, which a quiet conſcience affords him, ſince it calmes all the tempeſts of outward perſecution and trouble, and makes a man by the equality of his mind, equally to bear all unequalls whatſoever can befall him, *keeping our hearts* (our wills) and our *Intelligences* (our underſtandings) ſtill fixt upon Almighty God, ſtill adhering unto him, and united to his ſacred Son, our Lord and Saviour *Ieſus Chriſt*.

The Application.

1. IN the firſt Verſe of this Epiſtle we are taught how to comport our ſelves towards God, *Always rejoicing in him*, to bear even the afflictions of this world with a contented mind. So Saint *Paul Rom.* 5. *We glory even in our tribulations*, and glory we cannot in any thing that gives us not content, that doth not joy our hearts; for the momentary tribulations of this world (born with patience) ſecure us of eternall conſolations in the next. Whence the ſame Apoſtle, *Cor.* 6. ſayes, *As it were ſad, yet always rejoicing*, becauſe in our patient ſuffering we ſerve and glorifie *The God of all conſolation.*

2. In the ſecond Verſe ſee how we are to demean our ſelves towards our neighbour, *Modeſtly ever, becauſe our Lord is nigh.* As who ſhould ſay, we can never look upon our Neighbour, but as on our fellow ſervant holding up the hanging to let our common Maſter in to us, that followes him purpoſely to ſee how we demean our ſelves to one another; which muſt needs be *Modeſtly* in his preſence. And when is he abſent, who alwayes is between us? alwayes indeed within us? An excellent cloſe tie to humane *modeſty*; ever to behave our ſelves as in the Preſence chamber of his Heavenly Majeſty.

3. What followes in this Epiſtle, is to teach us our behaviour towards our ſelves. That is to ſay, reflecting on our own infirmity, to be ever asking health of Soul and Body, ever praying to God in all our exigences, not looſing our labour to ask relief or comfort from one another, who are all invellopt in a maſſe of common miſery: ſo the ſureſt way to finde comfort, is to caſt our care away, and to reſigne our ſelves to God,

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to beg of him alone what ere we lack. For if we have his *open ear*, him present with us, all is well; all at peace with God and Man.

Whence it is we beg to day as above, that hearing our Prayers, *he will* graciously visit *our hearts, and by so doing* inlighten *them in these Triple Duties aforesaid, as fit preparatives in Advent, for the approaching Nativity of our Lord.*

The Gospel, JOHN 1. ver. 19. &c.

19. THe *Jewes sent from* Jerusalem *Priests and Levites, that they should ask him, Who art thou?*

20. *And he confessed, and did not deny: and he confessed, that I am not* Christ.

21. *And they ask'd him what then? art thou* Elias? *and he said I am not. Art thou the Prophet, and he answered, No.*

22. *They said therefore unto him, who art thou? that we may give an answer to them that sent us? what sayest thou of thy self?*

23. *He said,* I am a voice of one crying in the Desart, make straight the way of our Lord, *as* Isaiah *the Prophet said.*

24. *And they that were sent were of the* Pharisees.

25. *And they asked him, and said to him,*

why then doſt thou Baptize, if thou be not Chriſt, *nor* Elias, *nor the* Prophet?

26. John *anſwered them, ſaying, I baptize in water: but there hath ſtood in the midſt of you, whom you know not.*

27. *The ſame is he that ſhall come after me, that is made before me, whoſe latchet of his ſhoe I am not worthy to unlooſe.*

28. *Theſe things were done in* Bethania *beyond* Jordan, *where* John *was baptizing.*

The Explication.

19. THey did *aske* this of the Baptiſt, after he had baptized Chriſt, and given teſtimony to the world, that *Jeſus* was the *Meſſias*, whereas the people looking on *John* the Baptiſts auſterity and ſanctity of life, held him rather to have been the Meſſias, or at leaſt a more eminent Prophet than *Jeſus Chriſt*. Now, becauſe the other Evangeliſts told us, what teſtimony the Baptiſt gave of Chriſt before he did Baptize him, therefore Saint *John* Evangeliſt omits it in his Goſpel, which indeed he wrote chiefly to ſupply what the reſt had omitted; and ſince this opinion the world had of *John* the *Baptiſt* to be the *Meſſias*, was near the time, when the Law told them their *Meſſias* was to come, *they ſend the Prieſts* of the Law, the Miniſters of their Synagouge to know the Truth; and to *aske* particularly about it, that afterwards they might ſatisfie the world: hence coming to *John* the *Baptiſt*, they, the *Prieſts and Levites, ask him, Who art thou?* and *asking* this juridically, he was of neceſſity to give them anſwer: not that they asked whoſe Son he was, for they all knew him to be the ſon of *Zachary* the Prieſt, and ſo conſequently a Prieſt too; but

their

their desire was to know, what his office was, besides his dignity, seeing him teach, preach, baptize, and doe more than ever any man had done before him: and however this question savoured of malice (in some) to Christ, and therefore they would rather have *Iohn* to be the *Messias* than *Iesus*, yet in others it argued malice to *Iohn*, and these resolved to blame him, if he undertook more than his Commission; so they aske him, *Who he was*; but undoubtedly it was by divine Ordinance too they were moved to *ask* this question, that thereby the veritie of Christs being the true *Messias* might appear, not onely by our Saviours own works, but also by *Iohns* confession.

20. By this answer it seems they asked *Iohn*, not onely *Who art thou?* but also, *Whether thou art Christ?* So when we read, he *confessed*, we must understand, it was the naked truth he did *confesse*, when he said, *hee was not Christ*, and gave them to understand, this dignity and office did not belong to him, but onely to our Saviour.

21. They proceed then *to ask* if *he were Elias*, because they knew *Elias* was reserved to be the fore-runner of Christ, according to the prophecie of *Malachy*, Chap. 4 *v.* 5. and knowing the time of the *Messias* was at hand, they thought *Iohn* to bee *Elias*, as being ignorant that *Malachy* his prophecie reports to Christ his second coming in the day of Judgement, when *Elias* indeed shall come before him, as now in his first coming *Iohn* the *Baptist* did, which yet these Priests might have known, because the same Prophet *Malachy* foretold, Christ should have a fore-runner to his first, as well as to his last coming; meaning *Elias* for one, *Iohn* the *Baptist* for the other; So *Iohn denying himself to be Elias* said most true, and yet did not deny but himself was foretold by *Malachy*, to be Christ his fore-runner, though his humility would not give him leave to con-

ſelfe ſo much when they asked, *Art thou the Prophet?* and he answered, *No*, he meant not ſuch a Prophet, as deserv'd that name above all others, and to be ſtiled eminently *The Prophet*, ſince in this nature, Christ onely was his own, and his eternall Father's *Prophet* also, who revealed unto us the mysteries of the Deity, and of true Religion: Beſides, ſince the proper office of a *Prophet* is to foretell things to come, and that *John* the *Baptiſt* was properly ſent to point out Christ already come, even with his finger, as well as with his tongue, therefore he might very well, (humbly and yet truly too) deny himſelf to be a *Prophet*.

22, 23. Here they preſſing him hard, and declaring they came by lawfull Commiſſion to doe ſo to, and ſtood bound to carry back his answer; doe they have it with all humility and truth together; becauſe there is nothing leſſe than a *voyce*, and nothing more certain, than that he was by the Prophet *Iſaias* foretold to be the man, who by his preaching and ſanctity of life, ſhould give example to the world, that *the wayes of God are holy*, and ſo that he was ſent before to tell the world: *Chriſtians wayes* are thoſe of God; and muſt be ſuch as the Baptiſt had begun, and as Christ had perfectly trod out before them, *to make them ſtraight*.

24 It is particularly noted, thoſe who came thus to interrogate S. *John* were *Phariſees*, becauſe they pretended to more than ordinary knowledge in the Scriptures; and having read there, that the *Meſſias* was to baptize, which was not foretold of any other *Prophet*, hence they ask as followeth.

25. *Why then doſt thou baptize, if thou be neither Chriſt, nor Elias, nor the Prophet?* and by this Interrogatory, they thought to have confounded him; So it argues beſide the Commiſſion they had to ask, Who he was, they added this Queſtion out of their own malice to him, and out of Oſtentation, to ſhew the people they were well read in the Scriptures.

26 To

26. To this *Iohn* replyes by diſtinguiſhing betwixt his own and Chriſts Baptiſm, telling the people he doth but *Baptize in water*, (*Chriſt ſhall baptize in Spirit*) for thus the reſt of the Evangeliſts make the Baptiſt anſwer, and therefore S. *Iohn* omits that; So the Baptiſt profeſſeth *his Baptiſm is onely in water*, as a ſign or Figure of Chriſts Baptiſm, which ſhall be *in Spirit* to remiſſion of ſins, which this of *Iohns* was not, but onely by his Baptiſme he exhorted people to pennance and tears for ſin, not that ſin was thereby remitted. *But there is one in the midſt of you, whom yee know not*, (*Ieſus Chriſt*,) who daily converſeth with you, and yet you do not take notice of him to be the true *Meſſias*, whom you enquire after ſo earneſtly; as who ſhould ſay, leave your curious queſtions, doe but uſe your own eyes, look but earneſtly upon *Ieſus*, and you ſhall ſoon by his works, perceive he is the man you ſeek for.

27. The Baptiſt ſayes, *Chriſt ſhall come after him*, becauſe he ſhall preach when *Iohn* is dead; by ſaying, *Chriſt was made before him*, hee both alludes to the eternall generation of Jeſus in the decree divine, and to the perpetuall prelation or preference both of doctrine and ſanctity, wherein Chriſt was many degrees before the Baptiſt, in ſo much as he doth not eſteem himſelf worthy *to untie our Saviours ſhooes*, which in the eſteem of man is the meaneſt office that can be imagined, becauſe wee commonly ſtoop as low as earth to perform it.

28. This *Bethanie* is not that where *Martha* and *Lazarus* treated our Saviour, but is diſtinguiſhed from it, as much in the myſterie of the name, as in the diſtance of the place, for that *Bethania* ſignifies the houſe of humility, This *the houſe of Ships*, or, *The place of paſſage*, namely, where the people of *Iſrael* paſſed over the River *Iordan*, going out of Egypt into the land of promiſe, and there Chriſt was baptized by *Iohn*, where alſo *Iohn*

commonly baptized all others, to ſhew the Figurative Baptiſme did declare the tranſmigration in the true Baptiſme from Sin to Grace; and ſo was like that paſſage of the Iſraelites from Ægypt into the land of promiſe, from a wretched, to a proſperous condition.

The Application.

1. WHat ſo deplorable as to have eyes, and not to ſee the ſhining Sun? This blindneſs of the Jewes is what to day the Goſpel repreſents. They knew the Tokens of the true Meſſias well enough; they knew thoſe were not verified in the Baptiſt; and as well they knew them all made good in Jeſus Chriſt; yet ſeeme to doubt, O wilfull Cæcity!

2. What ſhall we think, to ſee the Chriſtian blinder than the Jew; the Catholicks perverſer than the Hereticks; and as we read, Tim. 1. *Confeſſing they knew God, yet denying him in their Works:* By doing ſuch things as give themſelves the Lye; Whence holy *David* ſayes, *Iniquity belyes her ſelf.* And this ſo often as Chriſtians in Profeſſion, are Infidels in Practice.

3. But ſee a greater blindneſs yet in theſe, who will defend their Vices to be Virtues; and even glory in their own Iniquities. Say then beloved, was it not high time to ſeek an Eye-bright out to cure this Cæcity of Souls, rebuk'd, in being repreſented,

Whileſt we pray as above to day, for illumination of Grace, *to diſperſe the diſmall* darkneſs *of corrupted Nature?*

On

On the fourth Sunday of Advent.

The Antiphon.

O Emmanuel, *our King and Lawgiver, the expectation of Nations, and the Saviour of them, come to ſave us O Lord our God.*

Verſ. *Drop dew, &c.*

Reſp. *Be the earth, &c.*

NOte this O *Emmanuel*, or ſome one of the ſeven great Os (variable as the Sunday falls out on dayes more or leſs before *Chriſtmas* Day) is alwayes the *Antiphon* on this Sunday: And theſe O's ſhall be explicated in the other Tome of this work, when every day that hath a ſeverall Prayer and Goſpel, ſhall be ſet out as theſe Sundayes were: ſuffice it now to reflect, that this

this O, this exclaiming voice argues the manner of crying out in the old Patriarchs and Prophets, for the coming away of the ſo long expected *Meſſias*.

The Prayer.

O Lord we beſeech thee, raiſe up thy power, and with thy mighty virtue come away to our ſuccour, that by the help of thy grace, what our ſinnes retard, the indulgence of thy propitiation may Accelerate.

The Illuſtration.

LOok in what Stile the *Church* began her *Advent-Prayers*, ſhe ends them with the ſame, as if Omnipotency had not power enough, and could be raiſed to greater, by being rowſed, or ſtirred up: for though it be not needfull, yet we may lawfully, and laudably enough ſpeak in this language to Almighty God, who magnifies (to us at leaſt) his power, by acknowledging our want of it to be ſo great, as if it needed re-inforcement to doe the work of our Redemption; an act as farre above the Angels naturall reach, as it was beyond our hopes or merits, had it not been mercifully promiſed without deſert in Man: for when Angels ſee the Sun of Juſtice clad in the clouds of our Iniquity, they were amazed, and ſaw that God had found a means to adde, as it were, to his Omnipotency, by partaking of humane Impotency, and by raiſing our weakneſs (in his ſacred perſon) to an ability above Angelicall capacity; he ſeemed indeed to rowſe

ſonſe, or ſtirre up his own Omnipotency to a Super-omnipotency, to an act greater than it had ere before extended to, namely to pardoning of Sin, a thing the Angels never made acquainted with; for though Man were redeemed, yet the Devils were for all eternity condemned upon the guilt of their one onely ſin: Nor is it a leſſening of the phraſe, to ask the ſuccour of *Gods mighty vertue*, though it be in truth Almighty; for all we can adde to God, is rather diminution, than addition to his perfection, which conſiſteth in ſimplicity; ſo that in him Power and Omnipotency, *Might*, and Almightineſs is all one Thing, becauſe his Attributes are his Eſſence, each of them Infinite, and all of them together making his Infinity no greater than it is in any one alone: if yet we may uſe that freedom to ſpeak of multiplicity, where (perſonality excepted) ſimplicity makes up all perfection, as in God it doth: But having in this language courted down Almighty God from Heaven, leſt we grow vaine-glorious by the honour of his approach; ſee how the reſt of this dayes Prayer doth humble us, while in the following words we give this reaſon for our calling God to our Succours, with all his muſtred forces, *That by the help of his Grace* (added to us, cooperating with the ſame) *what our ſins retarded* (that is to ſay, our own redemption was by our own ſins retarded for 4000. years together) *the Indulgence of his propitiation may accelerate.*

It was indeed, *a huge indulgence* in Almighty God to make his ſacred Son *a propitiation for* our ſins; and more, to haſten him away for this purpoſe, ſince fourty thouſand years had been too ſhort a time to have expected ſo much mercy, as is now *accelerated, by the indulgence of his propitiation*, which would not give him leave to ſtay above 4000. years away. And by this cloſe of the Prayer, we virtually include the whole Epiſtle and Goſpell of the day, while we beg the *help of Gods Grace to accelerate* unto us the benefit of the *Indulgent propitiation*, that Chriſt his Birth-

Day

Day brings to every pious Christian: which benefit, lest our *sins retard*, see how the Church prepares both Priest and People to a due regard against them, by the counsell given to both in the Epistle, and by exhorting both to be Baptistick Saints in the Gospel of the Day, to be *preparers of the way of Christ*, Angels of Men, running this holy Advent *before his face*, to sanctifie our own, and our neighbours wayes, unto the Crib, where *Christ* on *Christmas* Day is mystically born again, as often as Christians celebrate the Feast of his Nativity, so saith Saint Leo in his nineth Sermon upon that Feast, (and the like is of all others) *We doe not so much recall the past, as we behold the present Feast of our Saviours Birth, so often as it comes about by Annuall revolution.*

The Epistle, 1 Cor 4. ver. 1. &c.

1. *SO let man esteem of us as the Ministers of Christ, and the dispensers of the Mysteries of God*

2. *Here now is required among the dispensers, that a man be found faithfull.*

3. *But to me it is a thing of least account, to be judged of you, or of Mans day; but I judge not my self neither.*

4. *For I am not guilty in Conscience of any thing; but I am not justified herein: but he that judgeth me, is our Lord.*

5. *Therefore judge not before the time, untill our Lord doe come, who also will lighten the hidden*

den things of darkneſs; and will manifeſt the counſels of the hearts, and then the praiſe ſhall be to every Man of God.

The Explication.

1. THe *Apoſtle* ſeemes here to bid *Men eſteem* of him (and his Aſſociates in the Apoſtolate) as if they were not men, but *Miniſters of Chriſt*, for as much as they did the Offices of God, by being *diſpenſers of his Myſteries*; and indeed that is moſt true, for though to be a Steward, or maſter of a Family under any temporall Lord, and to diſpence, and diſpoſe of his Lords Monies and Goods, be not to execute an office above man, in regard all the goods and monies in the Stewards hands are temporall things, and the properties of nothing above a humane creature; yet to be Steward of the Houſe of God, and to have the *diſpenſing* of ſuch goods as are Spirituall, and cannot be the properties of any temporall Lord, certainly this renders a man (though not in nature more than Man) yet by Office hugely more than an Angel: for though we read of them, that they are, *Heb.* 1. 14. *Miniſtring Spirits* in the Houſe, or Church of God, both triumphant, militant, and patient; yet we never read that they were ſtiled the *diſpenſing* ſpirits of *Gods hidden Myſteries*; which yet, as the Apoſtles were, ſo muſt their ſuucceſſours, the Prieſts of holy Church be too; and conſequently are not in the execution of that Spirituall Office to be looked on, or eſteemed as men, but as *Miniſters* of a higher nature, as perſons indeed more than Angeliqall, ſince they have an Office and Power above Angels, namely, to forgive Sins, and to *diſpence*, or diſpoſe of Gods ſeverall Graces, by the conduit of holy Sacraments, Pipes, made on purpoſe (by our Saviour *Jeſus Chriſt*) to convey unto our barren Souls the fertilizing

waters

waters of heavenly grace; and these pipes are so put into the hands of Priests, as they can turn the cock at pleasure, give, or retain this holy grace, as they judge fit, to *administer a* Sacrament, or suspend a Sinner from the benefit thereof. But we must further note the Apostle here, as he speaks in generall to all Christians, and bids them esteem Priests above men by reason of their office, so he speaks particularly to the *Corinthians* in order to their main contention, which was to make a difference betwixt the *Dispensers of these Mysteries*, as if Baptism (for example) received from one, were of more value, than if they were baptized by another, or as if the *Ministers* of Baptism were the Authors of grace, and so they who received it at a more holy mans hands, received more, than if the confferror thereof were lesse holy; to both these effects the Apostle speaks, correcting the *Corinthian* errour in them both, that is, for thinking the Administrator of a Sacrament to be the Author of grace therein conferred, or that grace was more abundantly conferred, according as the Administrators thereof were more or lesse holy.

2 This alludes to the vanity of the *Corinthians*, who were men so curious, that they judged of their Preachers as they found them, more wise, more grave, more eloquent in their Sermons or Catechisms than others, and particularly they adhered much to *Apollo*, because they held him more eloquent than S. *Paul*, whereas the same Apostle here tells them, they must not regard in the *Dispensers* of Gods word, the Rhetorick, language, or eloquence of the preachers, but above all their *fidelity*, or being *faithfull*, that is, to have them tell the true sence and meaning of *Christ Jesus*, to have them give rather sound, than flourishing doctrine, least while they put too much force in words, they lose the vigour of the Spirit, which is, and ought to be the life of a Sermon, and least they seek by the Ostentation of their languages,

ges, rather their own, than the glory of God, or preach themſelves, not *Chriſt*; Whereas S. *Paul* tells them here, *fidelity* is the principall part of a preacher, that is, to preach the Word of God, and not the word of man, to preach ſpirit rather than language, to move the ſoul to Acts of love, rather than the ear to delight of Eloquence.

3. This Verſe proſecutes the ſenſe of the former, telling them plainly he did not regard their fond *judgements*, that eſteemed men by their glib tongues, rather than by their vertuous ſpirits; for it is indeed *Unction*, (a ſpeciall gift of the Holy Ghoſt) that renders a Preacher moſt profitable to ſouls, and ſo moſt accompliſht in his preaching, whence the *Apoſtle*, knowing what he ſaid was pure ſpirit, told them he did not regard their cenſures of him, as if he were defective in his duty of preaching, and what he ſayes to them in this kinde, he affirmes the like in reſpect of all men by his following words, wherein he makes no account of *mans day*, that is, of humane judgement in a point of Spirit; for thus *the day of man* is often taken, as by *Jeremiah* it was, Chap. 17. v. 16. when being derided by the people, who contemned his Prophecies, he cryed out, *Thou knoweſt O Lord, I deſire not the dayes* (the applauſe) *of men, nor regard their judgements of me*; Suffice it, I have delivered unto them what thou haſt to me revealed: So in this ſenſe S. *Paul* here cares not for the *judgement* of the *Corinthians*, whether they like his preaching or not, but is content that he tells them the genuine ſenſe of his Lord and Maſter, *Chriſt Jeſus*; and yet leaſt he may by this ſpeech ſeem arrogant, See how hee takes off all ſuſpition of vanity in himſelf by what follows, ſaying, Though I am not troubled, O *Corinthians*, at what you thinke or judge of me, yet neither am I ſo vain as to preſume I am without fault, and ſo I neither will nor dare to *judge my ſelf*, this place might diſſwade Here-

ticks

tikes from presuming they are certain of their future salvation, and of their being here in the state of grace, if themselves thinke so, assuredly S. *Paul* might better justifie himself, and yet we see he does not, indeed he dares not doe it.

4. While in this next verse he saith, *though I am not guilty* particularly of any *infidelity*, vanity, or ostentation in preaching, (for still he prosecutes that sense, which yet generally may be understood of any sin,) nevertheless *I am not justified therein* he will not justifie himself,) *but he that judgeth me is our Lord*, and to him I must leave it to judge, who not onely sees and knows all hearts, but perfectly knows them too, that is, sees further and clearer into all mens hearts, than any one man can see into his own.

5. Here the *Apostle* referrs not onely his own judgement of himself, and of his Ministery, but even the judgements of all men whatsoever to the latter day of Doom; for then (and not till then) *Our Lord shall come, and inlighten the hidden things of darkness*, by laying all things open, and this not onely (as some Hereticks will have it) whether we believe right or wrong, but also whether we doe good or bad deeds according to our Faith: For so by the plurality of *hidden things* here mentioned to be revealed then, is clearly meant in those words of the *Apostle*; insomuch that Hereticks fondly pretend unto a certainty of their rectitude in Faith, more than they can doe unto a rectitude in their works, and therefore flatter themselves, that be their works (*the counsels of their hearts*) what they will, yet since it is by Faith men are justified, and since they pretend to know certainly, that they doe rightly beleeve, they therefore scruple not to secure themselves of salvation, be their lives never so bad, being their Faith, as they say, (to their certain knowledge) is right: For the Holy Ghost hath taught us a contrary doctrine to this presumption in *Ecclesiasti-*

Chap.

Chap. 9. v. 1. *A man knoweth not whether he be worthy of love or hatred.* So Prov. 20. 9. *Who can ſay, my heart is clean?* So Job 9 21. *If I bee ſimple or Innocent, yet my ſoul knoweth it not.* So Jer. 17. v. 9. *Wicked is the heart of man, and inſcrutable,* unleſſe to God alone: To conclude, the ſentence of Judgement ſhall not onely paſſe upon our Faith, whether that be right or wrong, but upon our works, *the Counſels of our hearts,* for every one ſhall in that day receive according to his works: and *Luke* 20. we receive *what our works deſerve;* and in the mean time till the day of generall judgement come, the Apoſtle forbids to judge each other, ſince neither he, nor any man can ſecurely and rightly judge himſelf, but then look who hath done and deſerved well, *the praiſe ſhall be to every one of God,* though miſtaking men have judged thoſe perhaps worthy of blame, whom God ſhall declare to be praiſe-worthy, becauſe he finds them to have been faithfull to the *Miniſtery* or truſt which he repoſed in them: So here we ſee from firſt to laſt, St *Paul* his true ſenſe in this place is upon *fidelity* in the *diſpenſers of the Myſteries of God,* and declares, that no man but God can judge in that particular, as being an office not appertaining to men, but to God himſelf, and unto him alone: I muſt here advertiſe you, that the *Apoſtle* in the next Verſe declares that he uſeth his own, and *Apollo*'s name but figuratively, thereby to repreſent to the Chriſtians their faults, in pretending to have one more light of grace than another, or to be one better able than another to underſtand the Scriptures, ſhewing it is a thing they ought as little to preſume of in themſelves, as to cenſure whether he or *Apollo* did more *faithfully* perform the truſt of God repoſed in them, by their *miniſtery of diſpenſators of his Myſteries.*

The Application.

1. THe cloſing Advent ſeaſon claimes a due regard in this dayes ſervice, ſo the prayer begins, alluding unto that, and ends beſides with the accuſtomary reference to the Epiſtle of the day. How like the out-cryes of the ancient Prophets is the ſtile of Holy Churches prayer to day. They cryed out thus, *O Wiſedome! O Adonai! O Root of Jeſſe! O Key of David! O Riſing Sun! O King of Nations! O Emmanuel*, &c. *Come and ſave us, thou that art our Lord God.* And we, promiſing all theſe exclamations, pray as above. *O Lord we beſeech thee, raiſe up thy power, and with thy mighty vertue, come away to our ſuccour*, &c. meaning all the power, and all the Vertue included in thoſe Attributes of *Wiſedome*, *Adonai*, *King*, and Saviour, which the Prophets gave him as above.

2. And leaſt our ſins do chaſe away the coming Jeſus, ſee this Epiſtle points us to the Prieſts of holy Church, as *to the Miniſters of Chriſt, and diſpenſers of the Myſteries of God*, Meaning of the Holy Sacraments, that blot out ſin, and give us grace to bid our Saviour welcome.

3. Hence we conclude, the Paſtors and the People are admoniſhed to buckle to their ſeverall Devoirs to day, theſe in adminiſtring, theſe in receiving of the Holy Sacraments, and yet each having done his dutie, neither to preſume he hath done well enough, but both referring of themſelve to God his *Judgements* for the future, and expecting his mercies for the preſent,

And to pray as Holy Church above appoints, That our ſinnes doe not retard the coming of his mercy towards us.

The

The Goſpel, Luke 3. ver. 1. &c.

1. *AND in the fifteenth year of the Empire of* Tiberius Cæſar, Pontius Pilate *being governour of Jewrie, and* Herod *being Tetrarch of Galilee, and* Philip *his brother Tetrarch of* Iturea, *and the Countrie of* Trachonitis, *and* Lyſanias *Tetrarch of* Abilina.

2. *Under the High Prieſts* Annas *and* Caiphas, *the word of our Lord was made upon* John *the ſon of* Zacharie *in the deſart.*

3. *And he came into all the countrie of* Jordan, *preaching the Baptiſm of pennance unto remiſſion of ſins, as it is written in the Book of the ſayings of* Iſaiah *the Prophet.*

4. A voice of one crying in the Deſart: prepare the way of our Lord, make ſtraight his paths.

5. Every valley ſhall bee filled: and every mountain and hill ſhall be made low, and crooked things ſhall become ſtraight: and rough wayes plaine:

6. And all fleſh ſhall ſee the ſalvation of God.

The Explication.

1. BY *Tetrarch* we are here to underſtand a Commander of the fourth part of the kingdome of *Paleſtina*, equally divided by the Roman Emperours into four Provinces, and thoſe committed to the care of four chief Com-

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manders called *Tetrarchs*. The reaſon, why the Evangeliſt is here ſo exact as to ſpecifie *Tiberius* the Roman Emperour, and all the four temporall Commanders under him of *Paleſtina*, divided, as above, into four Provinces, as alſo the ſpirituall Commanders, which were the High Prieſts of *Jeruſalem*, at the time of *Iohn* the Baptiſts preaching and pointing out our Saviour *Ieſus Chriſt* to be the *Meſſias* or Redeemer of all mankinde, was becauſe the verity of our Saviours birth, death, and paſſion, ſhould be left to after ages, as a truth ſo abundantly teſtified, that never any doubt ſhould be rationally made thereof, ſince all that are here named, had ſome remarkable hand in the paſſages of our Saviours life and death; as namely *Tiberius* the Emperour, who was ſo taken with the reports of our Saviours ſingular ſanctity of life and miracles, that hee contended mainly to have him placed among the Roman gods, but failed in the attempt (by divine Ordinance) becauſe it had been an Indignity for him that was the onely true God of all the world to have obtained an after-place among the Idols and falſe gods of the Romans; *Pilate* as having condemned *Chriſt* to be crucified, *Herod Antipas*, for having unjuſtly committed to priſon *Iohn* the Baptiſt the fore-runner of Chriſt, becauſe he reprehended him for marrying *Herodias*, wife to his brother *Philip*; ſo theſe two brothers are brought in upon one account. Laſtly *Lyſanias*, becauſe he about that time did endeavour to recover the Kingdome of *Iudea* for *Antigonus*, in caſting out *Hircanus*, made King thereof by the Roman Empetour, and *Herod* for backing *Hircanus* againſt *Lyſanias* in the quarrel as above, was by *Auguſtus Ceſar*, and *Anthonie* his colleague preferred to the crown of *Iudea*, with the excluſion of the ſaid *Hircanus* from that crown; theſe four principall Commanders, being men famous in the world at that time, and having all notice of our Saviours prodigious miracles, they are recorded as Teſtimonies beyond all exception of the truth thereof.

2. As

2. As alſo were the *two Prieſts*, *Annas* and *Caiphas*, whereof the latter was then (and all the three years of our Saviours preaching) *high-Prieſt*, before whom he was firſt convented, after he had been by *Judas* betrayed into the hands of the Jews, that conſpired his death; and 'tis here ſpecially remarked, that in the conjunction of theſe above named circumſtances, *the word of our Lord* (the divine Command) fell upon *John* the Baptiſt, Son to *Zachary*, *in the deſart*, that he ſhould preach the coming of our Saviour, and baptize in water, to ſhew that he was the fore-runner of him, who afterwards was to baptize in ſpirit, *Chriſt Jeſus*, but whether this command, *this word of God*, came to the Baptiſt by ſome Angell (or an expreſſe Meſſenger from heaven) or onely by an internall Inſpiration to *John* himſelf ſo to doe, is not certain; neither is it much materiall, ſince either way gave Authority enough, as appeared by Chriſt ſo ſolemnly avowing him afterwards.

3, 4. Beſides, the *coming of John* the Baptiſt *into the Country of Jordan*, was foretold, we ſee, by the Prophet *Iſaias*, as in theſe three following verſes doth clearly appear: By his *preaching the baptiſme of pennance unto remiſſion of ſinnes*, is not underſtood, that remiſſion of ſinnes was had by *Iohn's*, but ſhould be had by *Chriſt* his baptiſm: So *Iohn* did onely by preaching pennance diſpoſe to the receiving *remiſſion of ſins*, which was given by the baptiſme of *Chriſt* for originall, and by the Sacrament of *Confeſſion* for all actuall ſin; and *Iohn* for this preaching is called, a *voyce of one crying in the deſart*. &c.

5. Note this Verſe as ſpoken now by *Iohn* the Baptiſt, is not ſo much propheticall of what ſhall be done hereafter, as exhorting to what is fit for the preſent to doe, ſince he came *to prepare* the way for Chriſt, rather than to foretell what ſhould be done by him, or by us after him; ſo this Future tenſe is here to be underſtood as a command, or counſell in the Preſent tenſe, as if he ſhould ſay, *Let*

every valley be filled, every hill made levell, &c. So to even the way for the King of Heavens coming, ſince upon Kings approaches ſuch preparations are uſually made, to ſhew the duties and zeals of Subjects, laying themſelves, and all they have levell at the feet of their Soveraign; whence *by Valley* here underſtand, the dejected; by *Mountain, or Hill*, the proud Soul; by *Crooked*, underſtand wicked; by *Rough*, ſtubborn; by *Plain*, gentle Souls; and then take the Morall thus: That if we will ſhew our ſelves loyall, and loving ſubjects to *Chriſt*, and *prepare his wayes* for him, as *Iohn* the Baptiſt exhorteth, we muſt *raiſe* up our *dejected*; and *ſuppreſs* our *proud thoughes*, we muſt *ſtreighten* our *crooked*, and *even* our *rough wayes*, by confeſſing our ſins, ſo to make him ſee he ſhall not come amongſt rebellious, and refractory ſubjects, but finde us ready to conform, or ply our ſelves alwayes, and to all purpoſes (by his holy Grace) according to his ſacred will and pleaſure.

6. The genuine ſenſe of this laſt Verſe is alſo, by the ſame trope of the future, to make an exhortation to us in the Preſent tenſe, as if the *Evangeliſt*, or the Prophet *Iſaias*, ſpake now in the Baptiſts name, and *let all fleſh*; that is, every man *ſee*, not onely with the eyes of his Soul, or underſtanding, but with thoſe of his Body, *the Salvation of God*; namely, the *Meſſias*, God and Man, our Saviour *Ieſus Chriſt*, either in his Perſon living, in the Sacrament of the Altar, or on his Throne of Judgement at the latter day; or as he is now in the midſt of you, that doe not take notice of him; ſee, I tell you, I am his forerunner, ſent before him to point him out unto you, and that done, to recede, that you may not longer be diverted from looking towards himſelf, by deceiving your ſelves (as you doe) to think I am the *Meſſias*: No, *I muſt be diminiſhed*, (cut off) and ſet out of your way, (though upon another ſeeming pretence, namely, *Herodias* her malice to me, for ſpeaking againſt her unlawfull Marri-

age,

age, but indeed) to give way that Christ may be exalted in yours, and in all the worlds esteeme, as it is fit, and absolutely necessary it should be, according as I tell you, *Iohn* 3. ver. 30. *He must encrease, and I be diminished*: Note, though now, as these words of the Prophet *Isaias* are above explicated in the Present tense, for the reasons alledged, yet they were fitly spoken in the future (and prophetically too) by *Isaias*, when he foretold what *Iohn* should say to us in the present tense at his coming: or else *Isaias* might begin with the Baptists voice, to say of him prophetically, *I am the voice of one crying in the Wilderness, prepare the wayes of our Lord.* Though if in this future tense we allow even the Baptist also to speak, it will not be unproper to him; for however, his principle Office be that of *forerunner*, or pointer out of our Saviour, to be the long expected *Messias*, come at last, & now standing in the midst of them, yet he may (in a secondary respect) be allowed the Title and Office of a Prophet also, telling us for the future what will follow, if we believe in Christ, and cast our cares upon him; namely, that all shall goe well with us, both in the outward, and inward man, since our Saviour avowes him to be a Prophet, though not onely such, but more, his *Fore-runner*, his humane *Angel, going before the face* of his Divine Humanity, to tell us, that this Man-Divine, *Christ Iesus*, was true God, as well as Man, who came to redeem, and save the whole world.

The Application

1. AS the Epistle, so the Gospel to, bids us *prepare the way for Iesus his Nativity*, alluded to all over, but clearly mentioned in the close of the Gospel, while the Fore-runner of our Lord is set before our eyes to day giving Instructions how to demean our selves in the Sacrament of Confession; whereunto the *Baptisme of Pennance unto Remission of Sins*, preached by the Baptist, here alludes.

2. How that Confeſſion ſhall be rightly made, is told in the penultime, or laſt Verſe but one of the Goſpell, doe as the Expoſition of it bids, and it will be rightly done, at leaſt prepare for it now, that you may performe it well at Chriſtmas.

3. Now that we may doe this; ſee if the holy Church could frame a fitter Prayer than what She ſayes to day? If not,

Then ſay it as above, and ſo confeſs there is an admirable Harmony between the Preaching, and the Praying parts of holy Churches ſervices.

On

On Sunday within the Octaves of the Nativity.

The Antiphon, LUKE 1. ver. 25.

THE Child Jeſus *did profit in age and wiſdome before God and Man.*

Verſ. *The word became Fleſh*, Allelujah.

Reſp. *And dwelt in us*, Alleluja.

NOte this Antiphon above, being much to the ſame purpoſe with the 40. Verſe of this Chapter, (which is the laſt in this dayes Goſpel) I doe not change it, though differing a little from that, becauſe I find it thus appointed by the Church.

The Prayer.

OMnipotent, Sempiternall God, direct our actions in thy good pleaſure, that in the Name of thy Beloved Son, we may deſerve to abound in Good Works.

The Illuſtration.

HOly Church hath hitherto taught us in our Prayers to Court down God from Heaven; and now he is come unto us little in Appearance, great in Power, an Infant amongſt men; ſee how this day our Prayer make Infants of us too, ſuch as know not which way to turn, but are glad to beg *directions* of Almighty God, that *our Actions* may be done according *to his will and pleaſure*; or rather, that his holy will may be *our actions*; for ſo the words of the Prayer import, when we beg, that *God will direct our actions in his good pleaſure*; as who ſhould ſay, if he ſo pleaſe they ſhall be well done; nor can we indeed pleaſe him in our doings, if he doe not pleaſe to doe well in us: For *our actions* are more his, than our own, inſomuch, that when we love God, or pleaſe him, he rather loves, and pleaſeth himſelf in us, than that we of our ſelves can love, or pleaſe his Divine Majeſty, by any thing we are able to doe. And thus we ſee, how with our new-born *Ieſus*, we pray like Infants, unable to help our ſelves; and for this purpoſe both the *Epiſtle* and *Goſpel* of the day run upon infantile *actions*; the former ſhewing us that men by *Adoption* of Grace, became new-born Babes of God, who were before ancient ſlaves of the Devill; and telling us further, how infants muſt be nurtured, and tutoured up even by their own ſervants, as long as they are under age: The latter relating how our infant *Ieſus* was this day preſented to his Heavenly Father in the Temple, as the firſt gratefull preſent humane nature durſt make a tender of to his offended Majeſty, in hope thereby to appeaſe his wrath: and ſo confident we are, that this will be a preſent appeaſing, as well as pleaſing, that we have no ſooner offered him up to his Heavenly Father then we grow bold, not onely *in the name* of this his *beloved ſon*, to beg we may doe well, but preſume to hope that *in his*

Name

Name we may even *deſerve to abound in good workes*; and with good reaſon, becauſe we acknowledge this infant of Time to be coequal, and coeternal God with his Eternal Father, and conſequently what we doe in his Name, ſince it is more principally done by him than us, may merrit the reputation of being abundantly well done; and thus we doing it alſo, may *deſerve to abound in good Works*; even ſuch as ſhall not want the happineſſe of a plentiful reward of grace in this life, and of glory in the next. But ſo that all our *deſert* or merit muſt be ſtill *in his Name*, as the Prayer profeſſeth, inconſequence to what was ſaid upon the cloſe of the two firſt Prayers in this Book.

The Epiſtle, GAL. 4. ver. 1. &c.

1. *AND I ſay, as long as the Heir is a little one, he differeth nothing from a Servant, although he be Lord of all.*

2. *But is under Tutors, and Governours, untill the time limited of the Father.*

3. *So we alſo, when we were little ones, were ſerving under the elements of the World.*

4. *But when the fulneſs of time came, God ſent his Son, made of a Woman, made under the Law,*

5. *That he might redeeme them that were under the Law, that they might receive the Adoption of Sons.*

6. *And becauſe yee are Sons, God hath ſent the*

the Spirit of his Son into your hearts crying, Abba Father.

7. *Therefore now he is not a ſervant, but a a ſon, and if a ſon, an heir alſo by God.*

The Explication.

1. ST. *Paul* had in the precedent Chapter told the *Galathians*, that the old Law of the Jews, was a *Pædagogue* (or Uſher rather) to the new Law of Chriſt, and ſo was to ceaſe when the new Law came: This doctrine he follows now here cloſely, ſaying, The Jewes that were the choſen people of God, his firſt begotten, as it were, and ſo his *heirs*, were by all the help of their Lawes but as *little ones* in the ſight of God, that is, as children or infants wanting maturity of yeares, and ripeneſſe of judgement to govern themſelves, and thus were nothing different *from ſervants*, becauſe they were commanded abſolutely by the Patriarchs and Prophets (being themſelves ſervants of God, though maſters of the people) who were indeed *Lords of all* Gods graces and favours; ſince no nation ſhared thereof beſide the Jews.

2. The *Apoſtle* follows his example, and proves there is no difference between a *Lord* under the command of *Tutors* and *Governours*, and a meer ſervant, ſince this *Lord* or *heir* is not (all the while of his Minority) to rule and command, but to obey his ſtewards and governours, who are then the Fathers, and ſhall after be their young Pupills ſervants too, and this time in thoſe dayes of the old Law, laſted till the heir was twenty five yeers of age.

3. The *Apoſtle* here applyes this argument to himſelf formerly of the Jewiſh Religon, and conſequently an infant, or *little one*, in the line of thoſe that are Gods true ſervants, namely Chriſtians; ſerving God onely *under* the Alphabet of a religious Law, that is under the letter

ter or *Elements* of the world, which were the old Law, (all the rule men had to ſerve God by) and then, ſaith the *Apoſtle*, we were like *little ones*, young lords and maſters by birth-right of our Judaiſm, yet nothing different from ſervants, ſince we had that Law, but as an Uſher to bring us up, and deliver us over to another, much better indeed, a moſt perfect Law of Grace, whereunto the old Law was a meer type or figure, a meer Element or Alphabet of a true Law. Note by *the Elements of the world* are here underſtood the letter of the law given to the men of the world, in thoſe at leaſt, who were the ſelect thereof, the Jewes, for if the *world* were here taken for other than the men thereof, the Elements of the naturall world were to bee underſtood earth, aire, water, and fire, but ſince by the *world* is meant the people thereof, therefore *Element* here, ſtands *for the letter of the old* (ceremoniall and ſervile) *Law*, whence the *Apoſtle* here uſeth the word of *ſerving* very aptly, for there are three *ſervings* in this word related unto: The Firſt, that of heathens ſerving their Idols as their Gods: The ſecond, that of the Jews ſerving God by their impure creatures ordered unto Gods ſervice: The laſt that of Chriſtians ſerving God by pure creatures, not by Idols, nor by bloudie ſacrifices, but by ſuch as in Sacraments are ſanctifyed, and ſo are more than Jewiſh Elements of ſanctity, as the *Rhemiſts Annotations* have at large expreſſed, though true it is, many by the *elements* here underſtand, alſo the feſtivall and ſolemn dayes, moneths, and yeares, which the Jews very ſuperſtitiouſly obſerved, and made themſelves indeed, not onely ſervants thereof, but even ſlaves unto them, and this, becauſe in the tenth verſe of this Chapter, S. *Paul* mentions their formalities upon theſe dayes, moneths, times, and yeares.

4. By *the fulneſſe of time* is here literally underſtood, that time when Chriſt by the authority of his Father, ſend-

ſending him for that purpoſe, came to abrogate the ſervile law of the Jews, and to deliver us a more filiall law of love, liberty, and grace; for then was the *time* of the old law *filled* up, when it was no longer to remain, when we were no more to bee under the *Ushers* and *Tutors* of Religion, but under Chriſt himſelf, the true Lord and maſter of the whole, (and ſpecially of the Chriſtian) world. That *the Son of God* ſent unto us, is here ſaid *to be made of a woman* wants not a deep ſenſe, namely to ſhew he was not begotten, nor conceived of his fathers ſeed, but was made and framed wholly out of the pure ſubſtance and blood of his bleſſed mother, the *Virgin Mary*; where we are to note the word *woman* in this place doth not ſignifie any commixture or corruption, which doth accompany the loſſe of virginity, when maids paſſe from their virginal purity, to the impurer ſtate of corrupted woman, but *woman* here ſignifies directly the ſex, or female kinde of man, and ſo in that ſenſe is competent even to a virgin, who is alſo of the female Sex: again he was ſaid to be *made of a woman*, to declare the falſity of the *Valentinian* and *Anabaptiſtick* hereſies, teaching Chriſt to have been made of ſome aeriall, and not of an earthly ſubſtance, as if he had brought his body (ready made in the heavens) out of ſome aeriall combinations, into the womb of the virgin, and had not received his fleſh from her; whereas the true Chriſtian doctrine teacheth; he was fleſh of her fleſh, and bone of her bones; He is further ſaid to be made *under the Law*, not that by right he was ſubject thereunto (even as man) becauſe his perſon was divine, by the union of his two natures, making but one onely ſacred and divine perſon, ſo called from his principal, his divine nature, but that indeed he was pleaſed to ſubject himſelf to the law, though of right he were above it, and thus he vouchſafed alſo to undergo (voluntarily) the law of circumciſion

cumciſion, rather to take it honourably away, than to ſubject us to ſo diſhonourable a ſlavery, as that of the Old Law was.

5. This Verſe reports to the former, and makes that to be the cauſe why Chriſt ſubjected himſelf to the Law of ſervitude; namely, becauſe by his ſo doing, he might *redeem* thoſe who truly were *under the* ſervile *Law*, and that by this *Redemption* we might all *receive the Adoption of Sons*; and by a new filiation become the children of Grace; nay, even Heirs of God, and Coheires of Chriſt, who were formerly baſtards and ſlaves of the Devil: whence Saint *Bernard* ſayes well upon this place, *Therefore God became Man, that Man might become God*: And we muſt further note here, that this our happy *Adoption* (which is made by the means of Grace) doth not onely give us right to the Inheritance of God, but to a participation even of the Divine Nature it ſelf; according to S. *Paul*, Rom. 8. ver. 15. where it was ſaid, we became [*True Sons of God by the holy Ghoſt*] communicating himſelf unto us, and ſo making us true Children of *Chriſt*, God and Man; if any doubt of this truth, let him read what *Cornelius à Lapide* excellently proves to this purpoſe, upon the place of Saint *Paul* his Epiſtle above cited; and what will be ſaid more to this purpoſe on the eighth *Sunday* after *Pentecoſt* in this Book. We are laſtly to note, that not onely the juſt, who are now under the Law of Grace, but even thoſe juſt who were under the Law of *Moſes*, were alſo the *Adopted* Sons of God; however, the *Apoſtle* calls them here Servants, and not Sons; Firſt, becauſe, though they were the true Sons of God, yet they were not in the ſtate of liberty competent unto ſuch Children; Secondly, becauſe they had not their right to this inheritance, or filiation by vertue of the Law, under which they lived, but by a ſpeciall prerogative of Grace, and Faith infuſed into them, of Chriſt his being to come; and ſo they were rather belonging to the Old, than to the New Law.

Thirdly, becauſe in that ſtate they were in, they did want the fruit of *Adoption*, becauſe when they dyed Juſt, yet they could not partake of Heaven, the now immediate reward of ſuch bleſſed Soules as they were, in regard *Chriſt* had not opened the gates thereof to mortalls by his firſt entring into Heaven, as was fit he ſhould, ſince all others were to follow upon his Title, not upon their own; Laſtly, becauſe *Chriſt*, by exempting us from the ſervitude of the Old Law, gave us the right of claime to the Spirit of *Adoption*, which was that of the New Law, taught by *Chriſt*, and affirmed by the *holy Ghoſt*.

6. This Verſe clearly ſhewes the truth of the Doctrine above delivered, ſince to declare we were partakers of the Divine Filiation, God ſent us *the Spirit of his Son Divine*, the holy Ghoſt, as who ſhould ſay, it is a true ſigne we are partakers of the Divine Nature, becauſe we have the Divine Spirit in us; though this Spirit doth rather ſhew we are the Sons of God, than make us ſuch as the Signe ſhews the thing to be there, where the Signe of the thing is: for indeed we are the Children of God by the merits of *Chriſt* his paſſion; ſince the true Adoptive cauſe, the root of our filiation is the Son of God his Incarnation, for thence we become God, becauſe God became Man; ſo the grace of the holy Ghoſt, (or his Spirit abounding in us) is rather the ſigne, than the cauſe of our Adoption or filiation, ſince our adoption is by *Chriſt*, and the proof thereof is by his holy Spirit abiding in us; not that this ſpirit of the holy Ghoſt is an empty ſigne; but that beſides the ſigne, it is of our filiation to God, it is alſo the ſame God with the Father, and the Son, really and truly ſanctifying of us, and uniting himſelf unto us by his holy Grace, as well as he unites us to the actuall participation of our Saviours Paſſion, at the ſame inſtant, when he gives us his Grace, and thereby teacheth us to cry *Abba Father*; that is to ſay, O Heavenly

venly Father, look upon us as thy Children, being made so by the passion of thy Son, and declared to be so by the coming of the holy Ghost amongst us into our hearts, inabling them with a loud pious affection (though sometimes their lips move not) to cry unto thee in that filiall voice, which ever opens the ears of thy mercy towards us, and makes thee often ask us (as thou didst silent *Moses* thus internally, and silently crying to thee) *What doe you cry unto me for?* Exod. 14. ver. 15. my dearest Children, what doe you want? it is but ask, and have.

7. Here is a Græcisme, or Greek transition from the Second person to the Third, as who should say, what I speak of you, *O Galatians* adopted, as above, the like I say of all third Persons, even any Gentile so adopted; that be he of what Nation he will, if he can truly cry *Abba Father*; he is not a *Servant*, but a *Sonne of God, and if a Sonne, he is an Heir also by God*, that is by *Christ*, who is the Son of God. O happy Children of this Heavenly Father, who makes all his issue equall Heires, and leaves not younger children to the mercy of their Elder brothers for their Patrimony, but gives all his whole estate in Heavenly Glory, and by that, himself for their Patrimony: whence Saint *Austine* sayes well, *Thou hast created us, O Lord, to, and for thy self, and our heart is at no rest untill it have the happinesse to rest in thee; nothing lesse than thy self can satiate us, and this satiety we enjoy, when thy glory appears in us, and placeth us in thee.*

The Application.

1. LEarn all ye Monarchs of the Times, to know this Text forbids you Lord it here, as if you were not under Age. The Kingdomes you command, you then uſurp, when you deny obedience to the Church; Chriſt is the King of Kings, and Lord of Lords: he is the Father of all Chriſtians, who hath made no ſervant Tutour to command us, but his Sacred Spouſe, the holy Church, ſo long as here we live.

2. Learn all ye proudeſt men to ſtoop to the degree of little ones again; now you behold your ancient God become a Child of Man, to make you Men, children of Almighty God.

3. Learn ye, that glory to write man to Nature, to be but Babes yet to Grace; let not Chriſt remain alone an Infant; be every Chriſtian at the leaſt an Innocent to keep him company, while holy Church recounts his Cradle-dayes,

And Prayes, that as children (unable to doe manly acts our ſelves) we may be *directed* in the pleaſure of our Heavenly Father, by doing nothing but *in the Name* of his onely Sonne; who knowes beſt what will pleaſe him, and make us *deſerve* well at his Holy Hands, by *abounding in good Works*.

The

The Gospel, Luke 2. ver. 33. &c.

33. *And his Father and Mother were marvelling upon those things which were spoken concerning him.*

34. *And* Simeon *blessed him, and said to* Mary *his Mother, Behold, this is set unto the ruine, and unto the resurrection of many in* Israel, *and for a signe which shall be contradicted.*

35. *And thine own soul shall a sword pierce, that out of many hearts cogitations may be revealed.*

36. *And there was* Anne *a prophetesse, the daughter of* Phanuel, *of the Tribe of* Aser, *she was far stricken in dayes, and had lived with a Husband seven years from her Virginity.*

37. *And she was a widdow untill eighty and four years, who departed not from the Temple, by fasting and prayers, serving night and day.*

38. *And she at the same hour, suddenly coming in, Confessed to our Lord; and spake of him to all that expected the redemption of* Israel.

39. *And after they had wholly done all things according to the Law of our Lord, they returned into* Galilee, *into their City* Nazareth.

40. *And the Child grew, and waxed strong; full of wisdom, and the grace of God was in him.*

The Explication.

33. NOte here, Saint *Ioſeph* is not called Chriſt his *Father*, as Nurſes husbands are called Foſter-fathers to the children whom their wives give ſuck unto, though they never did beget thoſe children; but further, and yet more really, becauſe *Jeſus* was the true, and naturall Child of the Bleſſed Virgin *Mary*, being joyned in reall Wedlock with Saint *Ioſeph*, though ſhe never did accompany her husband in the Marriage bed; ſo his paternity was more than nutritious, and yet leſs than naturall, becauſe *Jeſus* was onely the Son of *Ioſeph*, marryed to the Virgin *Mary*, but never having knowledge of her Body, and therefore he is called the putative, or eſteemed *Father* of Chriſt, for all he never did beget him, meerly becauſe his wife did truly bear him, and was his naturall Mother, though by a meanes ſupernaturall, to wit, the over-ſhadowing of the holy Ghoſt. Theſe his Parents are here ſaid to be *marvelling*, not that they were perhaps (at leaſt the Bleſſed Virgin was not) ignorant of what they now marvelled at, but that the tranſcendency of *the things* they were thinking of, and hearing, did renew in their mindes, the memory of the Miracle, ſo often as they thought upon them; yet ſome think even the Bleſſed Virgin, though ſhe did know our Saviour was to be the Redeemer of the Jewes, did not perhaps know he was to be ſo to the Gentiles; the which *Simeon* did here prophecy: and further, that he was to be a *Ruine* (to ſome) a *Reſurrection to many in* Iſraell, and a *ſigne which ſhould be contradicted*.

34. We are to note, *Simeons Bleſſing* here, was rather to the Parents of *Jeſus*, than to him their child, becauſe it had been too great a boldneſs for him to bleſſe whom he (by Revelation) knew to be his Saviour, and his God. The reaſon why *Simeon* addreſſed his ſpeech to *Mary*, was, becauſe

becauſe ſhee was really and truly the naturall mother of our bleſſed Lord, and *Ioſeph* was but his reputed *father*. That it is equally ſaid, Chriſt was ſet unto *the ruine*, and unto the *reſurrection of many in Iſrael*, doth not argue it was equally meant, for hee was the *ruine* of the incredulous by accident onely, but he was by decree *the reſurrection* of all that believe in him, and obey his Law, and their own incredulity who believed not was their direct *ruine*, he was but indirectly the cauſe thereof.

By *the ſign* which ſhall *be contradicted* ſome underſtand the perſon of Chriſt, who was not onely the mark of their detracting tongues, but even of their tormenting hands, when they aimed at him by the ſtripes they gave him in his whipying at the Pillar, and by the wounds they made in his bleſſed body hanging on the Croſſe: Others by the *ſign* here underſtand the croſſe of Chriſt, whereof S. *Paul* ſayes there were many *enemies*, and ſo this croſſe is the *ſign* of their malice, who by contemning it, contemn the fruit of ſalvation, that grew thereon, *Ieſus Chriſt* himſelf: but the beſt and moſt genuine ſenſe ſeems to be, that by the *ſign of contradiction* ſhould be here meant his prodigious generation of a mother in earth without a father, (and of a virgin mother) which many pretend (as yet) to be impoſſible, and ſo *contradict* this undoubted truth: By this *ſign* alſo is meant the wonderfull miracles of his life, the ſtrange effects of his doctrine converting all the world, yet *contradicted* by thoſe that will not be converted by them; and thus as the incredulity of the Jews and Infidels is a *contradiction* to the Faith of Chriſt, in like manner the wicked lives of ſinfull Chriſtians are open *contradictions* to his Laws, and to the ſecret impulſes of his holy graces.

35 By *the ſword* here ſome will underſtand the ſpirit of prophecie given to the B. Virgin, whereby ſhe knew as well the ill affections of the Jewes to her ſon, as the good ones

of Christians towards him; yet this can (at most) be but the mysticall sense: Others will have it, that the B. Virgin dyed a Martyr by the *sword*, which nevertheless is against all History: The literall therefore and genuine sense is, That the *sword* of torment which killed *Christ*, was to his holy mother a *sword of sorrow*, wounding her very heart, insomuch that had it not been healed with he comfort shee received by conformity to Gods will, it had been her reall death; and wee read often in holy Writ, that the contradiction of detracting tongues is called *a sword* of persecution. *Their tongue is a sharp sword*, Psal. 63. v. 4 *They have sharpened their tongues like swords*, Psal. 104. 8 and the sword of Christ his torments was twofold; One of his persecutours tongues, The other of their stripes, nails, and spear, peircing his side, which were so sharp a sword of sorrow to the blessed Virgin, that the Doctors of the Church hold her for more than a Martyr, actually dying for Christ; but it is hard to know the true sense of what follows in this Verse, That this *sword* of sorrow pierced the mothers *soul*; *That out of many hearts cogitations might be revealed* in her sacred Son, for so the words seem to import; which yet is verified thus, that while some of the Jewes did before privately machinate Christs death, others among them pretended they look'd for the *Messias*, but finding Christ come in an humble way, they scorned him, and so both these joyning, attempted at last to be his ruine, which then proved a true *sword* piercing his mothers soul, when they revealed the perfidiousnesse of their own false *hearts*, that had the one, often before wished, but (*for fear of the Jewes*) durst not attempt his death; the other pretended to honour him, but when they found his humility suited not with their pride, they plotted (and actually procured) his death, and as in that they peirced his *mothers soul*, so they revealed the iniquity of their own *cogitations*, and to this sense *Simeon* seems here prophetically to have spoken.

36. *Anne*

36. *Anne* was celebrated for the known guift ſhee alſo had of *prophecy*, whereof *v* 38. we ſhall read anon; ſo ſhee did foretell much of Chriſt: She is called *Anne* (which ſignifies *Grace*,) And her Father *Phanuel*, (ſignifying the Face of God) is here named, to ſhe that her grace of *prophecy*, as well as that of her juſtification came from God: Her Tribe is here ſet downe to denotate her nature, that was peaceable, pleaſing, wealthy, long-living, and the like; beſides *Aſer* ſignifies Bleſſed; all theſe remarks of her are to ſhew the dignity of this *Propheteſſe*, who was appointed for one to give teſtimony of Chriſt: her *virginity* is here remarked, becauſe it was three wayes very notable: Firſt her maiden, next her conjugall, and laſtly, her viduall *virginitie*, (for ſo her chaſtity is here called) to ſhew it was in her more than ordinary: by living *with her husband ſeven years from her virginity*, is underſtood ſeven years after ſhe was marriageable, which was then held at fifteen years of age; for children are not properly called virgins till they arrive to the ripeneſs of years fitting for marriage; ſo falling widdow at two and twenty yeers of age, it was much ſhee lived in that Viduall *virginity*, untill ſhee was as in this next Verſe is ſaid,

37. *Eighty four years of age*, as ſome ſay, but of pure widdowhood, as S. *Ambroſe* will have it, who makes her in all a hundred and ſix years old, dwelling continually in the *Temple*, that is, not departing thence, but ſpending moſt of her time there, and ſeldome going home, but to refreſh at meales, never any whither elſe, for other diverſion from her prayers; yet ſome thinke her very abode was, if not in, yet at leaſt joyning to the *Temple*, (as many *Anchoreſſes* and ſome *Chanoneſſes* now doe) ſpending her time both *night and day* in *faſting*, *watching*, and *prayer*, and perpetually ſerving God, ſo we ſee *faſting* in thoſe dayes of the Synagogue, was an uſuall ſervice to God, and is not (as Heretikes now ſay) held ſo onely in our Church.

38. Here we may note a kinde of harmonious Quire, kept in the Temple at that time betweeh *Simeon* and *Anne*, since after him shee took up the Province of *prophecy*, and therein *confessed*, that is, prailed God, by revealing his sacred Son to be the *Messias*.

39. The *things* here done *according to the Law* were the *purification* of the Mother, and the *presentation* of her son *Iesus* in the Temple, which rites performed with the ornament of these *Prophesies* attending on them, The *B. virgin* with her Spouse and Son returned to *Nazareth* in *Galilee*, where they lived untill they fled to *Egypt*, upon the slaughter of the Infants, and whether they returned after they heard *Herod* was dead, and there bred up *Iesus*, but we must imagine the time between this Purification, and their flight into *Egypt*, being neer two moneths, which was from *February* to Easter (for then were the Innocents butchered) all spent in preparing their little necessaries for this flight, as their Asse, and small burthen of cloathing, or the like.

40. The *childs growth* here mentioned was corporal, as also was his *strength*, namely, that of his limbs, for he was as perfect in his internals at the first instant of his *Incarnation*, as at the last minute of his life: his *fulness* also of *wisedome* here mentioned, was the externall proof upon all occasions of his actions, that his internall *wisedome* was *full* from the first hour of his conception, and so his actions externally appeared such, as argued him to be internally *full* of all that *wisedome*, which was due unto him, who was called *the Wisedome of his eternall Father*: By *Grace*, is here understood the favour and protection of his heavenly Father, which was alwaies found to be speciall over him, for *in him* here imports *over him*, so this *grace* was not that internally in him, but that externally over him, which his heavenly Father shewed towards him; yet the outward *grace* appeared in his actions might be an argument of his own divine *grace* which was in him also,

alſo, and gave a beauty to all his outward comportments.

The Application.

WE ſhall then beſt preſent Jeſus to his heavenly Father as his B. mother did to day when we are able to preſent our ſelves to God *like new born Infants, coveting the milk of our mothers Breaſt.* That is to ſay, the Recovery of all thoſe gifts, vertues, and graces which were in holy Baptiſm beſtowed upon us; and this is a benefit Grace gives above Nature, that though men can never be by Nature little ones again, yet by grace they may become as Innocent as new Baptized Infants: O let us then to day endeavour ſo to bee, when 'tis ſo proper to indeavour it.

2. Let us be content when men deſpiſe us, now that we hear the ſon of God become the *ſign of Contradiction*: While his preaching was called *ſeducing*, while his ſobriety was ſtiled *drunkenneſſe*, while his Deity was termed *Devill.* O what man can lay claim to his Integrity? and who can then be troubled to be *contradicted* for Gods ſake, when God became the very *ſign of Contradiction* for his love to Man?

3. Look every ſtate of man upon the Patterns laid to day before your eyes. Look Infants, on the Infant Jeſus. Look youths and Virgins on the B. Virgin Mary. Look married people on the Virgins Spouſe. Look Widdows on the Propheteſs S. *Anne*, the praying Widdow. Look aged man upon old *Simeon.* And look to him again yee Clerks, yee Regulars, ye Prieſts, the men of Holy Orders. See of theſe ſeverall degrees ſo many Saints, and be ye ſuch as they,

So ſhall yee *abound in thoſe good works* we pray to day may bee done by us, according to *the pleaſure* of Almighty God, *in the name of his ſacred Son.*

Within

Within Octaves of the Epiphany.

The Antiphon, Luk. 2. ver. 48,49.

SOnne, *why haſt thou ſo done to us? behold thy Father and I ſorrowing, did ſeek thee.*

What is it that you ſought me? did you not know, that I muſt be about thoſe things that are my Fathers.

Verſ. *The Kings of* Tharſis *and of the Iſles ſhall offer gifts.*

Reſp. *The Kings of* Arabia *and* Saba *ſhall bring preſents.*

The Prayer.

WE beſeech thee, O Lord, proſecute with heavenly piety the deſires of thy ſupplyant people, that they may both ſee what is by them to be done, and be able to performe what they ſee they are to doe.

The

The Illuſtration.

WE were taught by the laſt Sundayes Prayer, to beſeech Almighty God to ſet our actions right, and by the Gnomon of his own bleſſed will to point them out their way, to direct them in their motion. Now we are further taught to beg, that even *our deſires* propending us to action, may not onely be begun, but *proſecuted* with *heavenly piety*, leaſt good beginnings have an evill ending, if not *proſecuted* with the ſame holy Spirit that began them firſt; and leſt humane *piety* prove but a blind guide, we petition the *heavenly* to lead us on, that ſo we may cleerly *ſee what is by us to be done*, and *ſeeing what it is*, *may be able to performe our duty* both to God and man: yes, beloved, This is the clear and genuine ſenſe of the Prayer above; but how to adjuſt the preſent time to the Epiſtle and Goſpel of the day, will not perhaps eaſily appear, unleſs we doe reflect upon the Feaſt of the *Epiphany* at preſent, flowing in the *Octaves* thereof, and conſequently requiring, that whileſt in this Feaſt our Bleſſed Saviour was pleaſed to appear, as well to *Gentiles* as to *Jews*, in a word to all the world, our generall prayer ſhould be, that we may at the ſame time, appear to him ſuch ſupplyants, as he moſt delights in, namely, ſuch as beg, he will vouchſafe to ſhew us, as well his pleaſure as his perſon, by *proſecuting with heavenly piety*, not onely all our actions, but even our deſires; for then we ſhall ſee him as clearly indeed, as in the thick fog of this ſinfull world, he can be ſeen by humane eyes, when his *heavenly piety* begins and *proſecutes* all our *deſires*; when through the glaſs of his *heavenly piety*, we ſhall diſcern, what is the *good* and *acceptable* and *perfect will* of God, whereunto the *Epiſtle* this day exhorts us to conforme our ſelves both *in body and mind*, not onely in our own, but in our neighbours occaſions too; helping them as readily, as our own hands would help

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our hungry mouthes to meat. And if we will take the *Gospel*, as it must report to us, we shall see it set to the same tune as we pray to doe: for what is the result of all the *Gospel*, but in a word to tell us, *Heavenly piety* must be the square of all our actions: Did not lost *Jesus* tell his sorrowing Parents this in termes, when they had found him out again, and began to expostulate his losse, asking them, if *they knew not he was bound to be imployed in those things which were his Fathers will?* his heavenly Fathers will he meant, for it was not his earthly Parents will to have him lost. If then, beloved, we see the piety of the B. Virgin Mother of God was short of that which must be our guide, how can we hope with lesse than *heavenly piety*, to render our actions, *our desires*, gratefull to his divine Majesty. And who can now complain, there wants connexion in this Prayer unto the other service of the day? if any doe, let him see how (to comply with the *heavenly piety* of his Eternall Father.) *Jesus* was Thirty years together subject to his Temporall Mother, and then we shall soon find out a way how to sweeten the sour of our humane actions, by having no *desire* to any of them less than *heavenly*, nor to doe them with less than *heavenly piety*.

The Epistle, Rom. 12. ver. 1. &c.

1. *I Beseech you therefore, Brethren, by the mercy of God, that you exhibite your bodies a living host, holy, pleasing God, your reasonable service.*

2. *And be not conformed to this world; but be reformed in the newnesse of your mind, that you*

you may prove what the good, and acceptable, and perfect will of God is.

3. *For I say, by the grace that is given me, to all that are among you, not to be more wise than behooveth to be wise, but to be wise unto sobriety, to every one, as God hath divided the measure of Faith.*

4. *For as in one body we have many members, but all the members have not one action.*

5. *So we being many are one body in Christ, and each one anothers members.*

The Explication.

1. THe *Apostle* had in his former Chapter told them much of the *mercies of Almighty God*, and shewed them how though the wicked were justly condemned, yet even the Blessed were most *mercifully* saved; hence by that *mercy* so much inculcated immediately before, he now conjures them, that as they had now received from him the *rule of Faith*, so they would frame their manners, their actions, and lives according to that *rule*: see what is said of this Rule in the next Sundayes Epistle, *Rom.* 12. *v.* 6. But to the present Text wherein the *Apostle* here *beseecheth* them by the *mercy* so much above recommended, to live good lives answerable to their rule of Faith, and to *exhibite their bodies* (by action) as well as their souls (by Faith) *a living host to God*. There are many who loose the literall sense of this place, by contenting themselves with the divers (and those excellent) mysticall meanings thereof: as first, by saying our bodies are living, when our lives are vertuous; Secondly, when we are charitable because charity is the life of all vertues. Thirdly, when

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we have receiued the Sacrament of Chriſt his Body and Bloud, but in very deed the literall alluſion here is to the antient bloudy Sacrifices both of *Jews* and *Gentiles* made of beaſts dead bodies; whereunto the daily unbloudy Sacrifice of the Evangelicall Lamb is diametrically oppoſite, firſt of the living Body and bloud of *Chriſt*, next of living, chaſtized, but not mortified bodies of Chriſtians, being, as the *Apoſtle* adviſeth, offered up to the ſervice of Almighty God, ſince ſuch chaſtizements leave the bodies living by a naturall life: again, they live by the ſpirituall life of good works, done in obedience to their ſoules command for ſo operating: beſides by corporall mortification or pennance, the body is made truly a *living hoſt*, becauſe it is mortified alive by becoming ſubject to the command of the Spirit, for all mortification is a kind of living death, whileſt it makes the body dye to concupiſcence, and live to grace: but theſe our bodies muſt further be *holy Sacrifices*, that is to ſay, imployed *in holy*, not prophane or impure works, not worſhipping Idols, (as the Gentiles did) but God, as befits good Chriſtians, not polluting their bodies with unchaſt actions, but keeping them pure and undefiled, for this purity is by the *Apoſtle* (1 *Cor.* 7) called ſanctity, and is ſuch indeed. Again, this bodily *hoſt* muſt be *pleaſing to God*, for it may be *living* and *holy* in it ſelf, and yet not *pleaſing* to God, if the offerer be diſpleaſing, ſince many there are who faſt, goe in pilgrimage to holy places, doe other corporall pennances, and yet not rectifying together their ſouls obliquities, their paſſions of the mind are nothing *pleaſing* to God. Laſtly, he concludes, exhorting that our offerings to God be ſeaſoned with the ſalt of wiſedome, that is, be alwayes a *reaſonable ſervice*, not fond, childiſh, curious, indiſcreet, or ſingular, but ſuch as we may ever render a *reaſonable* account of even to God, who will not allow of indiſcretions for reaſons; though indeed the *Apoſtle* here alludes to the irrationall offerings among

among the Gentiles, who made their Idols their Gods, and dedicated their ſervices to Stocks and Stones; whereas he would have Chriſtians be more *reaſonable*, and inſtead of dead beaſts, to offer their *living bodies* joyntly with the acts of their believing, hoping, and loving ſouls, to be a perpetuall Sacrifice or ſervice to God all their life time, and thus the whole creature will become not a corporall, not an irrationall, but a ſpirituall and *reaſonable* Sacrifice.

2. The *Apoſtle* hath pleaſed to make a diſjunctive recommends of this entire creature in way of Sacrifice to God, while in the former verſe he inſiſted cheifly on the corporall part of the creature, which we are, and ſo adviſed how to render our *bodies* a living *Sacrifice to God*, but in this verſe he tells us how to render our better part, the ſoul of man, an acceptable oblation to the divine Majeſty, and ſince Chriſtian perfection conſiſts as well in declining evill, as in doing good, therefore this verſe begins with removing evill out of our way, that ſo we may doe good, which the *Apoſtle* underſtands, when he bids us take heed we doe not *conforme* our actions to the courſe of this unconformable world; and this we ſhall performe by avoiding the evill that we ſee in men; for we ſhall then beſt ſhew, that we doe not *conforme* unto ſinfull men, when we fly their company, and avoid ſuch actions as renders them ſinners; and having thus followed the negative part of this counſell, we are the better prepared to put the poſitive part thereof in execution: for by not conforming to the world, we (whoſe bodies are made up of the old worldly metall) ſhall *be reformed in the newneſſe of our minds* by ſetting them henceforward on heavenly, which heretofore were imployed wholly upon earthly cogitations: ſo the *Apoſtle*, by bidding us not conform to this world, did not mean to forbid us making uſe of it, but not to figure our ſelves like unto it, that is, not to become vain, proud, idle, and the like, as the world

is;

is, for ſo we make our ſelves figures of this world, as variable as worldlings are; whereas the *Apoſtle* deſires us to avoid becoming mutable or tranſitory figures, and wiſheth us to become perſiſting formes rather, which are of a permanent nature, namely, ſpirituall formes of Saints, not worldly figures of men: and here reformation imports in truth Transformation, that is Tranſition, or paſſing out of the old figure of Sinners, into the new form of Saints, and beſides, St. *Paul* recommends the forme of *newneſſe* unto us, to ſhew he deſires not ſo much our innovation as our reformation, that is, not to have us become new creatures in nature, but reformed ones in grace, ſuch as by *newneſſe* of the Spirit caſt off the Antiquity of fleſh and bloud; or ſuch as by new grace reform old nature; for Antiquity in the holy Story of man reports to old *Adam*, to originall ſin, ſickneſſe, and death, the effects thereof, but *newneſſe* relates to Chriſt renewing the decay of old *Adam* in us, by the ſpritely or youthfull grace of God; and this *newneſſe of mind* the *Apoſtle* requires, as a meanes to know and *prove*, *what the good, acceptable, and perfect will of God is*; for by proof is here meant experimentall knowledge of the aforeſaid wills, and without this *newneſſe* we can have no notion thereof; for the old man in us makes us ſenſible of nothing at all, that reports in the leaſt to God, all the means we have to come unto this knowledge of his will is, by reforming our ſelves in the *newneſſe* of our Spirit, that ſo we may know the will of a Spirit, and not remain in the ignorance of an unknowing body, or corporall man, who knows nothing at all of God: The beſt acception of this place is, when by *will* we underſtand the things willed, or deſired, as who ſhould ſay, *the good will of God* is that which makes us deſire to doe in all things what is good at leaſt, *his acceptable will* is that which cauſeth us to doe what is yet better, *his perfect will* is that which moves us to doe (to our powers) what we judge ever to be beſt: But we are

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to note the *Apoſtle* here ſpeaks of *the will* of ſign, precept, or counſell, which God hath given us to doe good by, or rather to be our rule of knowing when we doe well, but not of the *will* of his abſolute divine pleaſure, for that is ſo neceſſary, as nothing can be done againſt it, that is to ſay, nothing can be done otherwiſe, than as God is pleaſed it ſhall be; but the *Apoſtle* here thus explicates himſelf about theſe three Wills, deſcribing the *good will*, from the 3d to the 6th verſe of this Chapter, to conſiſt in being ſoberly wiſe, and to proceed according to the meaſure of grace given us by God, each in our calling: The *acceptable* he deſcribes from the 9th verſe to the 16th verſe, making that to conſiſt in a ſincere cordiall affection in a fervent, ſtrong, and liberall love to our neighbours. *The perfect* from the 16th verſe to the end of the Chapter, he ſayes conſiſteth in a perfect love, mixt with ſo much humility, as makes us condeſcend to love even our enemies, and doe good to them, though they requite us again with ill offices done to us.

3. St *Paul* here profeſſeth his knowledge of ſpirituall things not to be otherwiſe in him, then by the ſpeciall *grace of God*, given him to know thus much as he doth, yet it is moſt probable be alluded to the particular *grace* of his Apoſtolate, which gave him the ſcience to diſtinguiſh ſpirits, and that he profeſſeth to doe in theſe three gradations of the will divine, which here hee makes, and if in this place we underſtand *grace* for power given unto him to inſtruct them by office as he was an Apoſtle, it might (ſo taken) bee no wreſted ſenſe: By bidding us not *to bee more wiſe than becomes*, he adviſeth mediocrity in all proceedings, and diſſwades from exceſs or extreams in any kinde; ſince even at the extremity of vertue, vice attends; or hee may forbid curioſities in points of Faith, ſuch as brinke upon hereſie, when they are too far ſtrained: Or laſtly, he may forbid in theſe words, pride and vain glory, or ſelf-conceit in men, of

their own ablities, when they value themſelvs at a higher rate than others doe, or then indeed they can deſerve: For this is to be *wiſer than they ought*, this is not to be ſoberly, but impudently wiſe. Hee ſayes further, That *every one* ſhould proceed according as God hath *divided the meaſure of Faith*, that is to ſay, according as God hath given his ſeverall gifts for imbelliſhment unto the true Faith of Chriſt, or as graces thereunto belonging, but ſo as they muſt be *gratis* given, and as certain Teſtimonies of the true Faith: Such were the gifts of *tongues*, of *prophecie*, of *diſcretion of Spirits*, of *Interpretation of Scripture*, of *teaching*, of *miniſtery*, and the like 1 *Cor.* 12. *v.* 10. and while any one had received theſe gratuit gifts, *as meaſures of his Faith*, or as Teſtimonies that he was a true Chriſtian, the *Apoſtle* adviſeth him to reſt there, and not to undertake *teaching*, if he were but gifted to the *miniſtery*, nor *diſcernment* of ſpirits, if he had onely the gift of *tongues*, and ſo of the reſt.

4, 5. Theſe two next Verſes illuſtrate this to bee the genuine ſenſe of the former *meaſure of Faith*, by the analogie between the members of a naturall and a myſticall bodie; for as in the naturall body it were abſurd, if the hand ſhould undertake to ſpeak, or the tongue to reach, what meat the body expected the hand to bring unto the mouth, ſo were it for one member of the myſticall body to execute the office and function of another, as for the Clark to teach, and the Doctor to play the Clarks part, ſince theſe are ſpiritually tyed together for ſeverall ſpirituall uſes and operations, as the members of the naturall body are corporally tyed, to make one entire thing conſiſting of ſeverall members: and the ſpirituall tye or union of the Myſticall members are interiourly inviſible, as Faith and Grace, exteriourly viſible, as the Sacraments of holy Church; for by theſe the whole body myſticall is compacted and ſet together unto *Chriſt*, their (now) inviſible, and to the

Pope,

Pope, S. *Peters* ſucceſſour, their (now) viſible Head, and as no corporall member onely ſerves it ſelf, but is a fellow-ſervant both with, and to the other members of the naturall body: for example, the hand ſerves the mouth with meats, the mouth the ſtomack, the ſtomack digeſts all into nutriment for the whole body: So every Chriſtian muſt be a ſervant, not onely to Chriſt the Head, but even to every ſoul, that (beleiving in Chriſt) is a member of his Myſticall bodie, the Church, as well as we; and this were to bee perfect members unto Chriſt, when we were ready to ſerve one another, in order to his ſervice, to Gods honour and glory, this were to follow the *Apoſtles* counſel cloſe, of being *members to one another*, that is, ſerving one anothers particular neceſſities, as well as thoſe of our common body, the Church, united to Chriſt her Head.

The Application.

1. NO marvell if laſt ſundayes Infants bee to day required, to offer up their *Reaſonable ſervices* to Almighty God; for as Faith elevateth Reaſon, ſo Hope and Charity ſubject the will to it. Thus theſe Baptiſmal vertues make of children men, hence the *Graces* of the *Holy Ghoſt brook no delay*, but make an Infant Chriſtian, as ſoon the Maſculine ſacrifice, as he is able to be the Sacrificant: O Happy Chriſtianity!

2. And 'tis great reaſon that new creatures ſhould operate according to the *newneſſe of their Being*. Since therefore we are all by Baptiſm newly made to be children of God, who were born ſlaves of the Divell, it is but reaſon we embrace the Apoſtles counſell here, and live *reformed* according to the *newneſs of our mind*, who have new Beings given us, ſuch as propend to a *conformity* unto the will of God, and renounce all ſelf-will for ever. As then that Renunciation was made laſt

Sunday, ſo this *Conformation* muſt be made from this day forward.

3. Now leaſt we ſhould erre in this *Conformity*, the cloſe of this Epiſtle tells us how to ſcape that Errour, by a ſweet *ſubordination* unto one another; ſuch as may make up the myſticall body of Chriſt (which Chriſtians are) as perfect, as our naturall bodies bee, whoſe every member is ſubordinate unto the Head, whilſt they remain ſubſervient to one another, and the Head commands them. Learn therefore ſubject Chriſtians to be dutifull to your ſuperiours, Learn Commandants to live your ſelves, obedient to the great Commander of us all,

And that we may learn theſe Leſſons, let us pray as above.

The Goſpel, Luke 2. ver. 42. &c.

42. *AND when he was twelve years old, they going up into Hieruſalem, according to the cuſtome of the Feſtivall day,*

43. *And having ended the dayes, when they returned, the child* Jeſus *remained in Hieruſalem: and his parents knew it not.*

44. *And thinking that he was in the companie, they came a daies journey, and ſought him among their kinsfolk and acquaintance.*

45. *And not finding him, they returned into Hieruſalem ſeeking him:*

46. *And it came to paſſe after three dayes, they found him in the Temple, ſitting in the midſt of the Doctors, hearing them, and asking them.*

47 *And*

47. *And all were aſtoniſhed that heard him, upon his wiſdome and anſwers.*

48. *And ſeeing him, they wondered, and his mother ſaid to him, Son, Why haſt thou ſo done to us? Behold, thy Father and I ſorrowing did ſeek Thee.*

49. *And he ſaid unto them, what is it that you ſought mee? did you not know, that I muſt be about thoſe things which are my Fathers?*

50. *And they underſtood not the word, that he ſpake unto them.*

51. *And he went down with them, and came to Nazareth, and was ſubject to them. And his mother kept all theſe words in her heart.*

52. *And* Jeſus *proceeded in wiſedome and age, and grace with God and men.*

The Explication.

42. THe twelve years of the childs age are here ſpecified to ſhew, that *Jeſus* (who was not onely Doctor of the heavenly chaire, but even the wiſedome it ſelf of his heavenly Father) loſt no time in taking hold of all opportunities offered unto him, to ſhew how great a zeal he came withall from heaven to teach and play the Doctors part on earth, ſo, as at the twelfth year of age, childhood expires and youth begins in us to ſpell man at leaſt, if not to write it wholly, Jeſus who was as wiſe an Infant, as a youth, would not before the years of diſcretion aſſume unto himſelf the office of a Teacher, but ſo ſoon as by courſe of nature he was held among men capable of diſcourſe and judgement, then he mixed him-

ſelf moſteſtly amongſt the Doctors in the Temple, to ſhew he came not thither to play the boy, as children at that age doe, but the man, aſſoon as men would look upon him; for ſuch, who knew no more of him than what they ſaw, *They*, who are here ſaid to *goe up into Jeruſalem, according to the cuſtome of the Feſtivall Day* (which was that of the Jewiſh Eaſter, or *Paſcha*) were *Jeſus*, *Mary*, and *Joſeph*, the childs Mother and Father, as alſo with them wee may preſume there went diverſe others of their allies and kindred, as the cuſtome was for friends to goe in troops together to this celebrated Feaſt, once a year from all neighbouring Countries, that being the Metropolis, or head City of the Jewes, where the grand Synagogue was held.

43. *The dayes* that are here mentioned to be *ended*, were thoſe ſeven daies which they held continually ſolemn, as now the Catholick Church doth the Octaves of the greateſt Feaſts in the year, conſiſting of eight ſolemn dayes, to ſhew, that as by ſeven of thoſe dayes, we conſecrate all time to God, as well that of work, as that of reſt, ſo by the eighth day we offer up unto him here all the eternity, wherein we hope to reſt with him in glory, after we have ended our laborious time upon earth; and by this we give teſtimony, that the *Evangelicall* Law is much more perfect than the *Jewiſh*, in regard we labour here in hope of eternal reſt, and this by the preſcript of our law, whereas the Law of the Jewes was onely temporary, and ſo preſcribed order for no further than the time they lived here upon earth, which whole time was myſtically repreſented by their Feaſt of ſeven day s continuance, and ours hath one day more, to ſhew that we hope for a bleſſed Eternity after time is gone: Here then the Story tells us, the *Parents* of *Jeſus* returned to *Nazareth*, after the ſeven dayes of this ſolemnity were ended, which yet was more than others ſpent in the celebrating this feſtivity; for none were tyed to be there all the dayes thereof, it being ſufficient that they appeared once

once upon any one of the ſeven Feſtivall dayes; but as the Devotion of this humane Trinity of Saints, *Ieſus*, *Mary*, and *Joſeph*, was greater than that of others; ſo they ſpent the whole time of this Feſtivity in continuall Prayer and Devotion; which *time* being *ended*, and *Ieſus* having asked leave of his Parents to goe viſite ſome of his kindred, whilſt they were getting things ready to return home again, it was through God Almighties permiſſion, that he by this ſlight gat looſe from his Parents, making a very ſhort ſtay with thoſe he went to ſee, nor did he make a falſe pretence, though he concealed the other truth of his further meaning, partly out of humility, to cover his devotion, which lead him to a longer ſtay in the Temple, partly to let his parents ſee, that however they were holy Saints, yet they were not exempt from the infirmities of humane nature, and ſo, (though not ſinning therein) were ſhort of that home-care they ought to have had, of keeping *Jeſus* alwayes in their own eyes, as thinking him ſafe enough for ſo ſhort a time amongſt his kindred? hence it was, *they knew not* that their charge ſtayd behinde them *in Ieruſalem*.

44, 45. So *thinking* he had been with his kindred, where they preſum'd at night to find him, but miſſing of him, they returned *a dayes journey* back full of trouble, and yet were carryed on with the comfort of hope to find him in *Hieruſalem*, at ſome of his kindreds houſes, whither they had given him leave to goe. Some will ſay, the Bleſſed Virgin was afraid her Son had loſt himſelf, though ſhe knew him to be God, for ſince ſhe ſaw him cover his Deity, and proceed as a childe in other things, thoſe of this opinion will have her to conceive he might (to conceal his Divinity the better) being gone from them, ſeem to miſſe his right way, as children uſually doe in ſuch caſes out of their freinds or parents ſights: but others make her fear more rationall, that do think it was grounded upon a doubt, leſt her temporall Sonne might,

by order of his heavenly Father, leave her, and chooſe to live elſewhere, which did a little trouble even her reſigned motherly heart, as much as nature might work upon grace without ſin, and this perhaps might be the very truth of their after declared *ſorrow* (verſe 48.) for having loſt him.

46. *After Three dayes*, is here ſpoken in the ſame ſenſe as Saint *Luke*, verſe 21. ſaid, after *eight dayes were gone Ieſus was circumciſed*, meaning in the morning of the eight day, but then begun; The like is of Chriſt his reſurrection, after Three dayes, that is to ſay, the firſt minute of the third day: So *after Three dayes* here imports, on the morning of the third day; The firſt being underſtood of the night they miſſed him at the Inne, a dayes journey from *Ieruſalem*; The ſecond of the day ſpent in their return to the City, and the third, when (after they had firſt called at their freinds houſes in the Town as they paſſed through it, and miſſing him there) they went to the Temple, whether to pray and make Acts of reſignation for his loſſe, or in hope to find him there, we know not, but if we allow a mixture of both, it may ſtand with good proportion to the ſtrife betwixt nature and grace in this world: Be it how it will, *they found him in the Temple*, on the third day in the morning, and there *Sitting in the midſt of the Doctors*, both *hearing* what they did ſay, and *asking* what they could ſay to his Interrogatories, not ſuch as diſcovered his Deitie, yet deeper than could be expected from his youthful yeares: but vve are heere to note, that upon all occaſions of diſtreſſe, the Temple is to be our refuge, as being the proper Houſe of God, vvho is not to be ſuppoſed abſent from thence at any time, becauſe no other place is ſo fit for his Divine preſence, and therefore though he be every vvhere, in ſome kind or other, yet he is alwaies, to all effects and purpoſes, there. His asking the Doctours, vvas all about the prædictions of the *Meſſias*, citing to them places to this

effect

effect, even to their admiration, he being a child; as that now the Scepter was passed from the Jews, that is, from *Judah* to *Herod* an alien born. That the time of *Daniels* seventy weeks was expired, *Dan.* 9. 24. and all the other Oracles of the Prophets about the coming of the *Messias*: all which were notions above the reach of a child; and therefore the Doctors knowing all to be true that hee *asked*, stood in admiration of him, and delighted in his company. And though *Jesus* be here said "*to ask* rather than to teach, yet *Origen* sayes well, *It* "*flowes from the same fountain of wisedome, to ask pertinently, and teach profoundly*; for a Question rightly *asked* often rectifies a formerly erroneous judgement.

47. Whence we see in this Verse it is said, They all *were astonished at his wisedome*, and the prudence of his *answers*, namely, to such questions as he gave them occasion to ask him; and from hence they said among themselves, Who is this child like to be when he writes man, that is already thus versed in holy Writ? in deepest points of erudition, though we all know him to bee a poor Carpenters son, and one whose parents poverty cannot give him the Education of the Schools?

48. They were his parents of whom it is here said, *They wondred seeing him*: Set a child amongst the Doctors, gratefull and acceptable to them all: What his *mother* seems here to *say unto him* in a chiding manner, was not so, but in a reverentiall way of admiration, as who should say; Sweet child! why hast thou so done, to leave us, and not tell us of it, these are mysteries beyond my poor capacity, that ask to instruct my self, not to rebuke thee, who art (though my child) yet withall my God. And for this reason it is probable, shee asked this question privately, not before the company who might conceive it a reprehension. Again, see her modesty, who was the sole parent of *Jesus*, yet she prefers *Joseph* before her self, saying, *Thy Father and I sorrowing*

rowing did ſeek Thee. Morally thus, wee may apply this place to bee a rule to our ſouls ſeeking out grace loſt by ſin, or even with grace venially offending God, Firſt, going to the Church, there ſearching into our faults, then finding them, weeping to ſay, O my God, Why haſt thou ſerved me thus? why haſt thou withdrawn thy ſelf from me, and permitted me to fall into thy offence? all the amends I can make, is to ſay, I have ſought thee out lamenting my loſſe of Thee, Sweet Jeſu, grant mee, whilſt I live never more to loſe the bleſſed comfort of thy ſacred ſight and preſence; thus or to this effect may wee Morallize upon this place.

49. Theſe words of our Saviour were not ſpoken in a reprehenſive, but rather in a re-minding way, as who ſhould ſay, *doe you not* remember that I am to bee imployed *in thoſe things which are my Fathers pleaſure*: Here he ſhews them, ſince it was revealed to them, hee was God as well as man, they ought not to wonder, (as they had done) what was become of him, becauſe they knew, as God he could not be loſt; and that as God he was not to ask their leave for his actions; ſince ſome of them were to be ſuch as did neither depend on their wills, nor on their powers to inable him thereunto: And theſe actions the Greek Divines tell us are properly *Theandrick*, that is to ſay, in one word *Divehumane* actions, or thoſe of God become man; and for this cauſe he ſayes to his earthly Parents, *Doe you not know, that I am to be imployed in my heavenly Fathers will?* Or that the actions which are proper to me as God and man, as Meſſias and Redeemer of the world, muſt be regulated according to his pleaſure, who is my onely Father, ſince as from him I took my Divine Nature; ſo in order to him, I am to direct thoſe actions which have their force and ſource from Deity, though they ſeem performed by humanity: And we have a kind of ſimilitude of ſuch actions even amongſt pure creatures:

tures; for however a King be in the line of nature ſubject to his mother, yet in the line of government hee is her ſuperiour and ſoveraign; much after this ſort was it with Chriſt in this occaſion; as this action tended to the execution of his Function, it had no dependance on his mother, however in other actions he were ſubject unto her, and for proof thereof, he went from this very action to the practiſe of his ſubjection, as is ſaid in the 51. verſe following.

50. It was no marvell *they underſtood not* this manner of ſpeech, for however it was revealed to them, that *Jeſus* was God and man, ſent to ſave the world, yet how and in what ſort he was to work out mans ſalvation, they did not underſtand, neither durſt they be ſo curious as to ask him.

51. But when they perceived it was his holy pleaſure to go home with them, and there be *ſubject unto them*, they went home with him, or rather the Text ſeems to ſay, He lead them the way home to *Nazareth*, ſaying *And he went down with them out of the Temple*, that is to ſay, he lead them down, for ſure they durſt as ill lead him the way, as they durſt ask him any further queſtion, how he was to proceed in his grand work of humane Redemption. Note, his ſubjection was according to his humane nature, not his divine, and even that was an ultroneous or voluntary (indeed a meer gratuite) ſubjection too; for albeit as he was his mothers naturall ſon, ſhee had a right in nature to a ſuperiority over his humane nature, yet in regard the Hypoſtaticall union made of his two Natures but one perſon, and that this perſon was as properly God as man, he ſtood as much exempted from all *ſubjection* to his mother (even as man) as he was from *Cæſar*, *Herod*, *Pilate*, or any Magiſtrate upon the face of the earth; and yet to ſhew us that obedience was a cheif vertue in Chriſtian perfection, and happily the hardeſt to bee performed by

by humane creatures, therefore he ſpent thirty years in the practice of this *ſubjection*, of this obedience to his Parents, and onely Three in an abſolute way, independent of them, and indeed to obey Superiours, is in them to obey God, who hath placed them over us: So though S. *Luke* ſay no more of Chriſts actions from this time to his thirtieth yeare of age, yet in this little hee hath ſaid much, That God ſhould be ſubject to his own creatures, to teach them ſubjection to their Creatour; and that it is here ſaid, *His mother kept all his words in her heart*, doth not argue S. *Joſeph* was negligent or forgetfull thereof, but that his trade imployed much of his minde, whereas the *Bleſſed Virgin* made it her whole employment to hear and practiſe the Doctrine of her Saviour-Sonne.

52. This Progreſſe of *Jeſus* in *Wiſedome*, *Age*, and *Grace*, is to bee underſtood, as was explicated the laſt Sunday, *verſ.* 40. of this ſame Chapter; onely for further Illuſtration, wee may conceive this Progreſs extrinſecall, to be like that of the Suns light, from the riſing, to the Noon-tide ſun, ſtill ſeeming to us greater and greater, yet in it ſelf all one in the luminous body whence it comes, though made leſſe by a greater diſtance at riſing, than when it is nearer to us at noon-day, or by the diverſity of reflection, for from both it varies; but divers wayes *grace* in Chriſt differs from grace in us; For example, as it is to him naturall, beeing God, and Connaturall, by reaſon of the Hypoſtaticall Union between God and man in Chriſt: To us it is ever ſupernaturall, as it renders us gratefull, or rather reſtores us to *grace* by taking away Originall and Actuall ſin; whereas in him it hath none of theſe Effects, but flowes from his Perſon as light from the Sun: Again, as our Grace is private and particular, his

common

common to us all; as in us it increaſeth by good works, but in him it being ſtill full, cannot increaſe; But the cloſe of this Verſe ſeems hardeſt; yet is it eaſie, if rightly underſtood, that is, if we conceive our doing well in the ſight of *men*, is a like increaſing in *Gods* eye, as we increaſe before *men* in perfection: Nor is it enough to doe well privately towards God, but we muſt doe publiquely ſo too, both before *God and man*, to pleaſe one, and to edifie the other.

The Application.

1. THis Goſpel firſt teacheth all Parents by example of the bleſſed Virgin *Mary*, and of S. *Ioſeph* to breed up all their children in the fear of God, to teach them their prayers, to ſee them go to Church on Sundayes and Holy-dayes, at leaſt to cauſe them to bee preſent at Divine Service, at Sermons, Catechiſms, or Exhortations, thereby to bee inſtructed in their Faith and Rules of Chriſtian perfection

2. It alſo teacheth all children due obedience to their Naturall Parents, and all Chriſtians religious ſubjection to our Holy Mother the Catholique Church, while we read of the child Jeſus that he *was ſubject unto them*: Namely, to his putative Father St. *Ioſeph*, and to his Naturall Mother the Bleſſed Virgin *Mary*, and as we read of little elſe in all the Storie of our Saviours Infancie, nor indeed till he came to the age of thirtie yeares, ſo wee may reſt content, that this Leſſon alone well learned (and well practiſed) is ſufficient to make us the Infantil, and youthfull Saints that God deſires to have us.

3. It

3 It laſtly teacheth us, That where Gods honour is concerned, there Fleſh and Bloud is not to be regarded, while our Saviour excuſed his ſlipping from his naturall Mother to obey the commands of his ſupernaturall Father,

For thus to doe is to put the *Will of God* in execution, according as we pray above we may.

The

The Antiphon, JOHN 2. ver. 3.

THE *Wine failing*, Jesus *commanded the Water-pots to be filled with water, which was turned into Wine.*

Vers. *Let my prayer, O Lord, be addreſſed:*

Reſp. *Even as Incenſe in thy ſight.*

The Prayer.

ALmightie everlaſting God, who doeſt moderate at once heavenly and earthly Things, hear clemently the prayers of thy people, and grant us thy peace in our Times.

The Illuſtration.

IF upon any day in the year we can think it poſſible to fail of connexion between the *Epiſtle*, *Goſpel*, and the Prayer, it is like to be to day: for when we come to ſeek a key to unlock the hidden Treaſure of harmony, between this

this Prayer and the other parts of this dayes Service, we ſhall hardly find it in any member or word of the Prayer, where yet (if at all) it muſt be found. For example, the firſt clauſe of the Prayer ſeems onely courtſhip to Almighty God, telling him *he moderates at once heavenly and earthly things.* The ſecond clauſe doth but beg of him, that he will *hear clemently the prayers of his people.* The laſt (which is all we can eſteem petitionary) asks indeed *the grace of peace to us in our Times*; but in all the *Epiſtle*, and *Goſpel* too, we find not the leaſt touch upon *peace*, and ſo may doubt whether the deſign can hold, of finding a ſympathy between the Prayer, *Epiſtle*, and *Goſpel*: Nevertheleſſe, if we caſt our eyes upon the miracle done this day, we ſhall thence retrive that ſweet connexion we are at a ſeeming loſſe of; and ſhall conclude, the key we want to open this connexion, lyes hidden in the preamble of this Prayer, in the very courtſhip we uſe, when we call upon God, as *moderating at once heavenly and earthly Things*, that is, making *the earthly* obedient to his will, when he pleaſeth to have them ſuitable to thoſe that are *heavenly Things*: Thus water by the *heavenly* will of God became this day wine, thus all the materiall parts of this dayes ſervice became (as it were) immateriall, that is to ſay, ſpirituall: Thus the Temporall gifts mentioned in the Epiſtle, of *Prophecy*, *Miniſtery*, *Teaching*, *Exhorting*, *Ruling*, *Mercy*, *Love*, *Joy*, *Hope*, *Patience*, *Prayer*, *Almes*, *Hoſpitality*, *Unanimity*, and *Humility*, are made ſpirituall, in being ordained to a ſpirituall end, by conformity in us earthly creatures to the will of our Creator, which is effected by vertue of that *moderation* God hath ſet between *heaven* and *earth*; when he ſo *moderates* humane minds and actions, as they become ſubſervient to his heavenly will: Thus carnall pleaſure between man and wife is in them limited by Gods holy grace, moderating the exceſſe and intemperance in that pleaſure, which indeed carnall men com-

mit;

mit, but ſpirituall men avoid, God moderating fleſhly appetites in them, ſo as they ſhall not intrench upon ſpirituall duties, but give way to ſerving God, though with abridgement of their own delights: and this is done, when Saint *Pauls* counſell is followed, *Let thoſe that have wives be as if they had none*, 1 *Cor. c.* 7. *v.* 29. (when God Almighties ſervice ſo requires) as when attending firſt *to prayer*, they afterwards *return to the ſame corporall pleaſure* they forſook, to pray; and this is called a ſpirituall continence, even in the bed of incontinency, not as that term imports ſin, but as it argues leſſe perfection than virginity; or abſolute containing from all corporall commixture: but further and more prodigiouſly yet this miraculous *moderation between heavenly and earthly Things* is ſeen, when married people have liberty allowed them for their due and ſeaſonable mutuall pleaſures with one another, and yet withall at the ſame inſtant they have a limit ſet them, beyond which they muſt not paſſe, but like to flowing Seas muſt ebbe juſt at their own bounds, and fall to the low-water of a non-temptation towards any other carnall pleaſure, than between themſelves. Here, I ſay, (if ever more eminently than other) it doth appear, God *moderates heavenly and earthly Things at once*; for here is a kind of continuall miracle betw: en man and wife, when Saint *Pauls* counſell is followed as above; and ſince the Story of this dayes Goſpel runs upon a marriage, and the Prayer concludes with begging *peace*, here is the grant of that petition, when man and wife (thus *moderated*) live happily together, not *defrauding one another*: here is further that *peace* granted to all ſorts of Chriſtians, when they apply the Temporall gifts recited in the Epiſtle to ſpirituall, to *heavenly* ends, and when in the prayer we ſay, *Grant us thy peace in our dayes*, it is no leſſe than the peace of that God, who *at once moderates heavenly and earthly things*, which we demand.

Now if any would dive further into that *peace*, let them look back to the ſeventh verſe in the *Epiſtle* on the *Third Sunday of Advent*, and to the Explication thereof: There they ſhall ſee, how raviſhing, how plentifull a *peace* it is: And having thus wrought out our deſign of connexion here, where it was ſo ſeeming hard at firſt, but now ſo flowing from every part, like honey from the Combes of this dayes *Epiſtle* and *Goſpel*, upon the bread of the Prayer, let us never deſpair of as good ſucceſſe all the year along: nor can there be a ſweeter Prayer than this thus gloſſed, and in this ſenſe reiterated, as often as we find reluctancy in us between nature and grace: For then thus to call upon God, as *moderatour between heaven and earth*, is to quell all rebellion of nature againſt grace, which God grant we may doe by praying as above.

The Epiſtle, Rom. 12. ver. 6. &c.

6. *And having gifts, according to the grace that is given us, different, either prophecy, according to the rule of Faith.*

7. *Or miniſtery, in miniſtring, or he that teacheth in doctrine.*

8. *He that exhorteth in exhorting, he that giveth in ſimplicity, he that ruleth in carefulneſſe, he that ſheweth mercy in cheerfulneſſe.*

9. *Love without ſimulation, hating evill, cleaving to good.*

10. *Loving*

10. *Loving the charity of the Brotherhood one toward another, with honour preventing one another.*

11. *In carefulneſſe not ſloathfull, in ſpirit fervent, ſerving our Lord.*

12. *Rejoycing in hope, patient in tribulation, inſtant in prayer.*

13. *Communicating to the neceſſities of the Saints, purſuing hoſpitality.*

14. *Bleſſe them that perſecute you, Bleſſe and Curſe not.*

15. *To rejoyce with them that rejoyce, to weep with them that weep.*

16. *Being of one mind one towards another, not minding high things, but conſenting to the humble,*

The Explication.

IN regard there was reference made to this place on Sunday laſt concerning *the rule of Faith*, therefore we ſhall here take hold of the laſt part of this verſe firſt, and having premiſed what is peculiarly neceſſary upon this which is hugely controverſiall, we ſhall then proceed in our wonted manner for expounding the reſt of the Text. We are therefore here to note, That by the *Rule of Faith* is not underſtood, onely the Apoſtles Creed, branched into twelve Articles, as we have received it from age to age, but a ſet Form of life delivered by word of mouth unto the People by the Apoſtles, who had firſt held Counſels about it amongſt themſelves, and ſtood reſolved,

all their teaching ſhould be conformable thereunto. And this *Rule* is not (as Hereticks will have it) the holy Scripture written by the Apoſtles, for this *Rule* was made long before any Scripture was written, and it was never delivered abroad but by word of mouth in their preaching and exhortations: ſo it is properly called, the Apoſtolicall Tradition, which is yet, even unto this very day, the *Rule of Faith* to the whole Catholick Church, to the Decrees of all Councels, to the ſenſe or expoſition of the holy Scriptures, and conſequently Scripture cannot be (as Hereticks pretend) the ſole *Rule of Faith*, though true it is, there muſt be nothing (nor is there any thing at all) in holy Writ contrary to *this Rule*, or Apoſtolicall Tradition; which was much larger than the written Word, and therefore it ever was (and ſtill is) even to the ſacred Word, a kind *of Rule* or Teſt to try it by, ſince before the Apoſtles iſſued out their written books of Scripture, thoſe books were examined by this *Rule of Faith*, which was framed by common conſent of the whole number or Colledge of Apoſtles; whereas all of them did not write, nay, two onely of the twelve were Evangeliſts, or Writers of the Goſpels, for Saint *Mark* and Saint *Luke* (the other two Evangeliſts) were not dignified with the ſtile of Apoſtolate, though they were all Preachers of the Goſpel, according ſtill to this *Rule of Faith* kept cloſe amongſt themſelves: And indeed the Evangeliſts writ their Goſpels rather upon Emergencies than upon any deſign or command they had from Chriſt ſo to doe; but incountring with Hereſies, they did beat them down, not onely by preaching, but even by writing, as ſince the Doctours and Fathers of the Church have done in all ages: yet this difference there is betwen the *Apoſtles* and the *Fathers* writings, that the former are more magiſteriall, more oracular, more authoritative than the latter; for however we attribute much to any one Father,

yet

yet if another Father write contrary, we regulate our ſelves then by the conſent of Fathers, whereas it is not ſo in any of the Evangeliſts writings, or any Canonicall part of Scripture, every book, every chapter, every ſentence, every word, every letter thereof is ſacred, and of uncontrouled, undoubted, indeed of ſacred Authority, both by reaſon of the Authors prerogative Apoſtolate, and of the ſpeciall inſtinct they had from the Holy Ghoſt to write upon ſuch occaſions as to them occurred.

Now to our uſuall gloſs upon the Text: In theſe Three firſt verſes of the *Epiſtle*, the *Apoſtle* enumerates *the gifts* proper to Church-men, according to this *rule of Faith.* From the ninth verſe forwards he recounts what even the lay-people ought to beg of God for the embelliſhment or *meaſure of Faith*, according to the *rule thereof*, concerning all faithfull Believers whatſoever, and though many take *prophecy* for a common gift, beſtowed as well upon the Laicks as upon Eccleſiaſticall perſons, yet in this place the *Apoſtle* takes it ſtrictly, as appertaining to their prophetick, by which is underſtood, their preaching and teaching Function.

6. For we read in holy Writ, where the Miniſtery or Diaconate was ſet apart by the *Apoſtles*, as hindring them from teaching and preaching, and conferred on Deacons aſſigned ſpecially for that purpoſe: *Non eſt æquum*, It *is not reaſon* (ſay the *Apoſtles*, *Acts* 6. v. 2) *that we leave the word of God, and ſerve Tables. Conſider therefore, Brethren, ſeven men of you of good Teſtimony, full of the Holy Ghoſt and wiſdome, whom we may appoint over this Buſineſſe; But we will be inſtant in prayer and the miniſtery of the word.* The like diviſion is made 1 *Tim.* 3. where under the name of Biſhops he includes Paſtors and Preiſts too; under the name of Deacons he includes all Church-Officers below them too: So under the ſtile of *prophecies*, he includes two ſorts of Preiſts, *Apoſtles*

and *Biſhops*, as alſo Paſtors and Preachers, which are Prieſts, and thoſe that by office take care of ſouls, and that of Deacons we ſhall likewiſe ſee divided anon.

Note here by *faith*, is not onely underſtood an abſolute Article of *faith*, but a perfect underſtanding the ſence of the divine word, bee it written, or delivered from the *Apoſtles* by word of mouth; and this *Faith* is that which is recounted as a gratuit or free gift of the holy Ghoſt, 1 *Cor.* 12. *v.* 9 *To another is given Faith in the ſame ſpirit*; ſo he ſayes here, the *Apoſtles* and others had *the gift of prophecie*, as a *meaſure* of their *Faith*, that is, to explicate the ſacred word, according to the rule of faith: ſo none could uſe this gift, to vent any their own brain-ſick fictions, but onely thereby to illuſtrate the rule *of Faith* left unto the Church by *Ieſus Chriſt*, and conſerved as a ſacred Tradition amongſt the *Apoſtles* whilſt they lived, and ſo handed over from age to age unto the Church, untill the worlds end. S *Ambroſe* will have this *gift of prophecie*, or (as the *Apoſtle* here means) of *Teaching*, to be ſuch as renders the Preacher able to deliver high myſteries of Faith, according to the *meaſure* of every true Chriſtians capacity or underſtanding; and indeed prophecy is here taken properly for a gift of teaching, according to the exact *rule of Faith*, even when the deepeſt Myſteries are agitated, or the hardeſt places of Scripture are controverted: Now by this, and what we ſaid laſt Sunday, when the third verſe of this 12th Chapter to the *Romans* was expounded, we ſee the difference between the *meaſure* and the *rule of Faith*.

7. By *Miniſtery* is here underſtood as above, the Diaconat, either as it imports the office it ſelf, or the execution thereof, as ſhall be more at large expreſſed in the next verſe: Suffice it here to know the office is taken for an externall duty of charity; and that as well corporall as ſpirituall, whereas Doctorat or *prophecie*, imported onely the ſpirituall exhibition of charity by Teaching, Preaching, or the like:

like: but the gift of Prophecie or Doctorate hath two branches: The one is of ſtrict, ſolid, and Magiſterial doctrine, according to the *meaſure and rule of Faith*, a gift not imparted to every man, but rarely to ſome few, and that is here inſiſted upon onely, The other is, of *exhorting* as followes:

8. This ſeems a gift that allowes a liberty to the Preacher of perſwading to truth by any lawfull art, or meanes of Rhetorick and eloquence, to draw the hearer to a content, (as well as a conſent) of what is delivered; So that this *exhortation* is properly that which Paſtours are to mix with their adminiſtration of the Sacraments, and doctrinall points in their Sermons, that the people may thereby be raiſed up as well to Acts of Love perfecting their will, as to Knowledge perfecting their underſtanding: And in this place the *Apoſtle* adviſeth all men thus gifted to make uſe thereof according to the *meaſure and rule of faith*, not to bury ſuch their talents without profiting others thereby, ſince here is a reduplication importing an actuall uſe of this Talent, ſaying, He that *exhorts, in exhorting* let him uſe his talent: As who ſhould ſay, Hee that is gifted to *exhortation*, let him make actuall uſe of that gift: But we are further to note, in this Verſe the *Apoſtle* explicates clearly the office of a Deacon, or Diaconate, which is Tripartite: The Firſt is, that of *Almes*; The next, that of *Government*: The third, that of *Hoſpitality* for tending ſick perſons: To the perfection of *Alms*, he requires *Simplicity*, ſuch as gives purely for charity, without ſelf-intereſt, and gives liberally upon all occaſions of exigence, not reſerving for the future, when there is a preſent want, but confiding in Gods providence for what is to come without any ſiniſter end, ſuch as theirs is, who give alms to tempt the poor to ſin. But chiefly this *Simplicity* conſiſts in a contradiſtinction againſt duplicity or fraud, and againſt diſtinction of perſons, as ſome uſe to doe, giving rather to one than another in equall ne-

ceſſity, out of a partiality of reſpect to this body rather than to that; as to an allie or acquaintance, before a ſtranger, a good or an ill natured man, or the like; which is againſt true *Simplicity*: for God is no *accepter of perſons*, Acts 10. 38. To the perfection of government, the *Apoſtle* requires *carefulneſs*, ſollicitude, and vigilance, and this to externall and temporall government, for that of Internall and Spirituall, is the Paſtors, not the Deacons office, which office chiefly belongs indeed to Archdeacons, for though his perſonall *care* bee mixt with the ſpirituall Regimen of his Parishioners, yet it is his office to ſee his Deacons *carefully* adminiſter this Temporall governement, wherein he doth imploy them. The perfection of attending the Sick, or Hoſpitalls, or of *ſhewing mercy*, conſiſteth in alacrity of Spirit, *in cheerfulneſs*, that thereby they may overcome their own *Tedium* or wearineſſe in ſo laborious an office, and (by the *cheerfulneſs* of their own looks) exhilarate and comfort thoſe who are ſick and comfortleſſe, and that (by the affability of their words) they may incourage the ſick to believe they are not diſpleaſed with the unpleaſing attendants on diſeaſes, ſuch as are naſtie ſmells, horrid ſpectacles of their ſores, or the like, and ſo more confidently to beg their helping hands, according to that of the Wiſeman in *Eccluſ.* 35. *v.* 11. *In all thy gifts to others, let thy countenance bee cheerfull*, and all this to Churchmen hitherto.

9. See how the *Apoſtle* begins the Lay-mans *gift* of *Miniſtery*, with a recommendation to him of dilection or *love* of his neighbour, as the principall vertue that muſt render his miniſtery acceptable to God and man: Such dilection as S. *Iohn* (Epiſt. 1. Chap. 3. *v.* 18.) mentions, ſaying; *Let us not love in words onely, nor in language, but in deed, and in truth*, which place will be explicated at large on the *Sunday* within the *Octaves* of *Corpus Chriſti*; Whereunto is here added a *hatred of evill* in thoſe wee love, and a ſpeciall adheſion or *cleaving* to their good example, if any ſuch

be

be given by them; for ſo far ſhall we advance in imbracing vertue, as we proceed in the deteſtation or hatred of vice.

10. As naturally *Brothers love one another*, ſo all Chriſtians being brothers in Chriſt (their common Father) the *Apoſtle* here requires the *love* that intercedes between them (though of a ſupernaturall order) ſhould follow the rule of *brotherly love* which is naturall; but when hee exhorts to a mutuall *preventing one another* in this fraternall dilection, there he elevates the courſe of nature, which is dull, and raiſeth it to that of Grace, which is quick and nimble, brooking no delayes, not expecting to be firſt obliged, but obliging before wee receive any other obligation thereunto, than what our Chriſtian duty recommendeth to us, indeed commands us to uſe, as for point of *love*: Though as for *prevening each other with honour*, that being an Art of Heroick perfection, it is here onely counſelled, and not commanded.

11. Here *Governours* are exhorted to a *carefulneſs*, to a ſedulitie or diligence in their offices, leaſt by their *ſloath*, any under their charge periſh, and to be boyling, as it were with a fervour of *Spirit* and devotion towards acts of charity; not ſimpering or ſtanding ſtill, as if the fire of love in their ſouls were quite extinguiſhed, and did not propend them to riſe upon all occaſions adminiſtred of doing good to others day or night: The marks of this *fervor* are firſt, that our minds be wholly attent to the good action in hand, next, that we covet the doing it, as much as any other can deſire to have it done: Laſtly, that we continue conſtant in ſuch actions, and doe not flacceſs or grow weary of well doing: and this muſt be with regard to God, as if in *ſerving* man, wee ſerved *God* in man, for elſe our ſervice might be ſervile and not filiall, performed more for fear than love, *ſerving* time rather than eternity, whereas if we make it a part of our duty to God, that we *ſerve* man, then it will bee boyling

ling, and ſervent, as it ought, becauſe it riſeth from a ſupernaturall heat, or motive, more active than any naturall one can be.

12. *The hope* that muſt cauſe our *rejoyceing* to be accompliſht, ought to be that of the Heavenly joyes; for the higher we make the expectation of our reward, the more alacrity ſhall we have in doing well, and therefore Chriſtian joy ought to be of a higher ſtrain, than any the preſent, or future emoluments of this world can ſuggeſt into us; but ſuch ſhould be our *joy*, and *hopes*, as the Prophet *David* ſpeaks of *Pſalm.* 4. *ver.* 10. calling it a *ſingular queſto that we are placed in*; or an expectation of *ſingular hopes*, not ordinarily (or ever indeed) here arrived unto, but laid up for us in the magazine of Heaven, where the leaſt of all rewards are infinite; and beſides unattainable, if our *joy* here at any time be ſuch, as may not hope for eternall joyes to accompany the ſame: but if ſuch then our vain wordlly joyes, or felicities (all of them that are truly vain) would be laid aſide, and we ſhould rather content our ſelves with *patient ſuffering*, which the *Apoſtle* recommends, after he had taken away in his former words all vain joyes, than with ſhaking theſe ſufferings off, to ſeek contents or comforts from this world, which we could not *hope* to enjoy in the next; but making it our *joy* to *ſuffer*, and bringing that *ſuffering* to the perfection of an inceſſant, or *inſtant Prayer*, by referring all our actions to Gods Honour and Glory; for in ſo doing, we ſhall follow cloſe the counſell here given us in this Verſe of perſiſting *in Prayer*; and the like given by Saint *Paul*, 1 *Theſ.* 5. ver. 17. *Pray without intermiſſion*; and of Saint *Luke*, commanding ſuch Prayer, chap. 18. ver. 1. while he ſaid, *we muſt alway pray.*

13. Some underſtand this place as meant by praying for our own, or our neighbours *neceſſities*, and in ſo praying, availing our ſelves and our neighbours of the *Saints* interceſſions; ſo as by the *neceſſities of Saints* are meant

meant here their memories of us, which we doe want: Thus Saint *Ambroſe*, thus *Origen*, thus Saint *Hierom*, all after the Greek text, who take *memory* here in a double ſenſe; firſt, as to availe our ſelves of our remembring the Saints examples given us here, and the reward of glory given to them in Heaven, to incite our ſelves to the like ſanctity in hope of the like reward: ſecondly, as we availe our ſelves of their remembring us, while we implore their aide by making memory of them in our ſervices, as in the *Canon of the Maſs* is dayly done; In theſe words, *Communicating, and revering the memory of the Bleſſed Virgin* Mary, *of the holy Apoſtles, Saint* Peter, and *Saint* Paul *&c.* yet the more literall ſenſe is that of the Latine Text, alluding to our relieving others here, or in Purgatory *in their neceſſity*; the one by Prayer, the other by Almes: and theſe as *Saints*, we are bid *Communicate unto*, or relieve; that is, as preſuming they are ſo, rather than judging them to be Sinners, becauſe their name at leaſt of Chriſtians is Holy, what ere their Lives are: ſo by *Communicating* is here meant exchanging our workes of Mercy, for their workes of Merit, who are in want: *Purſuing hoſpitality*, that is to ſay, rather hunting after occaſions to doe good, than flying of them, or indeed expecting them, till they be caſt into our laps; for though then to relieve is good, yet to ſearch out the poor, and to carry them our Almes, is much better.

14. By *Bleſſing* thoſe who *Perſecute* us, is here underſtood praying for them, that God will turn their hearts, which yet is not ſo much a precept, as a Counſell; much leſſe are we to *curſe* them, or to wiſh the like perſecution may befall them, as they bring to us, for we are under precept bound not to doe this latter, though the former were a counſell onely.

15. This Verſe teacheth us how to make our neighbours, his good, or evill, to be our own, by *rejoyceing* at his proſperity as at our own, and lamenting his affliction,

or

or *weeping* thereat, as if our ſelves were under the ſame laſh: For thus we ſhould ſhew our ſelves to be perfect Chriſtians, and indeed, where theſe common bowels are not, there Gods particular ſpirit is wanting: and this *joy*, as it is underſtood to be rather of our neighbours ſpirituall, than temporall good; ſo is our ſorrow to be more for his ſinne, (whereby he loſeth grace) than for any his temporall loſs whatſoever:

16. There is much labour to know the true meaning of the unanimity, or *being of one minde*, which is here recommended; for ſome (and thoſe not unaptly) will have it to be an adviſe Apoſtolicall for every man, humbly to depoſe his own opinion in things that are not ſin, or apparent falſities in naturall truths, or at leaſt not reſiſt other mens opinions in like caſes out of animoſity, to defend our own, as holding our ſelves wiſer than our neighbours, or more learned, which is no part of Chriſtian perfection, for that teacheth us to undervalue our ſelves rather, and to preferre all others before us, both in Vertue and Learning. Saint *Chryſoſtome* explicates this place, as exhorting us to meaſure our ſelves by our neighbours, rather than to reduce them to our defective proportions: but *Origen* (and he indeed in this place better than any) will have the ſenſe of it to be thus; that is, wiſhing to your neighbour in all things, as to your ſelf, and averting from him, what you would not have fall upon your own head: and here we are to note, that as from the nineth Verſe to the twelfth, the Apoſtle told us, what Chriſtian dilection was, ſo from thence, to this place, he proceeds to tell us, how that Love is advanced, or promoted; firſt, by *hope* of eternall Glory; next, by *patience* in Adverſity; then by inceſſant *Prayers*: further, by *Hoſpitality* to all perſons, Friends or Foes; chiefly, by this his laſt advice of *Unanimity*, in the ſenſes above ſaid: for as the firſt and chief Chriſtian Vertue is Charity, ſo the next is Humility; and with that here

the

the *Apoſtle* cloſeth this preſent verſe, forbidding us to vaunt our own knowledges or abilities, but rather to agree, and acquieſs to the opinions of thoſe, who are reputed, perhaps leſs able, or leſs vertuous than your ſelves; this is indeed a true ſigne of *humility*, and this is perhaps the literall ſenſe of the *Apoſtle*, counſelling us to *conſent unto the humble*, that is, even to thoſe who are below us in the indowments either of nature, or of grace.

The Application.

1. IT is now fit to deſcend unto particular inſtructions, after the generall grounds laid in laſt Sundayes Epiſtle for conformity to Gods holy Will, and for ſubordination to each other as members of the ſame Myſticall Body of Chriſt. See how to day each member is taught his particular Duty. The Prieſt in the three firſt Verſes of this Epiſtle.

2. The Lay-man in the five next Verſes is alſo taught to walk according to his own vocation, in order both to God, and his neighbour.

3. And leaſt we ſhould think our Enemies were not our Neighbours too, ſee how the Apoſtle commands us to love them alſo, to pray for their converſion; to *Bleſſe*, and *not to Cruſe them*; to rejoice at their Proſperity, to condole with their Lamentings. For to doe this to Friends, is humane, but to perform it towards our Enemies, is a work Divine, and ſhewes tis done in us by Gods holy Grace.

Which we petition in the Prayer above, begging *peace in our Times*, as the effect of a ſweet moderation between the Heavenly, and Earthly compounds that we are.

The

The Goſpel, JOHN 2. ver. 1. &c.

1. *AND the third day there was a Marriage made in* Cana *of* Galilee; *and the Mother of* Jeſus *was there.*

2. *And* Jeſus *alſo was called, and his Diſciples to the Marriage.*

3. *And the Wine failing, the Mother of* Jeſus *ſaith to him, They have no Wine.*

4. *And* Jeſus *ſaith to her, What is to me, and thee, Woman? my hour cometh not yet.*

5. *His Mother ſaith to the Miniſters, whatſoever he ſhall ſay to you, doe ye.*

6. *And there were ſet there, ſix water-pots of ſtone, according to the purification of the Jewes, holding every one two or three meaſures.*

7. Jeſus *ſaid to them, Fill the water-pots with water, and they filled them up to the top.*

8. *And* Jeſus *ſaith to them, Draw now, and carry to the chief Steward, and they carried it.*

9. *After the chief Steward taſted the Water made Wine, and knew not whence it was, but the Miniſters knew, that had drawn the Water; the chief Steward calleth the Bridegroom.*

10. *And ſaith to him, Every man firſt ſetteth the good Wine, and when they have well drunk,*

drunke, then that which is worſe, but thou haſt kept the good Wine untill now.

11. *This beginning of Miracles did* Jeſus *in* Cana *of Galilee; and he manifeſted his glory, and his Diſciples believed in him.*

The Explication.

1. THe *third day* here made mention of, is the *third* day after *Jeſus* had begun to aggregate his Colledge of *Apoſtles*, which S. *Iohn* tells us of in the perſon of *Philip*, Chap. 1. v. 43. preparatorily called by Chriſt unto the Apoſtolate, after *Peter*, and *Andrew*, *James*, and *John* had bin called to the ſame preparatively too, but not yet abſolutely, as will be ſaid anon, and theſe callings were as ſoon as Chriſt had ended his fourty dayes Faſt in the Deſart, was baptized, and pointed out by *John* the Baptiſt for the *Meſſias*, in order whereunto the ſaid *Baptiſt* ſent his own Diſciples to Jeſus with intention to preferre them to a better maſter; and *Andrew* by name was one thus ſent, and thus preparatively called by Chriſt: So this *third day* here mentioned by S. *Iohn* Evangeliſt, is that which followed three dayes after *Philip* was thus called, for that was the laſt time mentioned by this Evangeliſt, in all he ſayes from that firſt Chapter hitherto; this *third day* therefore alludes, to that of *Philips* vocation to the Apoſtolate, onely three dayes before, to ſhew both how ſpeedily our Saviour went about his work, when once he began it, and how he had his Diſciples to the wedding, that by the miracle he wrought thereat, they might be confirmed in their Faith of his being the *Meſſias*, the Son of God: and this Wedding moſt probably was that of S. *Simon*, one of the twelve *Apoſtles*, though ſome think it was S. *Iohn* Evangeliſts, be-

becauſe S. *Auguſtine* ſpeaking of him, ſayes, "*Our Lord* "*called* John, *from the fluctuating time of marriage*, which yet may as well bee interpreted from his marriageable age, for that indeed is the fluctuating time of man, when he ebbs and flows in carnall deſires, according to emergencies of temptations, more importune at that age than at any other time of his life: and truly S. *John* ſeems to have been the favourite of Chriſt, rather by reaſon of his ſingular love to chaſtity, than for any thing elſe, ſo it is likely he never thought of marriage, whence it is more probably conjectured that this was S. *Simons* wedding, who upon the miracle wrought thereat, of turning water into wine, left his wife (by conſent) and became an *Apoſtle*, if yet he might not afterwards bee called to the Apſtolate, though married, as S. *Peter* was. The place of this wedding is ſaid to be in *Cana* of *Galilee*, to ſhew it was not that other *Cana* of *Sidonis*, which alſo was in *Galilee*, within the Tribe of *Aſer*, whereas this was within the Tribe of *Zebulon*, three daies journey onely from *Nazareth*, lying in lower *Galilee*, and the other in the higher, out of which latter place it was that the daughter of the *Chananæan* came, whom our Saviour afterwards diſpoſſeſſed of the Devill, pittifully tormenting her, *Matth.* 15. *v.* 22. And it ſtands with reaſon, this ſhould be the wedding of *Simon* (Nephew to the mother of *Ieſus*, by marriage at leaſt) for he was the ſon of *Cleophas*, a *Chananæan*, brother to *Ioſeph* the husband of the B. *Virgin Mary*, ſince the text ſeems to ſay, *Ieſus his mother* was the principall gueſt, and that for her ſake, *Ieſus* was *alſo called with his Diſciples*

2. As Couſin-Germane to the Bride-groom S. *Simon*, but with ſpeciall providence of God: Firſt, to honour his kinſman with his preſence; next to countenance the Nuptials of poor people, for theſe were no other, that had but little wine to make good cheer withall, ſince upon the fail thereof, Chriſt miraculouſly made more, as here the

the Goſpel tels us: Laſtly, that by this miracle he might confirm his *Apoſtles* in the belief of his being the *Meſſias*, which wrought ſo far upon them, as it is credible St. *Simon* left his Spouſe to follow Chriſt, though by the preſence of Chriſt at his wedding, the Sacrament of Matrimonie was highly honoured, and made a ſacred myſterie of the union between Chriſt and his Church, to beat down the *Tatian* and *Marcion* Hereſies, holding it unlawfull to marry, and by this example we find it not unfitting for Prieſts to be at Weddings modeſtly celebrated, to put them in minde, the bond of wedlock is a ſacred thing, and ought to be knit up with ſouls affecting God (even in that ſtate) above the world: As for *the Diſciples* here preſent, they were onely four at moſt, namely *Peter*, *Andrew*, and *Phillip*, not as yet purpoſely called to the Apoſtolate, though in the Chapter above *S. Iohn* ſayes, *Chriſt bade* Peter *follow him*, becauſe this was onely a preparation to his after calling, ſince from this Wedding *Peter* went to his trade again, and was from thence purpoſely called by *Chriſt* upon his mount with the reſt of the *Apoſtles* numbred up in the 6. of S. *Luke* *v.* 14, 15, 16 though it is likely, *Nathaniel* a great devote of *Chriſt*, was alſo here, becauſe *Philip* had with much zeal brought him to *Chriſt*, as we ſaid, *Ioh.* 1. *v.* 47. who commended him for a true Iſraelite, in whom there was no guile nor fraud, and the other Diſciple not named, who went with *Andrew* to Chriſt from *Iohn* the *Baptiſt*.

3. This Verſe ſhewes *Simon* was a poor man, ſince he could not provide wine enough for his wedding, whereupon the B. Virgin his Aunt, moved with the touch of humane honour, to ſee her kinſmans Nuptials diſparaged for want of Wine, and knowing her ſons power, that as God, he could doe all things, as alſo believing his Time of ſhewing himſelf to be God, was, if not come, yet at hand, preſumed to anticipate the time, out of this humane reſpect, by deſiring him to prove his Deity upon this

occaſion, of working his firſt miracle at her requeſt, to honour her husbands kindred; and yet ſee how modeſtly ſhe makes this motion, by onely telling him openly, *They have no Wine*, as knowing he underſtood the reſt of her meaning without more words.

4. Theſe are not words of rebuke to the B. *Virgin*, as ſome conceive, but rather of recalling her memory, and bidding her reflect, whither it be a thing for fleſh and bloud to command, or indeed expect, that God, for humane ends, ſhould ſhew his power of working a miracle ſooner than of his own pleaſure he had decreed, as it ſeems this was ſooner; ſince *Chriſt* tells his Mother, *his hour was not yet come* of declaring himſelf to be the *Meſſias*: but in regard he found there was a piety mixed with this humane reſpect of the Virgin, he diſpenſeth with the concomitant infirmty of humane nature, as long as there is a motive directly calling upon his Deity, which is that of piety: whence ſome will have it, that *Chriſt* onely expected till all the Wine was quite gone, to the end the miracle might be more manifeſt, when the after plenty of Wine ſhould flow from the totall privation thereof. And in this ſenſe neither was the B. *Virgin* much preproperous, nor *Chriſt* at all anteverting or preventing the time prefixed for the manifeſting of his Deity; ſince immediately after, this laſt cup of Wine was gone, and then the B. *Virgin* knowing happily by his all-reavealing aſpect what would follow.

5. She ſayes to the Servants, *Doe whatſoever he ſhall ſay to you* without diſpute, for his word is ſufficient to effect, what ere he pleaſeth to have done.

6. The reaſon why ſpeciall mention is made here, of *water-pots of Stone* is, becauſe what was to be filled out of them might be manifeſtly known to be nothing but water, ſince Wine was never put into ſuch great veſſels, eſpecially at ſuch poor peoples feaſts as theſe, ſo finding thoſe *water-pots* to run Wine, the miracle might

might appear the greater and more manifeſt. Though beſides this, the Text tells us here of the cuſtome among the *Jewes*, to have great Jarrs of water alwayes ready, in caſe they had touched any unclean meat, at the Table, to waſh their hands immediately; and for this reſpect it is ſaid, *Theſe pots were according to the purification of the Jewes*: and theſe were veſſels of ſuch bulke, as probably *ſix of them*, containing each four gallons or thereabouts, held as much as a large veſſell of Wine, to ſhew the miracle the more undoubted, that ſuch a quantity ſhould be afforded them ſo ſuddenly, who had not one drop left before.

7. It ſeems therefore, though theſe great veſſels of water were brought in, they were not filled, but had each of them ſome quantity within them, wherefore *Chriſt* to take away all colour of deceit, firſt bids all thoſe veſſels *to be filled full of water up to the top*, that ſo each perſon in the room might ſee the certainty of the miracle, and the liberality of God, when he pleaſeth to open his bounteous hand unto us.

8. This done, *Jeſus* bids them *draw* of the veſſels full of water a cup full, *and carry it to the cheif Steward* of the feaſt, becauſe he could beſt tell, whether or not he had provided that plenty, and ſuch rare Wine, as thoſe pots full of water did afford. For it was the Jewiſh cuſtome ever to have ſome modimperatour or prefect of good order at ſuch feaſts, ſo *Chriſt* gave him the reſpect of firſt taſting this cup of grace; and the preſence of ſuch a prefect makes the company of *Ieſus* and his Mother more avowable at the feaſt, ſince where a prefect of good order was, there could be no ſuſpition at all of the leaſt exceſs or diſorder.

9. This verſe ſhewes us, the modimperatour having found Wine come in, more than he had appointed, and knowing none durſt provide any beſides himſelf, unleſs by chance the *Bridegroom* took the priviledge ſo to doe

(which yet was not uſuall) preſently calls to him, ſaying to this effect.

10. This is beyond the ordinary courſe two wayes, firſt, that you have more Wine than I was privy too; next, that you have reſerved to the laſt *your beſt Wine*, for this is ſingular good, much better than what we had before. And yet the beſt is alwayes firſt ſerved in, that in caſe of want, worſe may ſuffice at the latter end, when the taſt (being glutted before) is not ſo able to diſtinguiſh the differenee: yet this was ſo ſuperlatively rare, as even to thoſe Palates (formerly glutted in a manner) it did taſt extraordinarily well, indeed to admiration, nor was it ſtrange, ſince *the works of God are ever perfect.*

11. Many doubt wheither or no this were the firſt miracle that *Chriſt* wrought, willing to believe *divers* former which he did in his youth, though in regard *Gelaſius the Pope* hath condemned a fictitious book publiſhed by Hereticks, intituled, *The miraculous infancy of Jeſus*, and full of inventions of their own, it is not improbable this was the firſt he did after his Baptiſme, with any purpoſe to be noted for the *Meſſias*. By the *manifeſtation of his Glory* here, is underſtood the ſhewing of his power, wherein he was glorified, and for which cauſe the Diſciples are here ſaid to believe him to be the true *Meſſias*, and the true Lamb of God, who (as *John* the Baptiſt had told them) was come *to take away the ſins of the world*: and this miracle he choſe to work at a marriage, as alluding thereby to the ſolemnity he made this day of his own wedding between his Divine and humane nature, ſince now he was reſolv'd to diſcover himſelf to be as well God as man; whence this was done myſtically on the *Third day* after he was publiſhed by the Baptiſt, to ſhew now the Third ſtate of the world was begun; The firſt being that under the Law of *Nature*, The ſecond that under the Law of *Moſes*, and this, that under the Law of *Grace*: beſides, the miracle was done

in

in the Gentiles *Cana*, to ſhew Chriſt came to call all Nations, it was alſo done in *Cana of Galilee*, as importing the tranſmigration of poſſeſſion, that is amongſt Chriſtian people, who are the poſſeſſion of Chriſt, as bought by his bloud, and therefore are to paſſe yet from earth to heaven their better and finall poſſeſſion; The Wine he ſo abundantly gave, imports the doctrine of Chriſt, and his holy grace inebriating the ſoules of the Faithfull.

The Application.

1. LEarn Husbands hence to love your Wives as Chriſt doth love his Church; learn Wives to obey your Husbands as the Church obeys her Head our Saviour *Jeſus Chriſt*, ſince marriage is a Sacrament repreſenting the union between Chriſt and his holy Spouſe.

2. Learn married people hence to moderate exceſſes both at bed and board, for neither *Jeſus* nor his Bleſſed Mother can behold exceſſe, and they (to ſaintifie your marriage) muſt be there.

3. Learn Parents hence to breed your Children, rather to ſupply the Angels rooms in Heaven, than for to be your own Succeſſours here on Earth; thus will the waters of humane infirmitie be turned into Wine of Chriſtian perfection, by grace *moderating* natures exorbitances, and making *peace* between two fatall enemies the ſpirit and the fleſh.

As the Prayer to day petitions.

On the Third Sunday after the EPIPHANIE.

The Antiphon, MATH. 8. ver. 2.

O Lord, if thou wilt, thou canſt cleanſe me, and Jeſus *ſaid, I will, Be thou cleanſed.*

Verſ. *Let my prayer*, &c.

Reſp. *Even as Incenſe*, &c.

The Prayer.

OMnipotent eternall God, look, we beſeech thee, propitiouſly on our infirmity, and extend to our protection the right hand of thy Majeſty.

The Illuſtration.

IT is remarkable to ſee how negatively Saint *Paul* in this dayes Epiſtle minds us of being ſinners, when poſi-

poſitively he exhorts us to be Saints with the *Romans*; for what greater ſigne, that the *Apoſtle* found a world of infirmities in the Romans, than that he ſtirs them up ſo much to Vertues contrary to the vices they abound in; and thus the Epiſtle inſiſting all upon vertues, is well adapted to the Goſpell, running all upon infirmities, myſtically repreſenting vices: for what elſe doth the corporall leproſie of the Leper, or the paraliticall diſeaſe of the Centurions boy purport, than the like ſcurvy latent diſeaſes of ſin in our Souls, to thoſe which were apparent in theſe two bodies? Whence it was but fitting this dayes Prayer ſhould beg to have the ſame *right hand* of God *extended* over us, which was the cure of theſe temporall diſeaſes, types of our ſpirituall infirmities: nor can we hope this will be done, unleſs God of his infinite goodneſs be *propitious* to us, and therefore we beſeech him in the Prayer, firſt to *look propitiouſly on our infirmities*, and then to *extend (to our protection) the right hand of his majeſty*; that is to ſay, all his power, as if our vice required no leſs than an infinite vertue to cure it; our weakneſs, no leſs than all Heavens forces to protect us. And ſince both the Leper, and Paralitick, ſaying this Prayer (in effect) obtained corporall cure thereby; why ſhould we doubt of Spirituall cure, if we ſay with like Faith, like Hope, like Love, the ſame Prayer to day: and truly, to ſay it with leſs, were a confuſion to Chriſtianity, that Jewes and Gentiles ſhould exceed us in fervour of Piety: beſides, we have yet an eaſier task, than they, in hand, for their demands were no leſs than to have a Miracle wrought upon them, by a Phyſicall cure, without a Phyſicall cauſe, (unleſs we ſhall ſay, the touch of Chriſts hand was a Phyſicall cure for all diſeaſes) whereas we onely demand a favour, not a miracle, a little Grace to blot out a great deal of Sin; and though it be a greater effect to remit ſin of the Soul, than to cure diſeaſes of the Body; yet this will not be miraculous, as the other was, and conſequently, if we ask

a favour with like zeal, as they did beg a Miracle, ſurely we may hope to have it, and truly not to ask it, is not onely not to deſerve it, but to confound our ſelves, knowing it is but *Ask* and *Have*, with ſo good, ſo puiſſant, ſo merciful a God. And thus we ſee again, there is a deeper ſenſe latent in the Prayers of holy Church, than lazy Souls (that will not meditate it out) can eaſily retrive; but once found out, muſt needs prove hugely conſonant unto the *Epiſtle* and *Goſpell* of the day, ſince holy Church gives us this Prayer for an abſtract of her doctrine in the Pulpit, that ſo we may *unanimouſly*, and *with one mouth honour God, and* (whom he ſent) our Lord and Saviour *Ieſus Chriſt*.

The Epiſtle, Rom. 12. ver. 17. &c.

17. *TO no man rendring evill for evill: providing good things not onely before God, but before Man.*

18. *If it may be, as much as in you, holding peace with all men.*

19. *Not revenging your ſelves, my deareſt, but give place unto wrath, for it is written,* Revenge to me: I will reward, *ſaith our Lord.*

20. *But if* thine enemy hunger, give him meat: if he thirſt, give him drink; for doing this, thou ſhalt heap coals of fire upon his head.

21. *Be not overcome of evill; but overcome in good, the evill.*

The

The Explication.

17. THis *Epiſtle* begins with the end of the ſeventeenth Verſe, the beginning being explicated in the laſt *Sundayes Epiſtle*; nor is there any thing of moment can be ſaid more, than the Text it ſelf ſpeaks, diſſwading us *to render evill for evill*, but exhorting to *provide* as much *good* as we can to all men: which Saint *Bernard* explicates, as alluding to converſation, and counſelling it may be good, both in the ſight of *God*, and *Man*, ſaying, *We owe our Conſciences to God, our Fame to Man*, though perhaps this may be an addition of perfection to the former part of the Counſell, as who ſhould ſay, we were not onely to avoid *rendring evill for evill*; but rather inſtead of ſo doing, to repay an ill turn done unto us with a good deed done by us, to thoſe that doe us hurt.

18. And to that purpoſe the next Verſe alludes, ſaying, *If it may be*; for perhaps all the good we can doe, will not gain upon our enemeis, at leaſt we muſt endeavour on our part there be no defect, but that (if poſſible) we be *at peace with all men*, as we deſire God to be in *peace* with us, and not to wage againſt us the warre of his wrath and fury, ſince we offend him hourly, and that infinitely more, than any enemy we have can offend us.

19. The Latine phraſe is not *defending your ſelves*, but becauſe commonly the defenſe of Man againſt Man is made by way of *Revenge*, therefore here the *Apoſtles* ſenſe is extended thereunto, as if what reſiſtance we may make under the moderation of an unblamed defence muſt be ſure to ſavour nothing of *Revenge*, if we will hold the integrity of a good Chriſtians reputation: but inſtead of *Revenging, give place to wrath*; that is, as ſome will have it, to the Divine Wrath,

which

which is provoked in God againſt all thoſe that doe injury to any one of his creatures, as Princes take the wrong done to their Miniſters for affronts to them, and ſo *revenge* the ſame; others ſay, to be ſilent, to depart, when you are exaſperated, is to *give place to wrath*. The laſt and beſt meaning is, if your enemy begin to be angry, oppoſe him not, but let him go on till his anger be over; and this, as it is truly to give way or *place to wrath*; ſo oftentimes it is the means to appeaſe the fury of the Enemy, who (if reſiſted) might increaſe in fury, whereas not being oppoſed, he cools within himſelf; and ſo there is double *way given*, both by the receiver of a wrong, and by him that through the patience of the injured, ſurceaſeth to doe further injury, by his further *wrath*: and this way is ſutable to that of our Saviour, ſaying, *Luke* 10. v. 29. *If any ſtrike your right cheek, turn him your left*, rather than ſtrike him again: So this *place* thus *given to wrath* imports as much as a pardon given to our neighbours offence againſt us, as we hope for pardon of our offences againſt God: For thus we ſhall *give way*, that the injurious words, paſſing through our humane ears into our Chriſtian hearts, and there buried in the bowels of brotherly affection, may die, and be no more remembred, than if they never had been heard by us, or ſpoken by our enemy: and leſt we ſhould ſay, if neither I, nor any friend elſe *revenge* my wrongs, I ſhall never live in quiet, therefore the *Apoſtle* (knowing this was an objection obvious againſt him) adds preſently what is written, *Deut.* 32. v. 35. *Revenge to me. I will reward*; as who ſhould ſay, Be not, O Chriſtians, ſollicitous how to redeeme your vexation for injuries, unleſs you *revenge* them, be it your part to receive all wrong patiently, and leave it to God to right you; let him *revenge* your quarrells, he both can, as omnipotent, and will, as juſt, infallibly *revenge* your wrongs, rather we ſhould pitty thoſe who *fall into the hands of the living God*; for that is *terrible*, as the Scripture ſayes, *Heb.* 10. 31. and with they had not done

done us wrong, to pull upon themſelves ſo great a *revenge*.

20 Contrariwiſe, *If thine enemy hunger, give him meat, &c.* which is adviſed, *Prov.* 25. *v.* 21. as if we ſhould like loving mothers feed our enemies, as our children, and the manner here expreſſed is like to that indeed, which mothers or nurſes uſe to little ones, firſt giving them a bit of *meat*, then a little *drinke*, and ſo continue till the child covet no longer feeding; and in very truth the fury of an enemie menacing our ruine, is a kind of reducing himſelf from the ſtate of a man, to that of a little child void of reaſon, ſtamping and ſtaring for anger without cauſe, ſince no man will anger a child. This phraſe of the Proverbs, *heaping coals of fire upon our enemies heads* is variouſly explicated; ſome thinke our patience to an implacable enemy makes him guilty of hell *fire*, but this cannot ſtand with a ſound ſenſe, if our patience bee to any ſuch end, though perhaps rather than be provoked our ſelves to impatience, wee may permit our enemy to incurre that danger, and ſo permiſſively caſt *coals* of eternall *fire* upon his head: The ſecond ſenſe therefore is better, of thoſe that ſay, our patience cauſing an enemies bluſh is a kind of firing him with his own paſſions of fury, and ſhame together; but beſt of all they explicate this place who ſay, we caſt *coals* of charity upon an enemies head by our patient bearing his injuries, and requiting them with courteſies, for every ſuch courteſie is a *fire-coal* of perfect *love* and *charity*, which commonly will inkindle in our enemy a retaliation of the like love to us, and ſo his anger may become to him *a happy fault*, by our outdoing his evill with our good; and this fire is rather to be caſt on *our enemies head* than elſewhere, becauſe as from the brain ariſe his fancies to all his paſſions, ſo the remedie is beſt applyed to the part diſeaſed.

21. By *evill* is here underſtood injury, which is eſteemed as *evill*, done unto the party injured; we may alſo under-

underſtand it to be our own impatience, and preſume the *Apoſtle* adviſeth us not to be overcome by it; for in "very deed, no *man is hurt, but by himſelf*, as St. *Chry-* "*ſoſtome* well obſerves, and by hurt he underſtands in- "juries: So that if any man offending us make us com- plain, be ſad, or impatient, it is not his power that caſts us down, but our own impatience trips up our heels, and puſhing us againſt the ground, ſhewes our own weakneſſe gave us the fall or hurt, and not our adver- ſaries ſtrength: for had we been patient, we had caſt him on his back, whereas now we fall on our own faces, to hide the bluſh of our complaining weakneſſe who ſhould (like men,) reſiſt manfully the violence of our own paſſion over us; which being inward, hurts deep- er than any outward blow can doe of our greateſt ene- my: And ſhame it were for Chriſtians to be overcome in perfection by the heathen *Ariſtotle*, who 4 *Ethic.* c. 3. "teacheth his Schollars, That it is a ſign of *Magnanimity* "*to forget Injuries*; for (ſaith he) *as it is a mark of a* "*weak ſtomack, not to bee able to digeſt hard meat, ſo it* "*is of a puſillanimous ſoul not to be able to indure a harſh* "*word*; rather let us follow S. *Paul*, concluding this Epiſtle with exhorting us to *overcome evill with good*, whereof *Lycurgus* gives an excellent Example, who ap- prehending an unruly boy, that had with a ſtone put out one of *Lycurgus* his eyes, and carrying him thence, in- ſtructs and breeds him up to good manners, then reſtores "him to the unruly people, ſaying, *Behold the boy whom* "*I received from you injurious and unmannerly, now I re-* "*ſtore him to you civilized and popular*, that is, fit to be made a Member of this well governed Common Wealth, and then we beſt perform this Counſell, when by receiving patiently the injury, we convert the heart of the injurer; for thus we overcome him, while our patience cures his paſſion, while our vertue kills his vice, and makes him vertuous, that aymed to make us vitious, by his provoking

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us to impatience. Now to conclude this Epiſtle, wee may obſerve the intent of the *Apoſtle*, hath been to ſhew us in very remarkable particulars, what he had from the ſecond Verſe of this Epiſtle to the very end thereof, recommended unto us; namely, the *good, pleaſing, and perfect will of God*, for by performing all theſe Counſels given from that ſecond verſe to this laſt of the Chapter, wee ſhall not onely know, but even doe the will and pleaſure of his Divine Majeſtie.

The Application.

1. IT is uſuall with all Maſters to repeat hard Leſſons to their Schollers, ſo to make impreſſions of them in their underſtandings, our Holy Mother for that purpoſe doth reſume to day the doctrine ſhee began laſt Sunday of loving enemies.

2. And leaſt we ſhould delude our ſelves with humane arguments againſt a Leſſon ſo divine, we are forbid to flatter our ſelves that it can be *prudence* in us to argue with the Holy Ghoſt, as if it were not to revenge, but to prevent the ſecond miſchief by our taking vengeance for the firſt.

3. See how S. *Paul* concludes the clean contrary, Be *not overcome by evill*, that is to ſay, what your enemies injurie to you could not doe, let not your own revenge on him effect upon your ſelf, for then he overcomes you not by the blow he gave you, but by the wound you give your ſelf in ſeeking to revenge what God but permitted him to doe, and what he commands you to ſuffer, that ſo you may overcome your enemies *evill* of Injurie, by your own *good* of Patience,

O how fitly doth the Church to day petition in the prayer a cure of her left-handed *infirmity*, by the *extenſion* of Gods *right-handed Majeſty* or vertue over her,

The

The Goſpel, Mat. 8. ver. 1. &c.

1. *And when he was come down from the mountain, great multitudes followed him.*

2. *And behold, a Leper came and adored him, ſaying, Lord, if thou wilt, thou canſt make me clean.*

3. *And* Jeſus *ſtretching forth his hand, touched him, ſaying, I will. Be thou made clean, and forthwith his leproſie was made clean.*

4. *And* Jeſus *ſaith to him, See thou tell no body; but goe ſhew thy ſelf to the Prieſt, and offer the gift which* Moſes *commanded for a teſtimony to them.*

5. *And when he was entred into* Capernaum, *there came to him a* Centurion, *beſeeching him, and ſaying,*

6 *Lord, my Boy lyeth at home ſick of the Palſey, and is ſore tormented.*

7. *And* Jeſus *ſaith to him, I will come, and cure him.*

8. *And the Centurion making anſwer, ſaid, Lord, I am not worthy that thou ſhouldeſt enter under my roof: but onely ſay the word, and my Boy ſhall be healed.*

9. *For I alſo am a man ſubject to Authority, having under me Souldiers: and I ſay to this, Goe;*

Goe, and he goeth: and to another, Come, and he cometh: and to my Servant, Doe this, and he doth it.

10. *And* Jesus *hearing this, marvelled: and said to them that followed him, Amen, I say to you, I have not found so great Faith in* Israel.

11. *And I say to you, that many shall come from the East and West, and shall sit down with* Abraham *and* Isaack, *and* Jacob, *in the Kingdom of Heaven.*

12. *But the children of the Kingdome shall be cast out into the exteriour darknes: there shall be weeping, and gnashing of teeth.*

13. *And* Jesus *said to the Centurion, Goe: and as thou hast believed, be it done unto thee. And the Boy was healed in the same hour.*

The Explication.

1. THe *Mountain he came down from,* is that whereon he began his Sermon, which Saint *Matthew* relates from the fifth Chapter, to the Eighth, and now brings our Saviour, by his Miracles in the Vallies, confirming the Doctrine he had preached on *the mountain,* which some will have to be the mount *Olivet*; but others (more probably) the mount *Thabor*: yet most likely it was a *Mount* known by the name of *our Saviours Mount,* whereon he used much to be, either choosing his *Apostles* out of many other of his Disciples, or Preaching, or Praying, it being within three miles of *Capernaum,* where he wrought many

many Miracles, looking down upon the Sea of *Galilee*, and adjacent to the City of *Bethſaida*, a place of a gallant proſpect, round about it, ſeeing many Countries and Townes. And hither he being often wont to come privately by himſelf, to ſpend there whole nights in Prayer, it may very well be called *Ieſus his Mount*, by a kind of excellency, as ſufficiently to be known by that name, when there is no diſtinction added to remark any other Mountain by, as here there is not: and ſo we may here take *the Mountain*, to import as much as *Ieſus his Mount*, ſpecially frequented by him, and celebrated abundantly, by ſo ſacred a reſort thereunto. The *great Multitudes* that are here ſaid *to follow him*, were thoſe preſent at his Sermon upon this *Mount*; ſo taken therewith, as they could not forſake him, but followed him (many of them) up and down all the Country, converſing either with himſelf, with his Diſciples, or with ſome that had been cured by him; and ſo never wanting imployment of delight unto them.

2. Many doubt whether this cure of the *Leper* be the ſame which Saint *Mark* recounts, Chap. 1. ver. 40. and Saint *Luke*, Chap. 5. ver. 12 for by them it ſeemes this Miracle was not done immediately after Chriſt deſcended from the *Mount*, nor in the Valley near it, becauſe Saint *Luke* ſayes it was done *in a certain City*; beſides, they recount other Miracles before this, conſequent to Chriſt his coming down from *the mountain* aforeſaid, yet becauſe Saint *Matthew* ſeemes the moſt exact for the ſeries, or order of his Sacred Hiſtory, therefore we may rather think the others ſtood not ſo preciſely upon the order, but ſatisfied themſelves to tell what was done by Chriſt, firſt or laſt. Again, Saint *Luke* may be underſtood to mean without the City, though he ſay the cure was done *in a certain City*, becauſe it was a cure upon a Citizen, whoſe diſeaſe being a Leproſie did force him out of the Town, according to the cuſtome of all ſuch foul diſeaſed perſons,

to

to avoid the danger of infecting others; ſo it being done on, or in the Citizen, S. *Luke* may call it a cure done in the City, whereunto the *Leper* did belong; and ſuch ſpeeches are frequent, for men often ſay, we had a ſtrange cure wrought here in our City, ſuch a man for example cured thus and thus, though happily the party might bee carried out of Town to his Phyſitian or Chirurgion; ſo we ſee a way cleer enough to avoid contradiction amongſt the Evangeliſts, however their Stories may ſeem now and then not to jumpe exactly in all particulars, as for example, they all three agree in their ſeverall expreſſions of this *Lepers* coming to Chriſt for cure; for whereas S. *Mark* tells us he came *bending his knees*, and S. *Luke* ſayes *falling on his face*: This *Adoration* S *Matthew* brings him in with, is the concluſion of both thoſe poſtures, as who ſhould ſay, he kneeling down firſt, then falling proſtrate on his face *adored Jeſus*, as that great God, from whom he begg'd his cure, knowing his diſeaſe was more contagious than any man could heal, and by this manner of ſpeech aſſuring himſelf it was in the power of Chriſt, while he ſaid unto him, *If thou wilt, thou canſt cleanſe me* of this ſcurfie *Leproſie*, in which words, though he ſhewed his owne deſire of cure, yet withall he declared his reſignation to the divine will, ſaying, *If thou wilt, thou canſt make, &c.* as who ſhould ſay, Gods power is equall to his will, and if thou wilt not, thy holy will be done, for thou knoweſt better what to will for mee, than I doe for my ſelf, wherefore, O Lord, as thy holy will is, bee it done with mee, but I deſire no other power at leaſt to cure mee, than thy ſacred will: Now that this was the meaning of the *Lepers* words, the next Verſe ſhews.

3. For behold no ſooner had this creature reſigned himſelf perfectly to the *will* of his Creator, ſhewing therein bee did love God above all things (even himſelf included) then, (in teſtimony of that truth, ſaying *to thoſe who*

ove God, all things cooperate for their good) he was cured by Christ *ſtretching forth* his pureſt *hand* upon the impure petitioner, and ſaying, *I will cure thee*, ſince thou ſayeſt ſo truly, that my *will* is adequate unto my power: *Bee thou* therefore *made clean* of thy corporall impurity, as by Faith I ſee thou art of thy ſpirituall infidelity: But here we are to obſerve Christ *touched the Leper*; which, as it was a prevarication of the Moſaick Law, *Levit.* 13. ſo it ſhewed the abrogation thereof lay in the power of *Chriſt*, who came to give a more perfect Law unto the People of God. Again, this *touch* was in ſigne of Benevolence; laſtly, it was happily an application of right actives to paſſives for effecting the cure, ſince the very corporall *touch* of Christ his ſacred *hand*, was of force to cure all diſeaſes: but the method of Chriſts words deſerveth here a ſpeciall remark: for while he ſayes *I will*, he confutes the hereſie of *Photinus*, denying *Chriſt* to be God, and to have for the proof of his omnipotence, his omnivolence; that is to ſay, all things as ſubject to his Will, as to his Power; as alſo he confutes the *Arrian* hereſie denying *Chriſt* to have power of himſelf, or to be God equall to his Father in power, and ſo obliged to command rather in his Fathers name, than in his own: whereas here he commands the cure as from himſelf, and in vertue of his own abſolute power ſaying. *Be thou made clean*: wherefore this place muſt not be read, as ſome conceive, ſaying, *I will cure thee*: no, but *I will*: *Be thou cured*, as who ſhould ſay, ſince thou deſireſt no greater power than my *will*; loe *I will*, what thou deſireſt; and therefore thus I command thy diſeaſe to leave thee. *Be thou cleanſed.*

Laſtly, he confutes the *Manichæan* Hereſie, teaching *Chriſt* to have no reall, but onely ſome phantaſticall body, which he diſproves by the reall, and perceptible *touch* he gave *the Leper*, while by means of that phyſicall, or ſenſible touch, he was pleaſed to cure him: beſides Saint *Hierome* well obſerves this anſwer held the ſtile of the requeſt,

queſt, for the Leper had uſed the ſame Phraſe, ſaying, *If thou wilt, thou canſt*; ſo Chriſt replyes to both, ſaying he *will*, and *ſhewing*, he *can*, while he commands it to be done, as was deſired; and that (as the text ſaith) immediately; for the effect of Gods *will*, is the work or deed, he will have to be done; and ſo there needs no *medium*, where the will and power are both equall, and identified, as in God all Attributes are, according to that of holy *David*, Pſal. 148. ver. 5. *He ſaid the word, and all things were* thereby *made.*

4. This was not ſo much a *command* to him, as an example to others how to conceal, and not to vaunt their own glory, when they doe any thing that is notably praiſe-worthy; while he ſends him to the Prieſt, he fulfils the Law. *Levit.* 14. commanding all in ſuch caſes to get the teſtimony *of the Prieſts* for their cures; ſo here he ſhews he will not abrogate the whole Law of *Moſes*, or the morall part of it, although he did abrogate the ſervile Ceremoniall part thereof. It was indeed the cuſtome upon ſuch cures, to offer up two Turtles, or two young Pigeons at leaſt: This he bids him doe, for regard to the letter of the Law, but myſtically ſends him *to the Prieſt to ſhew himſelf*; that is, to teach us we muſt ſhew our Conſciences, our Sins *to the Prieſt*, which ſins are many times the cauſes of our corporal diſeaſes; and yet with this difference, that the Moſaick Prieſt could onely declare the cure, whereas the *Evangelicall Prieſt* effects, or works it, by abſolving actually from ſin; *Goe* therefore, ſaith the Text, *ſhew thy ſelf to the Prieſt*, and *offer up thy gift*, that as thereby they may ſee thou art cured, ſo they may teſtifie the ſame to the world: the reaſon why he was bid, *Goe to the Prieſt* in the ſingular number, and why it was ſaid doe this *in teſtimony to them* in the plurall, was in regard there came alwayes one officiating Prieſt by turnes, and he (for that time) was called the *Chief Prieſt*, that is, the then officiating *Prieſt*; but what was done by him, was

to bee made known to all the reſt of his company, who were in their turns to officiate as well as he: Now wee are here to note a *Triple Teſtimonie* meant in this place; The firſt is, that of the *Leper* to the *Prieſt*, ſhewing his body ſound unto him, and in ſign thereof giving up his offering: The ſecond was, the Luſtration or Lotion of the Prieſt applyed to the party cured, teſtifying thereby he was capable of being admitted into the company of others, as a ſound man, who had now been waſhed by the Prieſt with the legall Luſtration, or expiation of water, taking off the ceremonie of his Legal irregularity by reaſon of the *Leproſie*: The laſt and chief *Teſtimony*, which Chriſt alludes unto here, was that of the miracle done upon this *Leper*, who was to ſhew the *Prieſt*, by telling of him how he was cured, That *Chriſt* was the *Meſſias*, and by this meanes hee gave indeed *teſtimony* to the Prieſt of that Deity in *Jeſus*, which had wrought this cure upon him.

5. This is the ſecond Miracle which Chriſt wrought in confirmation of his doctrine upon the mount as aboveſaid, and no marvell the Leper was the firſt, becauſe he was a Jew, but the *Centurion* was a Gentile, a Commander or captain of an hundred men belonging to the Roman *Militia*, yet whether he were himſelf a Romane or a Spaniard ſome doubt; Suffice it, he was a Heathen converted by this miracle upon his ſon principally, but formerly much attracted by the reports of other our Saviours Miracles; ſo wee ſee here he comes ſtrong in Faith, even to *Chriſts* own admiration; ſome ſay this mans ſon was that *Oppius* (a Centurion alſo) who having the command of the Military forces that attended at the crucifying of our Saviour, was then (and not before) converted to the Faith of *Chriſt*, ſeeing what prodigious ſigns weve at that time in the heavens, and upon the face of the earth. Note this miracle was done at our Saviours entrance into *Capernaum*, that City where

where hee choſe to doe many ſignall wonders; but wee are to obſerve that S. *Luke* recounts this paſſage otherwiſe, as ſaying, the Centurion ſent firſt his ſervants, then his friends; both which conſiſt with his after going in perſon, upon Chriſts coming into the town, and upon his childs neer approaching unto death; though ſome explicate this place, as if, it imported onely that the *Centurion* went to meet him, not perſonally, but as S. *Luke* ſayes) by mediation of his friends, yet leſſe probably; in regard the perſonall faith of this *Centurion* is that which makes the whole ſtorie remarkable. Again, whether this were the *Centurions ſon* or ſervant is not certain; S. *Luke* calling him ſervant, this Evangeliſt *ſon to the Centurion* or *boy*, who was (though a ſervant) dear at leaſt as a ſon, for ſo were many of the ſervants in thoſe dayes eſteemed of by their maſters, and provided for as their own children; but this makes not much to the purpoſe; certain it is that both the Evangeliſts tell the undoubted truth of the ſame Miracle; bee their circumſtances differing or not, it imports but little: Hence wee may ſolve the ſeeming contradiction of S. *Lukes* telling us *the Centurion* ſent for Chriſt to come to his houſe about this cure, and of Saint *Matthews* ſaying here, he onely required his word, not his preſence, as holding himſelf not worthy of ſo much honour, for both may ſtand in a divided ſenſe; that is, firſt inviting him by the *Iewes* his own Countrymen, to doe a Gentile that honour, but after coming in perſon, and ſaying, *O Lord I am not worthy* (being a Gentile) that thou (the moſt Bleſſed among the Jews) ſhouldeſt doe me ſo much honour, ſeeing wee Gentiles are held an unclean people, not worthy the company of thy ſelect and choſen Natives the Jewes.

6. As to the *Paralytick* or ſick child *ill tormented with his diſeaſe*, we are to know, There are two ſorts of *Paralyticks*, ſome are ſuch as run not danger of death,

but may hope for cure, as thoſe, where the reſolution of the nerves is but in part of the body, taking away ſenſe and motion in ſome part onely; others deſperate of all humane help, and ſuch was this boyes caſe, whereby the miracle appeared to bee the greater, and the more undoubted, for here was a totall reſolution of the nerves, accompanied with a Convulſion, leaving the whole body almoſt quite inſenſible and unmoveable of it ſelf.

7. It ſeems *Chriſt* was well ſatisfied of this Centurions Faith, when immediatly upon his demand, he promiſed to go and cure his ſick child.

8. Bee this ſaying of the *Centurion*, Courtſhip, or reall agnition of his unworthineſſe, it boots not, certain it is, he had reaſon to ſay as much in civility being a Gentile, ſeeing our Saviour (a Jew) come neer his houſe and offer to goe in, but much more certain it is by the whole context of the following *Goſpel*, that he did believe Jeſus was able to cure as well at a diſtance, as by perſonal touch. Note this temporall comportment of the *Centurion*, is an excellent pattern for us, of the like ſpirituall behaviour, when we receive *Jeſus* not onely into our houſe, but even into our ſoules in the B. Sacrament, each of us to cry out then, *O Lord, I am not worthy*, &c.

9. See here how really the *Centurion* argued againſt Chriſts giving himſelf the trouble of going to his *boy* in perſon, and believed his power was abundantly ſufficient without his preſence, when he not onely bids him ſpare his labour, but inſtanceth how himſelf being a *man under Authority*, (ſo ſayes the Text,) but means a man of *power* and command, was able (in vertue of his power,) to doe as much as if he applyed his perſon to the action: Though withall the *Centurion* calls himſelf a *man of power*, over his little troop, and under power of his head Commander both at once, and therefore uſeth an argument from the leſſer to the greater,

as

[a] ſaying, if I (of a ſlight command) can doe much by [v]ertue of this power, what mayſt thou, O Chriſt, by thy [c]ommand, who haſt perfect, and abſolute power over Heaven and Earth, and art under no command as I am? who can deny but this ſtile was uſed purpoſely for our morall inſtruction; that hearing this, we ſhould remember (if at any time we have command over others) yet we are commanded our ſelves by many more above us; and again, to advertiſe us, that the Soul ſhall then beſt command the Body, when ſhe her ſelfe moves not, but as commanded by God, and moved by his holy grace. And if ſhe rebell againſt God, no marvell the body repoiles againſt her, as in *Adam*, and his race was, and ſtill is apparent.

10. Since Admiration, or *Wonder*, is an effect of ignorance, and Chriſt, as being God, was omniſcient, and had in perfection all the three Sciences that could render him perfectly knowing, as man, namely *Beatificall*, *Infuſed*, and *Experimentall*; certain it is; his *Admiration* here could not be a proper *wondring*, at what he ſeemes to make exceeding ſtrange of, as by profeſſing, *he had not found ſo great faith in Iſrael*; rather indeed to excite, and ſtir up others to admiration, and imitation of the like, than that he was, or could be ſeiſed on by the ſurpriſall of any new notion accruing unto him, which he had not before: So Saint *Auſtine* ſayes well, *Theſe operations in Chriſt were rather ſignes of his actions upon others, than of his paſſions from them*, of his teaching us, not of his being taught himſelf by any thing that could happen unto him, new or ſtrange: and what followes, is to be taken ſtrictly, as ſpoken to thoſe common people, who were then preſent, for elſe it could not be meant of all others, or ſpoken to them that were abſent: For example, when he ſaid to thoſe that followed him, *I have not found ſo great Faith in Iſrael*; meaning, among ſuch as you are, that now behold the Faith of this *Centurion*; for certainly he knew the Faith of his bleſſed *Mother*, of *Abra-*

ham, of *Moſes*, and of *John the Baptiſt*, was greater yet, than this of the ſaid *Centurion*, ſo highly commended, ſo much admired by our Saviour.

11. This following Verſe illuſtrates the latter end of the former, in the ſenſe as above; for here *Chriſt* gives *Abraham*, *Iſaack*, *and Iacob*, as preſidents for ſingular *Faith*, rewarded with eternall glory *in the Kingdome of Heaven*, and ſayes, *Many ſhall come from Eaſt and Weſt*, meaning from all corners of the world, and ſhare with *Abraham*, *&c.* in the like reward for their like *Faith*: ſo here our Saviour alludes to the calling of the Gentiles unto the Faith of Chriſt, and gives for their encouragement, this encomiaſtick, or ſuperlative praiſe of the *Centurion*, for the firſt fruits of the Gentiles vocation, or beleeving in *Chriſt Ieſus*, the adoration of three Kings, arguing not ſo much Faith as the Profeſſion did; ſo what he ſaid to his followers in the Verſe above, may (by adjoynder of this unto it) be conceived as if Chriſt had ſaid, he never found *ſo great Faith* in any Gentile, whom he had met with amongſt the *Iſraelites*, as he found in this *Centurion*: for the three Kings were not *Iſraelites*, admit their adoration could argue like Faith in them.

12. He purſues the incitement to *like Faith* of this *Centurion*, ſaying, Thoſe Gentiles, who believe as he did, ſhall ſucceed *in the Kingdome* of Glory, :o be diſ-inherited Heirs thereof; namely, the Iſraelites, or Jewes, whom he calls *the Children of the Kingdome* in two regards; firſt, becauſe as deſcended from the loynes of *Abraham* they were heires to his promiſed earthly kingdome of *Iudea*; next, as for the ſame reaſon, they were heires to the *Heavenly Kingdome* of glory likewiſe promiſed to his iſſue in like Faith to his: as who ſhould ſay, the forraign *Gentiles* ſhall inherit the two Crowns, whereunto the Jewes were born heirs by Promiſe; and this by reaſon the ſaid Gentiles ſhall receive the faith of *Abraham*, which the Jewes had deſerted, and apoſtatized from. So as the Gentiles ſhall

be

be ſaved in reward of their Faith, and the Jewes damned in puniſhment of their incredulity; which damnation, or hell, is here called *outward darknes*; as often elſe where in *holy Writ* it is, becauſe Hell, as it is the moſt remote part from Heaven, ſo is it the *darkeſt* and *outmoſt*, in reſpect of the inhabitants in Glory, whoſe Beatitude conſiſting in their beholding the *inward* light of the Deity, by means of the outward light of Glory, argues the damnation of the wicked conſiſteth in their being deprived of all light, either of Glory, or of God, and conſequently are *out-caſts* from Heaven, wallowing in the deep hell of *outward darkneſs*. And as by this *darkneſs* is underſtood their pain of damnation, or pain of loſs, conſiſting in an abſolute privation of the ſight or light of God, and conſequenly of all light; ſo by *weeping, or guaſhing of teeth*, is underſtood their pain of ſenſe, beſt expreſſed by thoſe termes, which alwayes betoken ſorrow and horrour.

13. Chriſt concludes, giving the Centurion all he askes, in reward of his Faith; ſo curing his *Boy* at a diſtance, in vertue of his ſole Word, as was obſerved, that juſt when Chriſt ſpake thoſe words, *Be it to thee, as thou believeſt*, then the child was wel recovered: hence we are to learn, that according to the firmneſſe of our Faith, we may meaſure the greatneſs of our hope in God: and myſtically we may apply this paſſage of the *Centurion* to our ſelves, who are commanders of our ſenſes and powers, which make up a ſpirituall *Militia* in this life; *Iob 7.* if therefore any of theſe languiſh, or grow otherwiſe diſeaſed, let us make our addreſſes by our Friends (the Saints in Heaven, and Good men on Earth) to God, beſeeching him to cure that ſick ſenſe or faculty, which is in danger to let in upon us the death of Sin; and look with what Faith, with what Hope, with what Love, we make our applications to Almighty God either by our ſelves, or others, we may reſt aſſured, our help ſhall be anſwerable thereunto.

The

The Application.

1. CHriſt cures the Leper to Day, by a touch of his ſacred Hand, to ſhew he had cured the leproſie of ſin in all humane nature, by touching it with his nature Divine, in the myſtery of his Incarnation.

2. Being intreated, he cures the Centurions ſon, by ſaying, *I will come and cure him:* however, by the humility and faith of the Centurion, he was not ſuffered to goe, but deſired by his *Word* to doe it at a diſtance. This argues the power of Chriſt to be as operative as his Perſon; and that by his Power given to Prieſts, he cures all humble, and believing Souls in the Sacrament of Pennance, as he did the Centurion, whoſe corporall infirmity was here but a figure of Sin-ſick-ſouls.

3. O happy Chriſtians, who have, againſt all humane diſeaſes a Cure Divine: The touch of all the three Perſons of the ſacred Trinity in the Bleſſed Sacrament of the holy Altar; and the touch of all their Omnipotent Powers in the Sacrament of Confeſſion.

See now, Beloved, how aptly we doe pray to Day, to have *the Right-hand of the Divine Majeſty extended over our infirmity*, when the Preachers tell us, by the touch of the Deity we are cured of all Diſeaſes.

On

On the fourth Sunday after the EPIPHANY.

The Antiphon, MAT. 8. ver. 25.

O Lord, ſave us, we periſh. Command and cauſe, O God, tranquilitie.

Verſ. *Let my prayer*, &c.

Reſp. *Even as Incenſe*, &c.

The Prayer.

O God, who knoweſt us to be ſet in ſo great dangers, that we cannot (through humane frailty) ſubſiſt, grant unto us health of minde and body, that what we ſuffer for our Sins, (thou helping us) we may overcome.

The

The Illuſtration.

THe laſt *Sundayes* Prayer exhibited the horrour of ſin unto us, under the notion of diſeaſes; This of *dangers* which we finde *ſo great*, and wherein we are ſo openly ſet, that (*humane frailty* conſidered) wee are not able to *ſubſiſt*: And therefore againſt theſe extrinſecall *dangers*, we beg of God this day (as an intrinſecall Protectrice) *health* at leaſt of *body* and of *mind*, that ſince in punishment for *our ſins*, wee muſt ſuffer to be thus expoſed to *dangers*, we may be able (Gods holy grace aſſiſting us) to *overcome them*. This may ſuffice to render unto every ſoul the ſenſe of this delicious prayer, what remains will be to ſhew how appoſite it is to the *Epiſtle* and *Goſpel* of the day; which Two are generally allowed to have a pious report to one another, and conſequently, if the prayer be ſet to the tune of either, it muſt agree with both, by the undeniable rule of Schools, "When any two things are one and the ſame "with a third, they muſt both be ſo with one another; but here the Prayer agrees cleerly enough with the *Goſpel*, therefore it cannot be diſcordant to the *Epiſtle*, and indeed what more pat to the Goſpel, relating the *Apoſtles dangers* in a tempeſt at Sea, than this prayer altogether deprecating *dangers*,? ſo the difficulty will be to make a harmony between the *Epiſtle* and it, wherein there is no ſillable of *danger* openly expreſſed, and yet (upon reflection) we ſhall find regard enough to *danger* therein, for firſt the grand Pellitorie, the moſt potent repeller of all *dangers* meets us in the Van of this *Epiſtle*; *Love*, whereof S. *Paul* ſayes, *It is the chaſer of all fears out of doors*, and conſeqnently muſt needs bee free from all *dangers*, which ever inforce fears upon us, timorous Leverets of corrupted nature: but further ſee a prohibition palpable in our

eyes

eyes in the next Verſe of this Epiſtle, *Thou ſhalt not commit Adultery* (and prohibitions are ever oppoſites to dangers) indeed preventers of them; ſo 'tis a ſign the *Epiſtle* hath regard enough to thoſe dangers which the Prayer deprecates; but the laſt verſe comes home to this ſenſe, telling us, *The love of our neighbour worketh no evill*, that is no *danger*, for evils are the greateſt of all other *dangers*; therefore love is the beſt buckler againſt *dangers*, in regard it is the *fulneſſe of the Law*, which is never made but to prevent the *dangers* we incurre by the prevarication thereof: *For to the Iuſt there is no Law put*, 1 *Tim.* 1. 9. And thus wee ſee from firſt to laſt a totall exhauſting of the *Epiſtle* and *Goſpel* by the admirable Piety of this dayes *Prayer.*

The Epiſtle, Rom. 13. verſ. 8. *&c.*

8. *Owe no man any thing: but that you love one another: For he that loveth his neighbour, hath fulfilled the Law.*

9. *For* Thou ſhalt not commit advoutry, Thou ſhalt not kill, Thou ſhalt not ſteal, Thou ſhalt not bear falſe witneſs, Thou ſhalt not covet, *and if there be any other Commandment; it is comprized in this word,* Thou ſhalt love thy neighbour, as thy ſelf.

10. *The Love of thy neighbour worketh no evill: Love therefore is the fulneſs of the Law.*

The

The Explication.

8. SOme miſunderſtand this place, as if it did argue obligation to pay the debt of *Love*, but that all other debts were with all ſpeed to be payd: whereas in very truth the ſence of this place is quite otherwayes, and imports as much, as if the *Apoſtle* had ſaid, what other debts ſoever you are able to diſcharge, yet never eſteem your ſelfe quit from the debt of *Love*, which you muſt alwayes owe unto your neighbour, though you clear all other accounts, debts, or ſcores with him; becauſe when this debt in part is payd, it inflames the reckoning for the part behind, juſt as fire, being blown, or made uſe of, doth more and more enkindle, whereas if rak't up in the aſhes, it ſoon dies: So the more we uſe charity, the more we enkindle and increaſe it: therefore the *Apoſtle* ſaies well, that we can never be out of this debt to our neighbour, ſince if we pay him the *Love* we owe unto him for this day, to morrow we ſhall find our debt of *Love* inflamed, and grown greater by the very agitation of that divine fire, which is the mutuall *Love of one another.* To which purpoſe *S. Auguſtine* (*Epiſt.* 62. *ad Cæleſtin*) hath an excellent ſaying: "SEMPER DEBEO "CHARITATEM, QUÆ SOLA, *&c. Love I muſt al-* "*waies owe, which of all debts, though payd, yet ſtill* "*keeps a man in bonds. And againe,* CHARITATEM "LIBENS REDDO, *&c. I do willingly pay Love, and* "*as willingly take it in payment: it is a thing, which when* "*received, I count not my ſelf fully ſatisfied, nor when I* "*repay it, diſcharged.* Hence we may ſee how abſurdly the *Anabaptiſts*, and *Trinitarians* Hereby exploded by this Text all debts of Juſtice, and onely required the *debt of Love* to ſtand due: for if Charity oblige to doe ultroneous and voluntary good deeds, how much more

to

to do Juſtice? but ſo perfect a payment of all debts is commanded by this place, as we ſee the *Apoſtle* ſaies, *Who loveth his neighbour fulfilleth the Law*, becauſe we cannot *love* him, but we muſt *love* God for himſelf, and man for God's ſake, as we *love* our ſelves.

9. And to confute further the Hereſy above mentioned, ſee how this whole verſe inſiſts upon Acts of Juſtice to our neighbour, rooted in the commanded *Love* to them aforeſayd: Whence ſome conceive the *Apoſtle* alludes onely to the law of the Second Table, becauſe here is no mention of any one of the three precepts belonging to the Firſt Table, importing our duty to God; but *S. Auſtin* contends, that the *love* of man (being but ſubordinate to the *love* of God, 1 *John*, 4. *v.* 7.) imports and includes both, grounded on thoſe words of *S. John*, *Children love one another*, repeated over and over againe to his friends, and being asked why he did ſo, he replied, *becauſe it is the Precept of our Lord, and if this alone be done, it is ſufficient.* For our *love* to God and man, is like the lines drawn from the Center to their Circumference, be the Center God, the Circle man, the Lines our affections, ſee then how they flow between theſe two extreames, the more they approach to the Circle, the wider they are; but as they recede from the Circle, the cloſer they go, till at laſt they are all concentred in one point, Almighty God; and ſo made one heart and one ſoule amongſt our ſelves; hence we ſee, that all the motion our affections have from man to God, growes ſtill more and more vigorous and more perfect: So *S. Auſtine* concludes, DILIGE, ET FAC QUOD VIS. *Love, and do what thou pleaſe.* (*Tract.* 7. in Epiſt. 1. *S. John.*) whereas the *Apoſtle* ſayes, *if there be any other precept* (meaning of the Second Table) for of the three belonging to the Firſt Table, and that of honouring our parents, (the firſt precept of the Second Table) he had ſpoken before at large, under the title of Superiour powers, Princes and others, ending that ſubject in theſe words,

To

To whom honour, honour: for that command is in these words *Honour thy Father and Mother*, under which title are included, Elders, Betters, Superiours, especially Princes, spoken of at large from the first verse of this Chapter to the end of the seventh, ending as above, *to whom honour, honour*: I say whereas the *Apostle* saies, *if there be any other Precept, it is included in this word, Love your neighbour as your selfe*, we are to note the *Precept of love to our neighbour* is bipartite, as divided into two branches, the first whereof is affirmative, grounded on these words of *S. Matth. Chap. 6. What you will have others doe to you, doe you the same to them.* The second negative, in that of *Tobit, Chap. 4. v. 16. What you hate to have another doe to you, see you never do that to another*: not that this Precept commands an equality, but onely a similitude of *love* to your neighbour, with that you beare to your self, that is to say, as all you desire is honest, good, delectable to your selfe, so desire the like to your neighbour, not in equall proportion but in exact similitude, distaste him not, hurt him not, rob him not, as you desire he should not, distaste, hurt, nor rob you: so the allusion is to similitude not to equality.

10. The reason of this is because the object of our *love* being good, the effect thereof must be good also; for as none can *love* evill for evills sake, so none can *love* good for evills sake, because true *love* both makes good the end and medium of its operation: as who should say, doe I finally ayme at good, then good must be the medium leading thereunto; so it being good to *love* our neighbour, the operation of this good *love*, cannot be a bad thing. Therefore the *Apostle* concludes, *The fullnesse of the Law is Love*, that is to say, if we *love*, we fulfill the Law: or as *Tolet* saies, "*The scope or end of the Law is Love*, or "as *S. Augustine, because love forceth a man to fulfill the* "*Law*, hence we see, Faith alone sufficeth not to satisfie the Law without Acts of *Love*; how absurd is it then to

say

ſay as hereticks do, the Commandements are impoſſible to be kept, when by onely *love* they are all fulfilled: not that ſo perfect a *love* can here be hoped for, as ſhall exempt us from veniall ſinnes againſt the Law, (ſince ſuch is onely reſerved for the next world, and performed in the ſtate of Bliſs) but that we may forbeare mortall ſin, even in this life, if *we but love our neighbour*, as our ſelves, and God (appretiatively at leaſt) above all things, that is to ſay, not ſo well to *love* any thing, but ſtill to reſolve we will rather leave to *love* it, than for its ſake ceaſe to *love* God; and ſurely thus all good Chriſtians doe appretiatively *Love God above all things*.

The Application.

1. WEll is *Love* ſaid to be *the fullneſſe of the Law*, becauſe the Law commands us nothing elſe but that we *love*. So to *love* it to prevent the *danger* of the Law, which is never broken but under paine of penalty. Wherefore as laſt Sunday bids us fly ſin as a diſeaſe, this bids us fly it as a *danger*.

2. Well is the *danger* of the Law expreſſed in theſe negative Commandements, for prohibition is the beſt prevention of a miſchief. Hence we ſay, forewarn'd and arm'd againſt all *danger* whatſoever, as now we are eſpecialyl againſt the dangerous temptations unto what is here prohibited.

3. Well doth *S. Paul* conclude as he began, exhorting us to *love*, *becauſe love workes no evill*, now amongſt evills, *danger* is not the leaſt: and onely not to *love*, is hugely dangerous, ſince we are taught 1 *John*, 3. *verſ.* 14. and 1 *Cor.* 16. *v.* 21. that *he who loveth not*, *remaines in death*, in the death of that ſin he commits againſt the Law for lack of loving God above all things, and his neighbour as himſelf.

Say now the Payer above, and ſee how ſuitable it is to this Epiſtle

The Goſpel, Mat. 8. v. 23. &c.

23. *And when he entered into the boate, his diſciples followed him.*

24. *And loe a great tempeſt aroſe in the ſea, ſo that the boate was covered with waves, but he ſlept.*

25. *And they came to him, and raiſed him, ſaying, Lord, ſave us, we periſh.*

26. *And he ſaith to them, why are ye fearfull, O ye of little faith? Then riſing up he commanded the windes and the ſea, and there enſued a great calme.*

27. *Moreover the men marvelled, ſaying, what an one is this, for the windes and the ſea obey him.*

The Explication.

23. IT was his uſuall cuſtome to preach in a *boate* a little off from the ſhoare, but here it ſeemes he took *boat* to avoid the multitude of people that followed him, and ſo both to flie popular applauſe, and to give occaſion to this following miracle, he took *boat*, and put to Sea with his Diſciples.

24 Pro-

24. Probably our Saviour himſelf raiſed this *Tempeſt* purpoſely. Firſt to ſhew he was Lord of all the world, both ſea and land, the figure of which paſſage S. *John* in his *Apoc. Chap.* 10. *v.* 2. recounts, telling how an Angell ſet his right foot upon the *Sea*, and thereby commanded it at pleaſure. Secondly, to inure his Diſciples to tribulation, as well at ſea as land. Thirdly to confirm his Diſciples in their Faith of him, and ſome others beſides in the company; and theſe may be all true reall cauſes of the *tempeſt*, but figuratively wee may believe this *Tempeſt* to have been raiſed to ſhew the future perſecution of the Church of *Chriſt*, and of a devout ſoul in temptation; and how as by his permiſſion it comes, ſo by his power it ſhall paſſe away, even when it ſeemes moſt ſevere, and when Almighty God ſeems, as it were aſleep, and not to regard it, till by the joynt prayer of the Church he be wakened, and made propitious: For *Seneca* himſelf ſayes, *A mans life without temptation ſeems like a dead Sea*, ſo called, for the ſtillneſs thereof, as if there were no life in the water of it: and indeed as in a ſtorm at ſea, the beſt man aboard is ſet at helm to ſteer the Ship, which in a calm is left to the guidance many times of the moſt unskillful Marriner, and as in Tempeſts all the ſayles are ſtrucken inſtantly, to ſecure the ſhip from being run under water by the over-ſwollen ſails; ſo in Temptations we ſeek the beſt advice, and thereby are minded to abate of our uſuall pride, or over-filled ſails of pleaſure, and counſelled to ſtrike thoſe ſailes, to leſſen our delights, and carry lower ſails: Again as in ſtorms men put to ſea, leſt they be paſh't in pieces againſt the rocks about the ſhoars: ſo when Temptations ariſe, we launch into the deep ſea of Gods protection, from the rocks that lie upon all the ſhoares of this worldly ſea; and the reaſons of Chriſts *ſleeping*, were to ſhew the ſecurity God is in, though all the world ſeem to lye at ſtake of immediate ha-

zard; to make the miracle appear the greater, when all the ſhip was in a fright of being caſt away, to declare there could be no fear in the minde of a juſt man, *Prov* 12. *Whatſoever happens to a juſt man, hee ſhall not be afflicted,* he calmeth all the ſtormes of her afflictions.

25. Strange goodneſs of Almighty God! that what is here told us as a rule, how to behave our ſelves in all our troubles, ſhould be literally a rebuke to the *Apoſtles*, as afterwards it appears, when Chriſt tels them they *wanted faith*, whileſt they fear their own ruine, who had him for a pledge of their ſecuritie: ſince he being in the Boat, they could not periſh; and indeed though the miracle had not in that caſe appeared, yet their merit had been greater, if their faith had been ſuch, as not to have awaked and raiſed our Saviour, but to have confided in his power, as well whilſt he was ſleeping, as if he were awake.

26. This Verſe ſhews the former to be rightly underſtood in the ſenſe as above, for here they ſtand corrected meerly upon that account of diffidence or incredulity, and though both S. *Mark* and S. *Luke* ſpeak of this rebuke given them after the *tempeſt* was allayed, yet S. *Matthew* making a more methodicall Narration of our Saviours life in all his ſacred Hiſtory, ſeems (with reaſon) to premiſe this reprehenſion, as preceding the calming of *the winds and Sea*, becauſe it was fit, Chriſt ſhould firſt quell the ſtorm of infidelity in their ſouls, that ſo whileſt upon his rebuke they reſumed courage and confidence, they might by their *Acts of Faith* merit this miracle, which he wrought in recompence thereof, and indeed nothing moves God more powerfully towards the working a miracle, than the firmneſs of our faith, mixed with a confiding hope, that he for his own honour and glory (not for our ends) will doe in all occaſions of difficulty that which is beſt and moſt pleaſing to his divine Majeſty, though it cannot elſe be done, unleſs he work a miracle to effect it: nor is there any more efficacious remedy in all diſturbances, than a firm

firm hope in Almighty God, for as S. *Bernard* ſayes well, (*Ser. 6. in Pſal.*) it is written, *He will help thoſe who have hoped in him*, as it ſeems his Diſciples upon his chiding did, while after it the Evangeliſt here ſayes, *and then Jeſus riſing* (as who ſhould ſay, he had chid them lying ſtill, for all their haſty calling of him up) *commanded the winds and Sea, and preſently there inſued a great calm*, both which made the Miracle the greater, for never is the water ſtill upon a ſudden, though the winde doe ceaſe; but here it ſeems as ſoon as Chriſt had laid the one, he ſtats the other, and ſo takes off the danger of the *boat* ſinking by the waves of the *ſea*, beating into it, as before it did, when we read the ſhip was almoſt *covered with waves*, but we may here note that the *command*, which Chriſt is by S. *Matthew* ſaid to lay upon the *winds and ſea*, is by S. *Mark* called a *threat*, by S. *Luke* a *check*, as who ſhould ſay, he ſpake to both theſe inanimate creatures, as to his living ſervants, to ſhew, that in Gods ſight no creature wants life, nor can the deaf want eares to hear the leaſt voyce of Almighty God, or blind lack eyes to ſee the ſlighteſt caſt of his ſacred looks upon them; and indeed the *tempeſt* was declared to be *greater* by the *command* of *Chriſt* laid upon the rebellious Elements of *winds* and *ſea*, rather than by the importunity of the Diſciples calling for help, ſince it argues high diſorder in the ſervants, when the maſters ordinary words ſuffice not without the authority of his abſolute command to order his family, and what elſe is the whole world, but a number of almighty Gods houſhold ſervants.

27. By *the men* are here underſtood both the ſaylers and others, who with the *Apoſtles* had ſlipt into the *boat*, when *Chriſt* went off the ſhoar, ſome out of curioſity, others out of zeal; for certainly though the reprehenſion *Chriſt* gave, was chiefly to the *Apoſtles*, who had taken the boldneſs (being his acquaintance) to wake him; yet the Evangeliſt muſt needs mean others and not them, when he

ſ peaks in a ſtile below their dignity, ſaying, *the men* marvelled, for as *Origen* obſerves very well, the Scripture Phraſe (when it alludes to them) uſeth alwayes the diſtinctive ſign either of the *Apoſtles* or *Diſciples* of our Lord, for reverence both to the maſter, and the ſervants; yet S. *Hierom* ſayes, if any will have it, that even they were meant by theſe *men admiring* at this miracle, it muſt bee as a ſtile given them rather in puniſhment of their incredulity, than otherwiſe, as if that fault had deprived them of their better ſtile, and ranked them amongſt the vulgar ſort of miſbelieving men. S. *Hieromes* words are theſe, *If any will contend the Apoſtles were meant by theſe* men, *wee muſt ſay they were ſo called, becauſe they did not yet know the power of our Saviour*; and certainly if they were ignorant of it, they did not believe it, ſo they deſerved not, (in this conjunction of things) the ſuperlative ſtile or dignity of the Apoſtolate: but in very truth the following words ſhew by *theſe men* the *Evangeliſt* meant the marriners and ſtrangers to *Chriſt*, that were in the ſhip, whileſt he makes them ſay, *What a man is this, that the winds and ſea obey him?* This was a language not likely to come out of the *Apoſtles* mouthes, even in the *admiring* ſence of the words, admit we take them not in the Interrogatory meaning thereof onely; For had the *Apoſtles* made this *admiration* in words, ſurely they would have been ſo civill, as to ſay, how happy are we, that ſerve a maſter, who is of ſuch admirable power? but to ſay, *What an one*, or, *What a man is this*, who hath ſuch power over winds and ſeas, is rather the language of a rude ſtranger, than of a civill freind, or dutifull ſervant, and conſequently could not probably be meant of the *Apoſtles* by the Evangeliſt.

The

The Application.

1. AS by the ſtorm at ſea, we are minded of the many *dangers* ſin hath brought upon us, ſo by the check Chriſt gave to his Apoſtles, wee are taught in *dangers* to recurr to Faith in him, who never failes to ſuccour firm believers in their greateſt tribulations.

2. As in ſtormes your Marriners caſt over-board their heavieſt lading and commodities to ſave the ſhip from ſinking, ſo in affliction at the leaſt, we ſhall doe well to lighten the veſſels of our ſoules, by caſting over-board thoſe heavie burdens of moſt grievous ſins, which many times in calmneſſe of our mindes we dare to carry with us.

3. We may piouſly preſume our Saviour never ſleeps, but unto ſouls remiſs, and then doth wake again immediatly, when they affrighted at the *danger* they are in, by the leaſt cloſe of his all-ſeeing eyes doe call upon him for his ſuccour by their inſtant prayer,

Such as the Church to day doth uſe, to teach us how to pray in time of *Danger.*

On the Fifth Sunday after the EPIPHANIE.

The Antiphon, MAT. 13. ver. 30.

GAther first the darnell, and bind it together in bundles to be burnt, but the wheat gather into my barne, saith our Lord.

Vers. *Let my prayer*, &c.

Resp. *Even as Incense*, &c.

The Prayer.

KEepe, we beseech the, O Lord, thy family in continuall piety, that resting on the onely hope of heavenly grace, it may ever (by thy protection) be defended.

The Illuſtration.

SEe how this day we are taught to pray, as in the *Epiſtle* and *Goſpel* we are taught to doe, to live all together as *one family of God* in *continual piety, reſting on the onely hope of heavenly grace* for our *protection* and *defence*. Yes, thus to day we pray, and to this purpoſe holy Church doth this day preach, for the whole *Epiſtle* is upon uniting us all in one affection towards another, and exhorting us, that *whatſoever we doe in word or work, all things be done in the name of our Lord Jeſus Chriſt*. And the *Goſpel* commanding in the Parable of *Corne and Cockle*, that even under pretence of good and bad, we make no ſeparation amongſt our ſelves, but live and continue lovingly together, leaving it to *God* the maſter of the *family* to ſever what he likes not, from that which pleaſeth his divine majeſtie: and this to ſhew how perfectly we muſt be all as one amongſt our ſelves, all in *continuall piety*, all *reſting* on the *hope* of *heavenly grace*, all relying upon *God to protect* and *defend* us, not ſquaring out our own courſes, but reſting in that which is appointed us by the Maſter of our *family*: And ſee while in this prayer Holy Church calleth us all *one family*, we ought to live *in peace* with all the world, and not to graſpe from our neighbour, as if he and we were of two houſes, but to eſteem him as a domeſticke with us, as one that eates at the ſame table of *Chriſt*, who feeds us, commonly with *heavenly grace*, and oftentimes with his own ſacred body and bloud, the fountaine of grace it ſelf. O could we once come to doe, as in this prayer we beg we may, what an united *family* of Chriſtians ſhould we be? How of divers members ſhould we grow into one perfect body? each proportioned to the will and pleaſure of our head *Chriſt Jeſus*: How ill doe we then fall into diviſions, as if our hands would

cut

Cut off our armes about diſputes of divers Intereſts, whereas all our relation is to one maſter, all our *hope* of preferment muſt come from him, and that *hope* muſt be radicated in the proportion of ſuch *heavenly grace*, as he pleaſeth to give us: ſo if in him our hopes be rightly fixed, they will bring us all to one happy end, he in whom we hope *protecting* and *defending* us. ſo much the better, by how much the more our hope in him is the firmer, and by how much the leſſe we are ſolcitous, who neither can do, nor wish ſo well unto our ſelves, as God doth for us.

The Epiſtle, Col. 3. ver. 12. &c.

12. *PUt ye on therefore, as the Elect of God, holy and beloved, the bowells of mercy, benignity, humility, modeſty, patience.*

13 *Supporting one another, and pardoning one another, if any have a quarrell againſt any man, as alſo our Lord hath pardoned us, ſo you alſo.*

14. *But above all theſe things have Charity, which is the band of perfection.*

15 *And let the peace of Chriſt exult in your hearts, wherein alſo you are called in one body: and be thankful.*

16. *Let the word of Chriſt dwell in you abundantly, in all wiſdome: teaching and admoniſhing your own ſelves, with pſalmes, hymnes, and ſpiritual Canticles, in grace ſinging in your hearts to God.*

17. *All*

17. *All whatſoever you doe in word or work, all things in the name of our Lord* Jeſus Chriſt, *giving thanks to God and the Father by him.*

The Explication.

12. THE *Apoſtle* began this Chapter with telling the *Coloſſians*, that as they were dead in *Chriſt*, whilſt *Chriſt* dyed for them, ſo if they meant to riſe with *Chriſt* from the grave of their ſin, they muſt look upward, and ſeek from hence forward ſuch things as were to be found in heaven, not what was commen upon earth, as before they had done: and when he had bid them *Caſt off the old man, Coloſ 3. verſ. 9.* now in this verſe he begins to tell them, how to veſt themſelves anew with ornaments fit for the ſpiritual and inward man: and that they may doe this with more alacrity, the *Apoſtle* bids them doe it under the confidence, that they are now the *elect* and choſen of God, his *holy* and *beloved people*, made ſo by the *lavacrum* or cleanſing of his ſacred bloud ſhed for them, and leaſt they might doubt of this, he had in the immediate verſes before told them they were now in Chriſt *a new creature*, that though formerly the *Jewes* were the onely favourites and *choſen people of God*, yet in Chriſt both *Jewes* and *Gentiles*, *Slave or Free-man* all were alike, if they did all equally believe in *Jeſus* the *Meſſias* and Saviour of them all, who had choſen them, not onely to Grace, but to Glory: and this incouragement premiſed, he bids them now *put on the bowels of mercy, benignity, humility, modeſty, patience*, Virtues not heard of among the *Iewes* who had hardned their hearts againſt God, who had inhumanely butchered his ſacred Sonne, who proudly aymed at nothing but worldly pompe, who immodeſtly reviled *Ieſus*

to his face, who like furies would have ſtoned, and at laſt tore in pieces their Lord and Saviour: ſo far they were from patient hearing him tell them Truth: nor were the Gentiles, or Barbarians men of any Vertue at all, but either ſuperſtitious, or ſavage people: ſo theſe *Coloſſians* being people of no better extract by nature, hee had need tell them, *what Bowels*, what affections of heart they were (by Grace at leaſt) to have, what inward Vertues, what outward deportment.

13. As for example, *ſupporting one another*, a thing unheard of by thoſe, who aimed at nothing more than to ſupplant their neighbour, and to rear their own monuments upon anothers ruine. As for *pardoning*, it was eſteemed folly by them, who thought revenge the ſweeteſt thing in nature: and as for *our Lord God*, they ſo little knew him, that his *pardoning* nature was no motive to their vindicative diſpoſitions; which yet Chriſtians that know God, and beleeve that (in his ſacred Son) he hath pardoned the offences of the whole world, cannot pretend, but muſt (as taught by him) or *pardon* others, or not hope for *pardon* of their own ſins.

14. *But above all*, that is to ſay, it ſufficeth not for a Chriſtian to forgive an enemy, but he muſt alſo love him too: for *Charity is the band of perfection*, not onely the life of every Vertue, but the link that chaineth them together, and binds them all up in one bundle, to make a preſent of them to Almighty God, as of ſo many particulars neceſſary to make one accompliſht Soul: nay, not only binding up all vertues together in one man, but alſo uniting all men together, as making ſo many members to integrate one Myſticall Body of Chriſt his holy Church: ſo that no one Vertue can ſubſiſt alone without the help of another to ſupport it: For inſtance, modeſty is loſt, unleſs patience help to bear it ſelf modeſtly againſt thoſe who are injurious; againe, Patience cannot ſubſiſt without Humility, inabling

inabling us to bear patiently the proud comportment of others, and their provocations to impatience; and the like is of all Vertues whatſoever; for we ſhall find no one can ſtand alone, without it lean upon another; but this is ſingular in *Charity*, that ſhe is not neceſſary, as a particular ſupport to any ſingle Vertue, but is further the common Soul, or life unto them all, inſomuch, that without Charity, there can be no Vertue at all in any Soul: For as Saint *Paul* ſayes, 1 Cor. 13. *If I have Faith to remove Mountaines, if I ſpeak with the tongues of Angels, and have no Charity, I am become as ſounding Braſs, and a tinkling Cymball:* making a noiſe, but no Harmony, nor Muſick, in the hearing of Almighty God: and here the ſame *Apoſtle* calls *Charity the band* of all Vertues, thereby to ſhew us we are but looſe Chriſtians, unleſs tyed up together in the *Band* of Charity, whereby we are made to love God above all things, and our neighbour as our ſelves; and in ſo doing, are by this *Band of perfection* rendred perfect Chriſtians, *Choſen, holy,* and *Beloved* children of *Chriſt Ieſus.*

15. Out of this mutuall love followes an effect of *peace*, which is here recommended to us, in no leſs degree than it was in our Saviours own *heart*, even that (ſimilitudinarily, not identically) which *Chriſt* had with the Jewes, when on the Croſs he beſought his Father to be at *peace* with his enemies; that peace, and no leſs, the *Apoſtle* deſires, ſhould *exult* (he would ſay abound) *in our hearts* too: his meaning is, we ſhould rather recede from our own rights, than ſeek to recover them by loſing the *peace*, and quiet of our minde, or then be at variance with any body whatſoever: to which purpoſe *Cardinall Bellarmine* had an excellent axiome which he was known by, ſaying often upon occaſions of diſputes, or oddes between party and party, *One ounce of Peace is worth a whole pound of Victory*: and this Cardinall was not alone of this opinion, for Saint *Auſtine* ſure taught it him, in his twelfth Sermon upon

upon this verſe of the *Apoſtle*, where he ſpeaks thus, *I will not have with whom to ſtrive; it is much more deſireable to have no enemy, than to overcome him.* But the *Apoſtles* ſenſe in this place is yet deeper, for he ſo recommends *peace* unto us, as he leaves it for the commandant in our *Hearts*, the ruler of them, and of all our actions, indeed the crown of them; beſides, as who ſhould ſay, what ere you doe, ſee it be *peaceably* done; ſee you may, after it is paſt, ſay you have thereby made no breach of *peace*, either in your own, or your neighbours minde; but that you goe towards God, hand in hand with all the world, rather following them (who ſin not) than by breaking from them, though upon your own, perhaps better deſigne, cauſe a diſturbance amongſt others. And indeed if we be at any time neceſſitated to a war; the Chriſtian and reall end thereof being *peace*, argues how much this Vertue is requiſite to abound in every pious Soul. And *peace* is here called *Chriſt* his Vertue, becauſe it was the ſpeciall gift he brought from Heaven; when the Angel told us his nativity brought *Glory to God above, and peace to men of good mindes upon earth*, Luke 2. ver. 14. and at his parting, he left it himſelf, as a legacy amongſt us, ſaying immediately before his aſcenſion up to Heaven, John 14. ver 27. *My peace I leave with you, my peace I give to you*: and for this reaſon the *Apoſtle* ſayes, *We are all called by Chriſt in one Body*; that is, made up peaceable members one with another of his own ſacred and Myſticall Body, the holy Church: *Bee* therefore *thankfull* is the cloſe of this Verſe, to ſhew it is a benefit infinitely obliging Chriſtians to receive (by Grace) ſo admirable a gift as *peace* amongſt us, that are made up (by nature) of many contradictions, not onely externall, but internall alſo: though there want not, that inſtead of *thankfull*, expound this place as to import, being *gracious*, or pleaſing to each other, for ſo are all *peaceable* men acceptable to every body whereſoever they come; and truly, however the *Rhemiſts* tranſlate it

Thankfull,

Thankfull, yet the expoſitours (eſpecially Saint *Heirome*) incline to think *gracious* to be the more genuine ſenſe of the *Apoſtle* in this place.

16. True it is, by *the Word of Chriſt*, is here meant as well the written, as the preached Word of God, but in regard ignorant perſons are more apt to miſconſtrue, than rightly to underſtand the written Word; therefore holy Church is ſparing to give leave to read the Bible, and liberall to adviſe us to hear it *Preached*, or explicated by the Prieſts. But if it pleaſe God, we have it once expounded unto us, that we may underſtand it in a ſafe and ſound ſenſe, then not to read it, will be a fault, whereas till then to read it, may prove a danger to us: and in very truth one reaſon why I have undertaken to ſet forth this book, was to give the Lay-people a little liberty in reading, at leaſt all the Epiſtles and Goſpels throughout the Sundayes of the year, when they were laid open to them in a ſafe ſenſe, ſuch as might (nay, muſt needs) edifie, and can no wayes offend, or cauſe dangers to the reader: ſo to read, and poſſeſſe themſelves of thus much Scripture, as is here delivered in the flux of a year unto them, muſt needs be highly commendable, and hugely profitable unto every one that reads, and makes it their ſtudy, indeed their Prayer from one end of the year to the other; for ſo ſhall they have abundance, or ſtore enough of Scripture for them to be able inwardly to abound withall, and to conferre wiſely thereupon with one another, nay, even to teach themſelves, if the Prieſt fail to doe it, how to ſquare their actions according to the *Word of God*, the Law of *Chriſt*, the inſtinct of the *holy Ghoſt*, and the rule of his immediate ſubſtitutes, the Paſtours of holy Church, whoſe preaching may be more ample, but muſt not be to other ſenſe, than what they find delivered to be the true meaning of the holy Scriptures: ſo ſhall they be ever *in grace, ſinging, &c.* that is in thankſ-giving to God, for having received thus much of his holy Word expounded

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to them in their own native tongue, and rendring him much more thanks for having left ſo much more of the Goſpell, as they have not here expounded, full of the ſame delightfull and ſolid ſubſtance, conducing to their Souls ſalvation: and even this thankfulneſs of their hearts is the *ſinging* here mentioned, for out of their abundant gratitude they will be alwayes praiſing God with ſome diſcourſes of this nature, which will ſound in the ears of our heavenly Lord, as ſo many *Hymnes*, *Pſalmes*, and *Canticles* of praiſe unto his Divine Majeſty.

17. And conſequently will beget in us a habit of doing, as this laſt verſe exhorteth us to doe, namely directing all our *words* and *actions* to the honour and glory of *God the Father* Creating us, God the Son Redeeming us, and God the holy Ghoſt Sanctifying us, and commanding that we remember our acquaintance with the ſacred and undivided Trinity came unto us by the means of the ſecond Perſon thereof, wherefore in recognizance of that infinite obligation to the ſecond Perſon, which was *Chriſt Jeſus*, all our thoughts, *words, and deeds*; all our prayers and praiſings of this great God, ſhall then be moſt acceptable, when they fall from our lips, or flow from our hands imbelliſhed with this adorning memory of being ſaid and done in the *Name of Jeſus Chriſt our Lord*, which is partly a Precept, and partly a Counſell; and certainly it is a negative precept, that is to ſay, it forbids us now to call upon God in the name of *Moſes*, or of his Angels, or of his Saints directly, as in former times the Jewes did, ſaying, *Let not our Lord ſpeak to us leſt we die*; no, let *Moſes ſpeak*, whereas now we are bound to ſay, *Let not Moſes*, but *Chriſt* ſpeak to us; nor let the Angels or Saints be our immediate recourſe, but be Chriſt the principall refuge we have; and if by Saints or Angels we help our ſelves, be it as they are more in favour to intercede for us, than our ſelves are; but ſo as ſtill by them we aim at *Chriſt* for our Aſſiſtant, for our Redeemer, for

our

our Saviour, ſo as by *his*, not by *their* Merits we hope to be ſaved, though by their interceſſions, rather than our own, we may hope of *Chriſt* to be heard. And thus from the negative precept as above, we come to finde it as well a poſitive, or affirmative command, as it is a counſell to direct all our thoughts, *words and deeds* to *Chriſt*, as to our laſt end of thoſe Actions, which muſt firſt in his Grace have beginning: This, I ſay, is an habituall precept, however it may be but an actuall Counſell; that is to ſay, in generall, all we think, ſay, or do, muſt (to be meritorious) be virtually at leaſt directed to God, by the merits of Chriſt our Lord, his Son: But we are not under precept bound actually to make this application of all we ſay, or doe, for to this we are onely counſelled; and it is indeed the beſt counſell we can, or give, or take, if at every thought, *word, or deed*; we make attend an act of directing it to our laſt end, our ſouls Salvation, through the merits of *Chriſt Jeſus*; which God of his infinite goodneſſe grant we may doe, by a ſweet cuſtome of ſo doing, not by a ſcrupulous perturbation of minde, if we fail therein; for nothing ſo certain as that we ſhall fail and then to afflict our Souls otherwiſe, than by endeavour to mend next time, is ſo far from Vertue, that it is a very dangerous vice of ſcruple, as if it were in our powers not to be failing men; or as if God were a Tyrant, and would expect under pain of Sin from us, that which he onely counſels, but commands not; ſo our failings is rather Infirmities, than Sins; and at ſuch we ought rather, with the *Apoſtle*, to glory in them, than to be troubled at them, 2 *Cor.* 12. ver. 15 *God forbid* (ſaith he) *I ſhould glory but in my own Infirmities*; that is, to ſee how in the midſt of them he was ſtill ſupported and aſſiſted by the grace of God, alwayes enabling him (to endeavour at leaſt) *to doe all things to Gods Glory*, as the ſame *Apoſtle* exhorted the *Corinthians* to do, in his firſt *Epiſtle* to them, chap. 10. ver. 31. and as we may laudably endeavour all

our life time to doe, but muſt never be afflicted to finde our ſelves fail of doing it, ſince it is rather a counſell, than a precept; and ſo to fail in this, is rather infirmity, than ſin, as I ſaid above; and which I chooſe to repeat, becauſe I would have it fixed in the memory of all ſcrupulous Souls, for their comforts, and their Ghoſtly Fathers eaſe, whom they often tire with their needleſs ſcruples in ſuch trifles as theſe; for want of rightly ſtating the duty of a Chriſtian to themſelves.

The Application.

1. LAſt Sundayes ſervice told us of the dangers we were in, this points us out our beſt defence in dangers, To body our ſelves, and take up our Manſions in the Bowels of Chriſt Jeſus: for ſo we doe, by being our ſelves *mercifull* to others, as he hath been to us, as if the ſharpeſt ſword againſt an enemy, were to have pitty, or mercy on him.

2. Now, we are bid *above all, to love him* too (for to pardon him is not enough) and to be in *Peace* with him, if we expect our ſelves to be members of the ſame Myſticall Body, whereof he is a member, (though our enemy.) and ſince it is apparent out of this dayes Text, that by *Peace* with one another, we are united members to our common Head Chriſt Jeſus, we muſt by this *peace* exulting in *our hearts*, defend our ſelves and others from the common enemy.

3. Then ſhall we declare this *Peace* to be *in our Hearts*, when the Word of God is alwayes in our mouthes, when we are *ſinging* forth the praiſes of our Lord, to ſhew we glory in no other Generall, than Jeſus Chriſt, we need no other weapon than his holy *Word*, no other ſheild than his *protecting Grace* againſt our greateſt enemies.

And therefore we pray to Day, as bodyed all in one *Family, &c.*

The

The Gospel, Mat. 13. ver. 24. &c.

24. *Another Parable he proposed unto them, saying, The Kingdome of Heaven is resembled to a man that sowed good seed in his field.*

25. *But when men were asleep, his enemy came and over-sowed cockle among the wheat, and went his way.*

26. *And when the blade was shot up, and had brought forth fruit, then appeared also the Cockle.*

27. *And the servants of the good man of the house coming, said to him, Sir, didst not thou sow good seed in the field? whence then hath it Cockle?*

28. *And he said to them, The Enemy-man hath done this. And the servants said to him, wilt thou, we goe and gather it up.*

29. *And he said, No; lest perhaps gathering up the cockle, you may root up the wheat also together with it.*

30. *Suffer both to grow untill the harvest, and in the time of harvest, I will say to the reapers, Gather up first the Cockle, and binde it into bundles to burn, but the Wheat gather ye into my barn.*

The Application.

24 THis thirteenth Chapter is wholly parabolicall, and this *other* is the ſecond parable inſiſting wholly upon *cockle* by ſtealth *ſowed* over the Wheat, after the husbandman had *ſowed his field with good ſeed*, where note, the whole Parable alludes to the whole thing done, not to the particular doer; ſince if ſo, the *kingdome of heaven* muſt not have bin likened to the man *ſowing*, but to the King of heaven, which Kingdom in this place ſeems to be the Church of *Chriſt*, as if by the ſanctity thereof he did reign in continuall glory: and here *Chriſt* makes himſelf the man *ſowing in his field*, that is to ſay, in this world, which is all one field of God, the *ſeed* is the word of the eternall Father to his children, the Church of *Chriſt*, and therefore this Word is called *good ſeed*, becauſe it fructifies both to grace in this life, and to glory in the next.

25. By *the men* being *aſleep*, are here meant the Paſtours of Gods Church, being out of the Pulpit, or out of ſight of their people, and pariſhioners, or elſe our own remiſsneſs in vertue, which is a kinde of ſleep, in that ſchool where waking is alwayes neceſſary, inſomuch, that even when we ſleep, our hearts or ſoules muſt wake, leſt we be ſurprized by the never ſleeping enemy, who lyes at watch perpetually to devour us: And the *enemy* mentioned in this place is indeed the common enemy to God and man, the Devill, whoſe *Cockle* over-ſowed amongſt the *wheat* of Chriſtian doctrine is either Hereſie of Doctrine, or errours of life: The firſt he ſows, when hee makes us wreſt Scriptures to our private ſenſe, contrary to the Churches expoſition: The ſecond, when he tempts us to doe contrary to the rule of our actions ſet down by

by the Word of God, and by his Preachers of that word unto us. And his *going away* when this is done, is his leaving us corrupted both in doctrine and manners, as if wee had not received our taints in both from him, but were by our ſelves forſooth aſſured, we were in the right: Note by *cockle* or *ziʒania*, as the Scriptures call it, is underſtood here, hereſie or infidelity, in reſpect of true Faith, as alſo vice and ſin in reſpect of true vertue: ſo that under *cockle* is meant all impure grain or weeds that mix with *corn*, and choak it in the growth, or growing with it, make it unſavoury, and by the ill mixture thereof, intoxicate the brain with a vertiginous dizzineſs, as hereſie and ſin doe the ſoul of man, and indeed *Chriſt* in this place alludes to the *Scribes* and *Phariſees* corrupting with their falſe Doctrine thoſe to whom hee had taught the truth, perſwading them he was a drunkard, becauſe he went to a wedding, and turned water into Wine; and a blaſphemer, becauſe he abrogated the Law of *Moſes*, and made himſelf more than *Abraham*, namely the Son of God.

26. The reaſon why this *Cockle* was not to be diſtinguiſhed from the *wheat*, till both were grown up ready to pullulate into their ſeverall fruits, was becauſe all plants in their firſt *blade* are green alike, and moſt grains of corn are of like blade, at leaſt if they differ in *blade*, they are not therefore weeds, but may be good corn, though thus differing, yet when they come to fructifie, then they are diſcerned and ſeen to be good or bad according to that of our Saviour, *Matth.* 7. 16. *By their fruits yee ſhall know them*, who are good men, and who bad.

27. This Verſe alludes to the Paſtours of Gods Church, complaining, that whilſt they *ſow* his ſeed of truth in the pulpits, they finde more *cockle* than corn, when they come to reap their harveſt, that is to ſay, if not more *Hereticks* than *Catholikes*, at leaſt more ſin-

ners than Saints; but here it may not be amiss for theſe Paſtors to reflect, whether they doe indeed *ſow* the ſame *ſeed*, as *Chriſt* their maſter *ſowed*, whether they doe preach the ſame holy and ſaving doctrine, or admit they doe this, yet by a further diſquiſition, they muſt ſee, whether or no, they have ſown the ſeed of example, or holy manners, as well as of true doctrine, for if not, they will be anſwered not to have ſown *good ſeed*, ſince exemplarity of life is equally expected to fall from the hand of the Churche ſeeds-man as well as ſolidity of doctrine.

28 The *enemy man* here imports the devill; and by this anſwer there is a word of comfort given to the Paſtours, while our Saviour ſayes, there may be *weeds* or *cockle* in the field of holy Church, though there were never ſo *good ſeed ſown* both of doctrine and of life by the Husbandmen, the Preachers thereof, and this by the Devil alwayes ploughing up a new, ſome parcels of this field by temptations or fluctuations in mens mindes, or by ſcattering his foul ſeed of ſin over the ground newly ſown with doctrine and vertue, ſince it is not in the Paſtors powers to prevent all evill, though they themſelves be never ſo good, or ſhall never ſo well comply with their duties both in doctrine and manners, as alſo he tels them, they are not preſently to pluck up ill weeds, as ſoon as they appear, but

29. As in this Verſe appears, Let them *grow* up *both together*, corn and weeds, leſt whileſt you *pluck up* the weeds, you looſen the root of the corn growing neer unto it, and ſo make it die for want of ſetled rooting; ſince there is not ſo much malice in bad men, but there is more grace in the good, or at leaſt a little good is able to overcome a great deal of bad, becauſe it proceeds from a more powerful agent, grace exceeding nature in activity; and this was well obſerved by S. *Auguſtine* ſaying, upon the firſt verſe of the 54. *Pſalm*, *Doe not thinke that evill men*

men are gratis *permitted in this world, and that God cannot work good out of them since every wicked man therefore liveth, that either himself may be corrected, or that by him the good man may be exercised*; either in patience, if the ſinner diſturbe him, or in giving him example of vertue to follow. To the like purpoſe ſpeaks S. *Gregory* (Hom. 35. in *Evang.*) upon theſe words of S. *Luke*, Chap. 21. v. 9. *When you hear of warrs and ſeditions*, (be not troubled at ſuch evils,) *becauſe* (ſayes hee) *many evils muſt here fore-run, that they may put us in minde of evills without end*, and ſo make us avoid Temporary, leſt we plunge our ſelves into eternall evils, confiding in his that wee ſerve a God, who alone is able to cull good out of evill.

30. Hence therefore the Maſter bids his *men*, let the *weeds grow up with the corn until harveſt*, let the bad men live together with the good, till the day of judgement, which is the true *harveſt* indeed, that brings home the whole crop of nature, (rectified by grace) into the barn of glorie: We are here to note, that though formerly the word of God were called the *ſeed* or *good wheat*, yet here the juſt are called by the ſame name, as if the cauſe were expreſſed by the effect, for Saints are indeed the fruitfull effects of the Goſpel, the holy word of God. On the other ſide, ſinners are the ill ſeed, or *cockle* in this place ſpecified, and by the *Reapers* we may account are here meant the Angels, that are to ſummon all the world to Judgement, and in that ſummons to ſever the *cockle* from the *corn*, the wicked from the juſt, binding up *theſe in bundles*, as ſo many piles of fuell for hell-fire, and ranging thoſe as ſtacks of corn fit to be made bread of life, for the heavenly Table of Almighty God.

The Application.

1. SInce it is by his protecting *Grace* wee muſt hope whilſt we are aſleep to bee *defended* from the *enemie*

mie, who then doth machinate our miſchief, let it be our parts while we are awake, not to ſow any *cockle* our ſelves of ill mann ers (if not of falſe doctrine) in the field of our ſoules, for then no marvell if while we *ſleep*, this ill ſeed (ſown by us) grow up and *choak the good corn ſowed in our hearts* by the ſeeds-men of holy Church, the Paſtors of our ſouls.

2. Since wee are not able to avoid the alternate reſt of night, after a toyleſome day, let us at leaſt in the day time ſtand upon a cloſe guard, and be ſure not to ſleep, that is, not to looſe the preſence of Almighty God, and fall into the trance of tranſitory pleaſures, ſuch as paſh us in pieces againſt the Rocks of ſin, and under pretence of yeelding us a preſent momentary delight, purchaſe us eternall torments.

3. Since we cannot tell (even when we doe beſt) whether *we deſerve love or hatred*, we have great reaſon to fear, leſt we may be ſeparated at the latter day from the bleſſed, as *Cockle*, fit for nothing but hell fire, and out of that religious fear, let us work out our ſalvation with trembling, by planting in our ſouls the roots and ſeeds of vertues, and for better doing it,

Let us pray to day with Holy Church as above, to be ſecured from the *danger* of damnation, by our ſole *hope* in the *protecting* and ſaving *grace* of Jeſus Chriſt our Lord.

On

On the ſixth Sunday after the EPIPHANY.

The Antiphon, MAT. 13. ver. 33.

THE *kingdome of heaven is like to leaven, which a woman tooke, and hid in three meaſures of meale, untill the whole was leavened.*

Verſ. *Let my prayer*, &c.

Reſp. *Even as Incenſe*, &c.

The Prayer.

GRant, we beſeech thee Almighty God, that, alwaies meditating thoſe things which are reaſonable, we may both in our words and deeds, doe what is pleaſing unto Thee.

The

The Illuſtration.

I Have met with ſome prodigious wits of both ſexes, who conferring with me about this my deſigne, when it was in hand, would laughing ſay, I might perhaps, as well adjuſt this *Prayer* to the *Epiſtle* and *Goſpel* of the day, as I ſhould be able to perſwade them it was other than a meere paradox; and if it were poſſible for men alwaies to *meditate* upon *reaſonable things*, conſidering how irrationally all the world was commonly diſtracted: ſo (as friends) they adviſed me, if I would goe on, to change at leaſt this *Prayer*, and put ſome other in the place of it, leſſe paradoxicall in it ſelf, and more ſuiteable than this could be, either to the *Epiſtle* or *Goſpel* of the day, which they read over and over before they ſpent this judgement upon me and my deſigne: To theſe I anſwered pleaſantly (as me thought they ſpake to me) though I perceived they were ſerious too, That if they obſerved the *Goſpel*, it was all Parabolicall, and therefore admit that were true they ſaid, it was not unſuiteable on this day to have a Prayer Paradoxicall; ſince Parables and Paradoxes were of near allyance: but further let me now ask all the world if it be not reaſonable, the Church ſhould pray moſt fervently for that which is moſt hard to doe? as it ſeemes men account it the hardeſt thing in the world alwaies to *meditate* on *reaſonable things*: and yet the harder this is to doe, the more neceſſary it is to pray for grace at leaſt to enable us thereunto: ſince even theſe prodigious wits would think a man unmannerly, that ſhould tell them they were irrationall ſoules at any time; and yet what difference there is between being irrationall, and thinking and doing for the moſt part unreaſonable

reaſonable things, I doe not well know: ſure I am reaſon alwaies dictates to doe well, and as ſure I am, that a ſinne is an irrationall act, as it is certainely a thing ill done: nay, if I had ſaid, every ſinne were ſo farre forth againſt nature, as it is againſt reaſon, I think I ſhould not exceed verity in that aſſertion; and ſince all that men doe like men, they premeditate, therefore with reaſon we pray this day (leaſt our actions ſhould prove unnaturall) that our meditations or thoughts ſhould be rational, for none other are connaturall to men, as men, though often they creep upon us, and ſo render our actions more beſtiall than rationall, more unnaturall than naturall. To conclude, though many of our actions paſſe among men as rationall, which yet are not ſo indeed, therefore we pray to day, that really they may be ſo, ſince God is not deceiveable as man is, and ſince no unreaſonable thought or deed can paſſe with him for reaſon, or *be pleaſing to him*: ſee then if it be not very fitting to pray that corrupted Nature, may (by Grace) be elevated to the operations ſuiting Nature in her beſt rectitude, when even ſo, ſhe is crooked enough in the ſight of God, who is *Rectitude Eſſentiall*. But leaſt, while we condeſcend to ſatisfie curioſity, we forget our maine deſigne, let us ſee how this Prayer ſuits indeed with the other parts of this daies ſervice, which with the *Epiſtle* it ſeemes to doe, whileſt petitioning *Reaſon* to be the guide of all our actions, it puts us in mind of a rationall perſiſting to doe well, ſince by Gods grace we are called with the *Theſſalonians* to the profeſſion of the ſame faith, which this daies *Epiſtle* from firſt to laſt exhorts them to continue in, maugre the intervening perſecutions, that may divert them from it; And look what was then ſaid to them for perſeverance both in faith and good workes, is alſo to day by holy Church applied to us in this *Prayer*, that beggs us grace ever to think,

and

and consequently alwaies to doe well, that is, *reasonable things*, because none elsecan be *pleasing* to Almighty God. It remaines onely to shew how this *Prayer* does also exhaust the *Gospel*; whereunto, it is the better suiting, if it be (as some witts will have it) paradoxicall, since that is wholly parabolicall, yet nothing lesse rationall, than is the prayer, petitioning reason in all we think or doe: for who can deny but the *little mustard-seed* of Gods holy word is hugely rationall? or who can say, but the deeper it falls into the earthly hearts of men, the faster root it takes, growes the stronger up, and brings the riper fruit, because as well, the reason of it, as the grace is hugely convincing. Againe, who can deny but the leaven of the same word hidden in our Soules shall with reason operate upon the whole mass of our bodies, and give them a taste thereof, harsh perhaps to the corrupted pallats of worldly men, but delitious to the relish of God and his holy Angels, who delight to taste of such leavened loaves, as we call sower, when they esteeme them sweet: and such are Converts from the Court, who are (by the leaven of Gods holy word) become Princes to Heaven, though seeming Clownes to Earth. Thus mystically have we adjusted the parabolicall *Gospel* to the paradoxicall *Prayer* of this day, if wits will have it to be a paradox, that men should *alwaies meditate on rational things*, which yet when they do not, they cease to be men; I will not say, what might follow, that *they become beasts*.

The Epistle, 1 Thes. 1. v. 2. &c.

2. *WE give thanks to God alwaies for all you: making a memory of you in our prayers*

prayers without intermiſſion.

3. Mindfull of the work of your Faith and labour, and of the Charity, and of the enduring of the hope of our Lord Jeſus Chriſt, before God and our Father.

4. Knowing, Brethren beloved of God, your Election.

5. That our Goſpel hath not been to you in word onely, but in power and the holy Ghoſt, and in much fullneſſe, as you know what manner of men we have been among you for your ſakes.

6. And you became followers of us and of our Lord: receiving the word in much tribulation, with joy of the holy Ghoſt.

7. So that ye were made a pattern to all that believe in Macedonia, and in Achaia.

8. For from you was bruited the word of our Lord: not onely in Macedonia and in Achaia, but in every place, your faith which is to God-ward is proceeded, ſo that it is not neceſſary for us to ſpeak any thing.

9. For they themſelves report of us, what manner of entering we had to you: and how you turned to God from Idols, to ſerve the living and true God.

10. And to expect his Sonne from heaven (whom he raiſed up from the dead) Jeſus, who hath delivered us from the wrath to come.

The

The Explication.

2. THe *Apoſtle* ſpeaks not here in the plurall number of himſelf, as Princes, and great Perſons, but in a quite contrary way derogates from himſelf, rather by attributing his own writings joyntly to other his aſſociates, and companions, as namely; here he doth in the firſt verſe of this *Epiſtle* ſpecifie both *Sylvanus* and *Timothy*, as if he had no more ſhare in this, than they; and as if, what ere he writ, they did ſuggeſt, or dictate to him, as much thereof as came from his own much deeper Spirit: an excellent example for all Writers to follow, and attribute their works to their helpers in them, rather than to themſelves alone; beſides, *Sylvanus* being Biſhop of the *Theſſalonians*, there was great reaſon for the *Apoſtle* to conſult him in all his proceedings amongſt his own Dioceſans; In their own Biſhops name therefore, and in his companions, who went the circuite with him, (Saint *Timothy* whom he had made Biſhop of *Epheſus*) the *Apoſtle* ſayes, *We give thanks to God for the Converſion of you* Theſſalonians, *in our* inceſſant *Prayers* for your preſervation in the Faith of Chriſt, and that by your example others may receive the like Faith, and be alike converted.

3. Here (as in almoſt all other places of holy Writ) we are to note the *Apoſtle* joynes good Works with Faith, to make it recommendable, and availing; leſt Hereticks ſhould (as yet wilfully they doe) miſtake and think Faith alone without good Works were ſaving; whereas it is the active and laborious Faith that brings us to Heaven; The Faith which is continually *working by Charity*, that is to doing good deeds: for leſt they ſhould miſtake, and think he meant their Faith was onely *the Work* of God; (which as it is a gift indeed, is true) ſee how immediately he illuſtrates his own other meaning to the ſenſe above, of *operative Faith*, when he addes to *the works* of their Faith, *the labor*

bor of their Charity? as who ſhould ſay, the ſole habit of *Faith* is not enough to thoſe who are able to produce acts thereof; and thoſe acts of *Faith* are then beſt, when accompanyed with deeds of *Charity*, giving life to *Faith*, which without good Works were a dead habit, nothing at all availing us: But the *Apoſtle* proceeds yet further, and to make his ſenſe full of perfection, adds alſo to their *Faith*, and *Charity*, which he took ſpeciall notice of, *their hope* in *God*, which made them *endure* perſecution for their *Faith*, and indeed in this Verſe he hath artificially (and ſolidly too) given the three fitteſt Epithetes to theſe three Theologicall Vertues that could be; whilſt he takes notice of their *working Faith*, their *laborious Charity*, their *ſuſteining Hope*: whence Saint *Chryſoſtome*, and others note, the *Apoſtle* commends not *Faith* without *Workes* in the acts thereof; nor *Charity* without *Paines*, in Almes towards the Poor and Sickly; nor *Hope* without *Patience*, or ſuffering in perſecution for Juſtice. And not without reaſon doth the *Apoſtle* here take notice of theſe three Vertues in the *Theſſalonians*, in regard *Jaſon*, a *Theſſalonian* by name, was ſummoned to the Tribunall of publike Juſtice, as we read, (*Acts* 17. ver. 6.) for having concurred to Saint *Pauls* eſcape from his perſecutours, as alſo diverſe other *Theſſalonians* were moleſted both by the Jewes and Gentiles, for their becoming Chriſtians; and in this the *Apoſtle* commends the *work of their Faith* for their paines in relieving the *Apoſtles*, and cherithing all the poor Chriſtians they met with; hence he commends their *laborious Charity*, their impriſonment patiently endured for their Religion; their *ſuſtaining Hope*, that gave them courage to endure temporall loſſes, in expectation of eternall rewards, which he calls the *hope of our Lord Jeſus Chriſt*; that is to ſay, the hope of what *Jeſus Chriſt* brought us news of, eternall Glory: For before he came, moſt men lived and dyed like Beaſts, without regard to any other life, than this ſordid one they enjoyed upon earth:

but

but it is worthy obſervation, to ſee the *Apoſtle* ſpeak ſo confidently of our ſufferings here before Men, as if God, for whom theſe men did ſee us ſuffer, were as viſible in our eyes (though we ſee him not) as the men are, whom we doe ſee; and truly, ſo it is: For God is remarkably ſeen in all his creatures, according to that of Saint *Paul*, *Rom.* 1. ver. 20. *The inviſibles of God, by thoſe things that are viſible,* (and rightly *underſtood*) *are ſeen unto us.* And if we could alwayes have this truth in our minde, we ſhould alwayes have *God* before our eyes, as the *Apoſtle* avoucheth the *Theſſalonians* had, ſaying they did *believe*, *love*, and *hope*, (in the ſenſes above) as if they had *God the Father*, and his *ſacred Son* perpetually ſtanding before them, and viſibly incouraging them to all the good actions of their lives; which indeed, if every good Chriſtian ſhould perſwade himſelf, and ſquare his actions accordingly, we ſhould ſoon ſee a good world here, and a happy reward of our goodneſs in the next life.

4. The *knowledge* he here ſpeaks of, is not that of his Belief, and Faith, but rather of his experience: for it was an evident proof to him, that God did love thoſe whom he had *Elected* to the happy calling of Chriſtianity, as it was preached by *Chriſt* himſelf, and his *Apoſtles*; not as now, when that terme of *election* is too looſely, and too largely taken, God knowes; though in truth he alludes here to his *knowledge*, that their *Election* to Glory will be the reward of their vocation to Grace, if they perſevere, as they have begun, to be good Chriſtians; ſo he ſpeaks (as by what followes appears) literally of their preſent *election* to Grace, myſtically, and as by conſequence, of that glory, upon condition of their perſeverance.

5. For it was a ſigne of preſent Grace (joyned with a hope of future Glory) that he takes notice, his preaching did not onely work in force of *words* with them, but in *power* of Grace alſo, both in the Preachers, and in the hearers;

hearers; In the Preachers, as confirmed in Grace by the holy Ghoſt deſcending upon them, and making of poor ignorant men, deep Doctors in an inſtant, for this is it he alludes unto, ſaying, *You know what men we have been among you*; meaning before the holy Ghoſt came down upon us, and what now we are *for your ſakes*, that is to ſay, *men* illuminated by God for your inſtructions, and expoſed to all hazards of our lives for your converſions, all which argues the gift of preſent Grace in the Preachers; and the actuall converſions of the hearers, argues the ſame gift of Grace in them, and both theſe give indeed hope of future Glory to them both: Note, that by the *much fulneſs*, is here underſtood, the like plenitude of his Doctrine confirmed by like miracles, preached by the like impulſe of the holy Ghoſt, avowed by the like ſufferings for the truth of his Doctrine, as was the Doctrine, Miracles, Preaching, and Sufferings of the other *Apoſtles* called before him, who never had been perſecutours of the Church as he was, whom they had ſeen doe all in the ſame *fulneſſe* of Grace, as the other *Apoſtles* did; and by the *Goſpel* in the beginning of this Verſe, he means his particular preaching the Word of *Chriſt*.

6. Here is a ſtrange kind of ſpeech, wherein S. *Paul* puts himſelf, *Sylvanus* and *Timothy* as examples to the *Theſſalonians* before *Chriſt*, when he ſayes, they were *followers of them*, and *of Chriſt*; as if he meant for their ſakes, they had alſo followed *Chriſt* and not *them*, for *Chriſt* his *ſake*; yet if we reflect upon it, this ſeeming immodeſty is hugely modeſt, and extreamly true, indeed neceſſary; for however *Chriſt* were the *Apoſtles*, and his other Diciples immediate example and pattern which they followed; yet to all the after-Ages, the *Apoſtles*, and their ſucceſſours to their reſpective times, were the immediate, and viſible rule of Faith unto the world, and the examples, whom they (firſt) following, afterward are called *Chriſtians*; becauſe *Chriſt*, as he was the firſt rule to the *A-*

poſtles, ſo is he the laſt rewarder of thoſe that believe in him for the *Apoſtles* ſakes; that is, by meanes of the *Apoſtles*, and their ſucceſſours, teaching, and preaching the Faith of *Chriſt*; in regard *Chriſt* not being now viſibly amongſt us, gives us leave to follow him by ſuch examples, as he pleaſeth to ſend unto us, wherewith to ſupply his own abſence, namely, the governours of holy Church. Nor is it any way derogatory to Almighty God, that man is inſtrumentall to his Divine Service, as that we ſay, we owe our converſion to ſuch an *Apoſtle*, to ſuch a Prieſt, to ſuch a holy Man, as the immediate, and viſible cauſe thereof; however, we finally place our Faith in *Chriſt*, and our truſt in God, who hath given ſuch Gifts, ſuch Graces, ſuch Powers unto Men, as to prevail with their followers, to joy in their *Tribulation*, which they ſuffer for hearing, and receiving the Word of God: true it is, we *receive* this *Word* from the mouthes of Men, but it is the *holy Ghoſt* that moves us joyfully to ſuffer the *Tribulation* of all ſevereſt perſecution, rather than not imbrace this *Word* as Divine, however delivered by men unto us, becauſe it hath in it an energy, a force exceeding all humane power, ſuch as inables us to renounce all temporall happineſſe in *hope* of the Eternall, which this ſacred *Word* doth promiſe us.

7. See here how the *Apoſtle* courts his own Converts, by making them in a manner Co-apoſtles with himſelf, whilſt their exemplarity of life is the means of converting others to the Faith of *Chriſt*, whom the *Apoſtles* never did converſe withall: as here they are ſaid to be worthy of the ſtile of Co-apoſtlate over all *Macedonia*, and *Achaia*, great Countries, looking upon Chriſtianity as an object of rareſt Beauty, by reaſon of the ſingular Vertues ſhining in theſe *Theſſalonian Matrons*, to whom this Epiſtle relates.

8. Nay, he goes further, and to their religious demeanour, attributes the Converſion in a manner of all other Nati-

Nations, insomuch as there is no more need, as he saith of the *Apostles*, and he adds, that as the *Thessalonians* believe, so all the world believes, seeing in them such remarkable signs of sanctity, verity, and doctrine;

9. *They themselves*, that is to say, all those amongst whom we now come, have heard of your celebrated conversion, from Gentilism to Christianity, from plurality of gods, (so he meanes by *Idol* gods, dead stocks, and stones,) to the Adoration of one sole, True, and living God, from all, and unto all eternity: And this your conversion is the more famous, by reason of the persecutions raised against us, and you, upon this account, who rather chose to die, than to desert us, though our *entrance* was persecution, and your *exit* sufferance, for the promulgation of the Gospel, which teacheth us to adore one onely God.

10. And to expect the second coming of his sacred *son Christ Jesus* at the day of Judgement to revenge his Fathers, and his own wrongs done unto them, by the sins of ungratefull and mis-believing men, who notwithstanding they see *Christ* was *raised from the dead*, will not yet believe him to bee the *Messias* and Saviour of the world; from which revenge or *wrath*, those who believe in *Christ Iesus* are *delivered*, that is, from the damnation due to their incredulity, who believe not in him; or to their evill lives, who though they doe rightly believe, yet live not according to the rule of Faith, or doe not works answerable to their belief.

The Application.

1. AS it is huge Reason we should fly to heaven for help in humane dangers, according as wee were taught last Sunday, so is it very reasonable, we should practise what S. *Paul* exhorted the *Thessalonians* to, whilest

his Leſſon to them is this day read to us. Namely, to be *mindfull of the work of our Faith*, &c. for albeit *Faith* elevateth Reaſon to believe ſome things that are above Reaſon, yet it bindeth us not to doe any thing either above, or againſt Reaſon, and ſo leaves us in all our thoughts and actions to be regulated by reaſon.

2. Hence it is great Reaſon that we, who now profeſs the ſame *Faith* with the *Theſſalonians*, doe perſevere with them in the *works of faith*, ſuch as may render us able by our exemplar lives, to convert all that we converſe with, as we hear the *Theſſalonians* did convert all thoſe of *Macedonia*, and of *Achaia*, to the *faith* of Jeſus Chriſt.

3 Now becauſe our actions commonly are ſuch as our thoughts propend and lead us to, it is fitting that to bee the better able to doe reaſon in all our actions, we ſhould admit of nothing but reaſon into our thoughts and meditations, ſince we are certain, whatſoever can lay claim to Reaſon (eſpecially ſuch as is elevated by Faith) muſt needs be pleaſing to almighty God,

According as we are taught in the Prayer above.

The Goſpel, MATTH. 13. verſ. 31.

31. *ANother Parable he propoſed unto them, ſaying, The kingdome of heaven is like to muſtard ſeed, which a man tooke, and ſowed in his field.*

32. *Which is the leaſt ſurely of all ſeeds, but when it is grown, it is greater than all hearbs, and is made a Tree, ſo that the fowls of the aire come, and dwell in the branches thereof.*

33 *Another*

33. *Another Parable he ſpake to them, The kingdome of heaven is like to leaven, which a woman tooke and hid in three meaſures of meal, untill the whole was leavened.*

34. *All theſe things* Jeſus *ſpake in Parables to the multitudes, and without parables, he did not ſpeak to them:*

35. *That it might be fulfilled, which was ſpoken by the Prophet ſaying*, I will open my mouth in parables, I will utter things hidden from the foundation of the world: *Pſal. 77. v. 2.*

The Explication.

31. OUr Saviour it ſeems at this time made profeſſion to ſpeak nothing but *Parables*; ſo after he had, as we heard laſt Sunday, told them the Parable of the *cockle* amongſt the *corn*, here hee likens the Church to the leaſt of grains, a *muſtard ſeed ſowed in a mans field*; that is to ſay, ſcattered over the field of this world, which is truly ſaid a *mans field*, in regard *Chriſt*, who is God and man, is Lord and maſter of this whole Univerſe, and all over it hath planted this *muſtard ſeed*, his holy Church.

32. And as in very truth a *muſtard ſeed* is *the leaſt* of all others, ſo the Church of *Chriſt* was, when firſt planted or *ſowed*, the leaſt of all communities in the word: But ſome conceive *Chriſt* himſelf to bee this *muſtard ſeed*, on whom grew, (as ſo many birds in their neſts) *The Apoſtles, Popes, Biſhops, Paſtours*, and

Saints of all ſorts, and of both ſexes: Others will have the Church to be this *muſtard-ſeed*, little in it ſelf at firſt, now ſpread over all the world: Others contend it is the *Goſpel of Chriſt*, his doctrine or the word of God, that at firſt was onely ſowed like *muſtard ſeed*, among the Jewes, but now is diffuſed over the whole Univerſe. In fine, it avails little which of theſe we take, the Parable is verified in them all, and indeed they are all in a manner one and the ſame thing; for all have root in *Chriſt*, and are branches of him, and the Analogie holds between the *muſtard ſeed* and every one of theſe; for who leſſe than *Chriſt*, who was the out-caſt of men? What Church leſſe than the Primitive Church of *Chriſt*? What Doctrine avowed by weaker men than his Diſciples were? and ſo conſequently, what word leſſe than his, which was exſibilated or hiſſed out of the world at firſt? when it was ſaid to be a *ſcandall to the Jewes*, and *a folly to the Gentiles*, 1 *Cor.* 1. 23. to preach the Goſpel of his *reſurrection*: And this is ſpeciall between the word and *muſtard-ſeed*, that as in this *ſeed* there is a kinde of fierie quality; ſo is the word of God, (as holy *David* ſayd, *Pſal.* 119. v. 140. *Thy word is exceeding fierie*, that is, fervorous and hot, inflaming hearts to the love of God: and whereas the Text ſpeaks of this *ſeed* growing to a *tree*, it is indeed ſo in *Syria*, where birds really build in the boughs thereof, as all the members of Chriſt doe upon him, as was aboveſaid.

33. This other parable of the *Church*, or of her doctrine, being like to *leaven*, ſuites exceedingly therewith: for as a litle *leaven* gives a reliſh to a whole batch of bread, ſo the leaſt Word of God *hidden* in mens hearts, as *leaven* is in *meal*, makes them riſe into profeſſions of Chriſtian dutie, and renders all their actions ſavourie both to God and man: By the *woman* is here meant the *Church*, which is the Spouſe of Chriſt, hiding the leaven of Chriſtian doctrine in the *three meaſures of meal*, that

that is to ſay, in three parts of the World, whereunto Chriſtianity was then immediately deſigned, namely, *Aſia*, *Africa*, and Europe; for *America* hath been diſcovered but an hundred years agoe, and whither formerly disjoyned from ſome one of theſe other three parts of the Earth by an interjected Sea (as now it is) we know not: But this we conceive, that theſe other three parts ſeemed to have been a diviſion of the whole Earth, into all the parts thereof, when *Noe* divided the World between his three Sons, aſſigning *Aſia* to *Sem*, *Africa* to *Cham*, and *Europe* to *Japhet*: and this perhaps may be the literall alluſion of the *three meaſures of meal* ſeaſoned by the *leaven* of the *Goſpel Myſtically*; Saint *Ambroſe* applyes this *leaven* to the three parts of Man, his ſpirit, his life, and his body, or to his three appetites, rationall, Iraſcible, and concupiſcible, *So that by vertue of Gods holy Word*, (Saint *Hierome* ſayes) *in our reaſon we poſſeſſe prudence, in our anger we lodge a holy hatred againſt Sin, in our deſires or concupiſcencies we harbour a coveting of Vertue:* And all this in having theſe naturall appetites elevated to ſupernaturall propenſions, by hearing the moſt elevating Word of God: *Symbolically*, Saint *Hilary* ſayes, This *leaven* of the Goſpell was hid in *the three meaſures of meal*, the *Law*, the *Pſalmes*, and the *Prophets*; and now appears in the Trinity of the three Theologicall Vertues, *Faith*, *Hope*, and *Charity*; or as others will have it, to the three ſorts of Believers, Beginners, Proficients, and Perfect, who bring forth loaves of fruit ſwollen to theſe correſpondent proportions of Thirty, Sixty, or an Hundred fold increaſe of bigneſs: *Allegorically* Saint *Bernard* makes the wombe of the *Bleſſed Virgin* Mother of Chriſt to be the *leaven* of the Hypoſtaticall union, (having a ſeaſoning influence into the three parts of *Chriſt*; his Soul, his Body, his Divinity) uniting them all in one Perſon, or one loaf made of theſe *three meaſures of meal*, as above. *Ana-*

gogically, *Cæſarius Dial.* 4. Sayes the *woman* is the divine wiſdome or deity of *Chriſt*, the *three meaſures of meal* are all humane natures, death, and hell; and the *leaven* Chriſts humauity hid in his grave and in hell, whither his humane ſoul went with his deity, ſeaſoning all mankind into the bleſſed condition of a reſurrection from death and purgatory, to life eternall in everlaſting glory.

34, 35. There is no more myſtery in theſe two verſes, than litterally they ſound, onely this we may obſerve, that as all the whole 77, Pſalme of *David* is a kind of parabolicall or ænigmaticall, grave, ſententious ſpeech, becauſe in that pſalme he ſpeakes prophetically of this manner of parabolicall ſpeech of *Chriſt*, therefore to verifie that propheſie, *Chriſt* here ſpeakes both in grave and truely parabolicall ſenſes, though *David* have much of litterall ſence in his ſaid pſalme, as where he recounts the Benefits God beſtowed on the Synagogue or children of *Iſrael*, in their forty years march with *Moſes* through the red ſea, and the deſert from *Ægypt to Canaan*, the land of promiſe; yet *S. Hierome* ſaies that *David* (the type of Chriſt) ſpeakes there myſtically as in *Chriſts* perſon, promiſing to his Church infinite bleſſings, namely to man paſſing through the red ſea of his paſſion, and through the deſert of this world, into the heavenly *Canaan*, or promiſed land of Glory: And for that purpoſe *Chriſt* here ends his parabolical diſcourſe with this ſecond verſe of that 77 Pſalme of the royall Prophet *David*, *I will open my mouth in parables, I will utter things hidden from the foundation of the world.*

The

The Application.

1. AS it was reaſon Chriſt ſhould ſpeak in Parables, to verifie what was prophecied of him according to the laſt Verſe in this Goſpell; ſo with thoſe Parables he is ſaid (with great reaſon doubtleſs) *To utter things hidden from the foundation of the World*; we may ſuppoſe the *hidden* Myſteries of the Bleſſed Trinity, and of the Incarnation in particular; and in generall the *workes of Faith*, whereof Saint *Paul* in this dayes Epiſtle mindes the *Theſſalonians*, and in them all after Believers. For it was indeed the main buſineſs our Saviour had to doe upon Earth to plant a *Faith* in mens mindes, whereby they might work out their ſalvation, Hope and Charity aſſiſting *the ſaid work of Faith*, as Saint *Paul* above cited ſayes.

2. As it was reaſon Chriſt ſhould verifie the Prophets ſayings of him, ſo was it reaſon he ſhould draw the ignorant multitude to a belief of the greateſt Myſteries of Faith by degrees, as he did, in firſt ſpeaking *Parables*, and then expounding of them (by his Apoſtles at leaſt) in ſo rationall a way, that they eaſily took all he ſaid, for good, when they had heard good ſenſe to be wrapt up in his *Parabolicall* ſpeeches, which at firſt they underſtood not: ſo what ſeemed to be ſpoken to blind their underſtandings, was indeed intended to open them; and thus did Chriſt reaſonably condeſcend, when he ſeemed moſt unreaſonably to tranſcend the capacities of the People.

3. As the *Muſtard ſeed* of Divine Faith, and the *leaven* of Chriſtian Doctrine have ſeaſoned the whole world with Chriſtianity; ſo is it great reaſon they (being both received

receiued into our hearts) ſhould in ſuch ſort ſeaſon the little world we are within our ſelves, that all our actions may be anſwerable to thoſe hidden roots of Religion planted in our hearts: as then they will bee, when our thoughts are alwayes meditating upon thoſe Chriſtian Duties which (in reaſon) we are alwayes bound unto.

And that we may doe this, the Church *reaſonably* prayes to day, as above.

On

On Septuagesima Sunday.

The Antiphon, Mat. 20. ver. 6.

THe houſholder ſaid unto his workmen, What, ſtand you here all the day idle? but they anſwering, ſaid, Becauſe no man hath hired us: Goe ye alſo into my Vineyard, and what ſhall be juſt, I will give you.

Verſ. *Let my prayer*, &c.

Reſp. *Even as Incenſe*, &c.

The Prayer.

VVEe beſeech thee, O Lord, clemently to hear the Prayers of thy People, that

that we, who, for our ſinnes, are juſtly puniſhed, for the Glory of thy Name, may be mercifully delivered.

The Illuſtration.

WEe were in the fourth Sunday after the *Epiphany* taught to pray much to this purpoſe; but we muſt not think much of repeating the ſame Prayer, when we dayly repeat the ſame Sins, which are the cauſe of our increaſed puniſhments; yet we ſhall finde that *danger* was there the puniſhment we deprecated; here it is *labour*, either in the race we are by the *Epiſtle* bid to run; or in the paines, the *Goſpell* calls us too in the Vineyard of *Chriſt*, as if we were hereby given to underſtand, our life in this world is a continuall toil, and *labour*, to deſerve an eternall reſt in the next: But further, we are to note, this Prayer is particularly proper to this day, not onely as referring literally in a manner to the *Epiſtle* and *Goſpell*, but even to the whole ſcries of holy Churches ſervice upon this *Septuageſima Sunday*; when the Prieſt in his office is bid begin the ſtory of *Geneſis*, thereby to minde us, we ſhould from this day begin to ſerve God, as if we were but newly created for that purpoſe: and yet leſt we ſhould forget that we were no ſooner created, than we had by ſin annihilated, as it were, our ſelves, and loſt our right of return to that All-being, (the Creator of Heaven and Earth) from whence we came out of our nothing. See the Prayer of this Day puts us in minde of our degenerating from God by Sin: But withall, of our return to him by Repentance, if we cooperate with his holy Grace, who is ever more ready to give, than we are to ask him Pardon: Now in regard the *Epiſtle* of this day falls from

from the *ſimile* between a Chriſtians life, and thoſe who *runn* a *race*, and mindes us of the Children of Iſraels going out of Ægypt into the Land of promiſe, of *the Cloud*, and of the *Red Sea*, wherein they were by *Moſes*, as it were Baptized; as alſo the *Rock* which *followed* them to quench their Thirſt, and of the *Manna* from Heaven to be their *Food*, we muſt obſerve that this Story ſuites unto the reſt of this dayes ſervice alſo; becauſe all theſe were figures of our Baptiſme in *Chriſt*, of our being fed with the Manna of his Bleſſed Body, and with the drink of his precious Bloud; and leſt it ſhould be with us, as the *Epiſtle* ends, by telling us it was with the Children of Iſrael, *in the greater part* of whom *God was not well p'eaſed*, becauſe they requited thoſe ſignall favours with their *murmurings*, ingratitude, and other hainous crimes; therefore holy Church this Day, with more than ordinary reaſon, bids us all pray (as guilty, it ſeemes, of like ingratitude) that *we, who for our ſinnes are juſtly puniſhed, for the glory of Gods Name, may be mercifully delivered* from the ſame; that ſo having prayed away Sin, the cauſe, we may be quit of the effect, our juſt puniſhment for Sin: And this for the onely reaſon whereupon we can hope it, meerly to *glorifie the Name of God*, who, if for his own *glory* he ſhould not forgive us, could have no title, or motive from us to doe it: and for that cauſe this Prayer doth preſſe him home for *Mercy*, when it mindes him of his own *Glory* in the being *mercifull*; as being indeed the end for which he made mankinde, that by him he might be *glorified*, and fill up the places of the collapſed Angels.

The

The Epistle, 1 Cor. 9. ver. 24. &c. and Chap. 10. ver. 1. &c.

24. *Know you not, that they that run in a race, all run indeed, but one receiveth the price? so run, that you may obtain.*

25. *And every one that striveth for maistery, refraineth himself from all things, and they certes, that they may receive a corruptible crown; but we an incorruptible.*

26. *I therefore so run, not as it were at an uncertain thing: so I fight, not as it were beating the aire.*

27. *But I chastise my Body, and bring it into servitude, lest perhaps when I have preached to others, my self become reprobate.*

Chap. 10. 1. *For I will not have you ignorant, Brethren, that our Fathers were all under the cloud, and all passed through the Sea.*

2. *And all in* Moses *were baptized in the cloud and in the Sea.*

3. *And all did eat the same Spiritual food.*

4. *And all drunk the same Spirituall drink; (and they drunk of the Spiritnall Rock that followed them, and the Rock was Christ.)*

5. *But in the more part of them God was not well pleased.*

The

The Explication.

24. THE *Apoſtle* had in the foregoing verſes ſpoken of his diſintereſted evangelizing without the leaſt mixture of ſordid gaine for his ſo doing, but meerly out of zeale to Soules and love to God; and in this verſe he ſimilifies between an *Evangelizer* and *one that runs a race*: having firſt ſtated his buſineſſe, that the Evangelizer muſt be a man voyd of all proper Intereſt or ends, ayming onely at Gods honour, and the ſalvation of Soules: ſo to this purpoſe he tels us firſt litterally of Evangelizers, that though all of them doe *runne*, yet it ſeemes not alwaies all with one ayme or end, not for one and the ſame *priſe*; ſome for true zeale, and they win the *race*, others for ſelf intereſt, and they (though continually running) yet looſe the match, becauſe they runne by the bowe, not by the ſtring; they would fayne carry with them the compaſſe of their own deſires, and yet think to get heaven too, ſo they take perhaps more paines, and yet to leſſe, indeed, to no purpoſe. Myſtically the *Apoſtle* meanes the ſame of the lay-people, who all pretend to *runne* for the *prize* of heaven, but *be*, that is to ſay, ſuch onely winne it, who *runne* right on, and make no Mæanderous circles of mixed ends, which retard their ſpeed. And that he meanes not onely one perſon, but all ſuch as *runne* equally, that is to their utmoſt, all for one pure, ſimple and impermixed end, the following words avow, when he ſaies, *ſo runne yee that yee may obtaine*, that yee may winne the *race*, the *prize*, the kingdome of heaven, the Crown of Glory: Here he ſpeaks in the plurall number, to ſhew that heaven is not reſerved onely for the beſt of Chriſtians, but that every good Chriſtian may by *running* reach it, but then he muſt be alwaies *running*, as continually racers

cers are, ſince the leaſt interpaulation or intermiſſion of running is to caſt ones ſelf behind, and therefore by *ſo running* is here meant running with all ſpeed poſſible; ſince when we doe all we can, unleſſe God reward our uttermoſt endeavours, with adding ſpirituall wings to our leaden heels, we ſhall come ſhort. Hence it is *S. Auſtine* ſaies very well, *Not to goe forward in virtue, is to goe backward*: So *S. Bernard* too, (*Epiſt.* 254.) *therefore if to advance be to runne, not to runne is to looſe ground:* and in the ſame place he brings in a ſimilitude of *Jacobs ladder*, whereon there was no angel at all ſtood ſtill, but every one was in perpetuall motion, either upwards or downwards; The aſcending Angels importing the bleſſed ſoules, and the deſcending the damned, whence it is that not to riſe in virtue is to fall to vice, ſhewing there is no finall medium between good and bad, between heaven and hell.

25. Here the *Apoſtle* alludes to his own *refraining* all ſiniſter or propper intereſt in his Evangelizing, leaſt they might retard his ſpeed in that race he was running for his crown of Glory, as Racers *refraine* from all ſuch meats as doe obſtruct or ſhorten their wind, and feed upon thoſe things as dilate the lungs, or lengthen wind, which is of greateſt uſe for Courſers; and thus he doth to confound thoſe ſordid Soules, who will abridge themſelves here of many pleaſures and delights, meerely to gaine the temporall reward of popular applauſe, and yet will not refraine the leaſt of their ſenſualities, to gaine the eternall reward of praiſe from God and Angels: but if we ſhall gather one principle which will ſerve to all purpoſes in this kind, let us here fix our eyes upon *temperance*, as moſt conducing to healthy and vigorous ſoules, as takeing away all luſtfull humours, and ſupplying us with chaſt ſpirits, that render our ſoules ſound, agil, active and victorious.

26. See how prettily *S. Paul* compares ſiniſter ends in Gods

Gods ſervice to men at cuffs with *the ayre*, or running at hazard whether they ſhall win or looſe, that is by mixing humane, with divine ends, by rayling at the world and the devill, as if they were our onely enemies, and yet pampering the body, which is indeed mans greateſt adverſary, in regard neither of the other two can hurt us, if we be ſure the body be ſubdued. Becauſe we are not tempted as angels by pure intellectuall motives, but by ſenſuall or corporeall ones.

27. And that this was the *Apoſtles* ſence in the verſe above, ſee how he now ſpeakes in clear termes to the ſame purpoſe, ſaying, *I chaſtize my body, and bring it into ſervitude*, as if that were indeed the maine enemy a man had, and truely ſo it is: *for nothing* (ſaith *Ariſtotle*) *enters into the ſoule or underſtanding, but firſt it muſt paſſe the ſentinels of our outward ſences*, and they, if loyall, will keep out all ſinne whatſoever, but if corrupted or treacherous to their ſovereigne, the ſoule, then they welcome any traytour ſent by the world or the devill to ſurprize their Prince: and indeed all reſiſtance to forreigne enemies is vayne, if we firſt ſubdue not our domeſtick foe, our own *bodies*, by forcing them to obey the commands of reaſon; for unleſſe we bring them firſt to this obedience, all our reſiſtance to ſinne is like artilery let flye at crowes in the ayre, when an army of daring men are ready to run into the mouthes of our Cannon, and might be taken off if levelld at, whileſt our bullets fly in vaine above their heads, by a miſmounting our Artillery, that is to ſay, by roaring and crying out againſt the diſtantiall world and devill, when indeed the fleſh is the ſtorming foe that ſcales our walls, unreſiſted at the ſame time we pretend a maine reſiſtance to our mightieſt foes: this fond way of fight the *Apoſtle* tells us of, when he ſhewes his own cloſe guard to be the ſafer defence, namely, the *chaſtizement of his own body*, and if we aske what that *chaſtizement* imports, we ſhall find it to be not

onely a correction or ſlight rebuke, but an abſolute ſubduing or captivating of it to the ſoules command, by faſting, prayer, and other corporall auſterities, as haire-ſhirts, diſciplines, or worſe tormenting inſtruments, ſuch as holy men have taught us the wholſome uſe of upon all notable occaſions of temptations or dangers to the ſoule: nay, theſe meanes the *Apoſtle* uſed amidſt his greateſt ſpirituall labours, leaſt as he ſayd, while he *preached to others*, he might *himſelf become reprobate*, by the aſſault of pride or vain-glory; how much more then ought thoſe to mortifie their bodies, who do not waſt them in ſpirituall indeavours, as *S. Paul* did: but above all how fondly do Hereticks ſhake off the uſe of corporal mortifications, the exerciſe of good works, under pretence of Faith alone to be ſufficient? when the greateſt maſter of Spirit in the world, S. *Paul*, dares not hold himſelf by Faith ſecure without good works, much leſſe did he boaſt, as they doe, of a revelation, that he ſhould be ſaved, noe nor relye upon his being confirmed in grace, but *wrought his ſalvation with feare and trembling*, which did accompany his hope, not his preſumption thereof. Heare *Saint Ambroſe* how he ſpeaks againſt hereticks oppoſing this doctrine, and practiſe of Saint *Paul*, in his Epiſtle to the *Vercellan* Church, *I hear* (ſaith this Doctor-Father) *ſome men ſay, there is no merit of abſtinence, and that thoſe are mad, who chaſtize their bodies, to make them ſubject to their ſoules, which certainly Saint* Paul *had never done, if he had held it to be madneſſe.* To the ſame effect all the reſt of the Fathers abound with like ſentences, which for brevity ſake I omit to tranſcribe, but not to admoniſh the Chriſtian reader of, eſpecially the hereticks, whom it moſt concernes: I ſay not who they be, leaſt I offend perſons, while I onely oppoſe their errors, out of charity to them, and zeale of their ſoules ſalvation.

Cap. 10. *verſ.* 1. Here the *Apoſtle* ſeems to divert from

from the *Corinthians* to the *Jewes*, but indeed makes this ſeeming diverſion an approach to them againe, whileſt he puts them in mind, that it is not onely Faith with *Abraham*, nor to be baptized with Chriſtians, will ſuffice to get the goale of heaven, unleſſe we run continually thither upon the ſpeed of our perpetuall good works: for, ſaith he, *I will not have you ignorant that our Fathers*, namely the children of the Synagogue, the *Iſraelites*, wanted not Faith, nor the figurative Baptiſme *of the cloud and the red Sea*, types of our true Baptiſme; yet becauſe they did murmur at God, and ſinne in the deſart, deſerting thereby the neceſſary adjunct of good works, to merit their arrivall at the land of promiſe, of ſix hundred thouſand, onely two men, *Joſhua* and *Caleb* did arrive at, and enter the ſaid land: In like manner Chriſtians, be they never ſo firme in their Faith, never ſo deepely dipt in the true Baptiſme *of the red ſea* of Chriſts paſſion, unleſſe they hold on the ſpeed of good works, while they are running the race to the heavenly *Canaan*, they ſhall never enter that heavenly land of promiſe, which is the price they runne for. But we are here to note how *Calvin* corrupts this place of *S. Paul*, ſaying, the *Jewes* received no leſſe the truth and ſubſtance of Chriſt and his benefits in their umbratile and figurative Sacraments onely, than we Chriſtians do in our reall Sacraments, which are the true ſubſtance of the Jewiſh ſhadowes. For the *Apoſtle* doth not ſay, they and we eat all one meate, but that all they among themſelves did eat of the figurative body of Chriſt, the Manna in their deſart raining down upon them, and drank of his figurative bloud, the waters flowing out of the rock ſtrucken by *Moſes*, as a Type of the bloud and water, the matter of our truer meates, iſſuing out of our Saviours ſide, peirced by *Longinus*, as Jeſus hung upon the croſſe: *The cloud* here mentioned is that we read of *Exod.* 13. ſhadowing them in the day from the ſcorching Sun, and ſhining like

fire to guide them in their nightly marches through the desarts; as prodigious a thing, as was the division of the red-sea by the switch of *Moses* his wand; as he marched on before them.

2. Note this verse doth not affert the *Jewes* to have been *baptized in Moses*, as in a signe of their beliefe in the Mosaick Law, but that by this precedent miraculous kind of Baptisme, they were induced afterwards to believe in the Law of *Moses*; so in this the figure differs from the thing figured, for though this their umbratil Baptisme previous to their Faith be a Type of our true Baptisme, yet our Faith in Christ is precedent thereto, whereas the Jewish Faith was consequent to their shadow of baptisme: And whereas the divided *sea* stood as two brasse walls to secure the children of *Israel* a dry passage through the wet element of the waves, yet joyned againe to overwhelme the *Ægyptian* forces, that presumed to persecute the children of God: so *the red sea* of Christs passion divides it self to secure the children of grace, but closeth to drown the children of the devill, originall sinne in infants, originall and actuall too in the adult, being those who are at years of discretion: As therefore our Baptisme is the thing præfigured by this *divided sea*, so Christ is by *Moses*, so the holy Ghost by the *cloud*, cooling the scorching sun of concupiscence in us, and inlightening our darkned soules by his holy Grace.

3. We were told in the exposition of the first verse of this Chapter, that they did *all eat the same* figurative *food*, onely with us, that is Manna, wich was a figure of Christs body, our spiritual food in the Sacrament of the holy Altar; not his reall body as we doe: so the true sence of this place is, that as they all did eat one figurative bread, and had one faith in God, so doe we; but yet, as their faith and food did not carry them all to *Canaan*, so will not faith alone carry us to heaven without good works.

4. This

4. This verſe is harder than the former, in regard it will not be eaſy to ſhew, how they *drank* of that *rock that followed them*, unleſſe we allow they drank of Chriſts bloud as well as we now doe, ſince *Chriſt* is truely *the rock that did follow them*, or came after them, and iſſued out his pretious bloud for us really to drink; againe *Chriſt* was a ſpiritual *rock*, as here is ſaid, not a reall rock of ſtone: for the true underſtanding therefore of this place, we muſt know by *ſpirituall rock* is here underſtood a myſticall or typicall rock, and ſuch was the reall and naturall *rock* out of which *Moſes* commanded water with a ſtroak of his rod; and yet that reall rock was but a myſtery, type, or figure of *Chriſt*, and ſo in regard of that myſtery, is called here *ſpirituall*, becauſe it did præfigure the *rock of Chriſt*: ſome therefore ſay with the *Hebrewes*, that this *rock* did miraculouſly follow the children of *Iſrael* even to the land of Promiſe, grounded in that text, *Numb.* 21. *ver.* 16. Others conceive this to be verified by the water of the *rock* following the children of *Iſrael*, at leaſt till they came where plenty of more water was; others think *following them* is verified by the obedience the *rock* ſhewed to iſſue out water once at *Moſes* command, ſo by *follow* they underſtand *obey*, but this falls ſhort of the gramatticall ſignification of the word *follow*: ſo the true and genuine ſence of the *Apoſtle* is, that this *rock* as it was a type of Chriſt, ſo the *following* of this *rock* is typicall and not reall, Spiritual and not naturall, as who ſhould ſay, *Chriſt*, who corporally *followed* them many yeares after, did ſpiritually now *follow* them, that is in his ſacred Deity, or as he was God, not man, marched with them from the beginning to the end, and ſo by his providence ſtill ſupplyed them with *water*, which was in effect to make *the rock follow them*: ſo here *Chriſt* his divinity was the thing ſignified by *the water out of the rock*, which did repreſent the ſame; and to clear this ſence, the *Apoſtle* ſayes in plaine termes, the *ſpiritu-*

all rock (here meant by the material or natural *rock*) *was Christ*. Thoſe are his words. *But the rock was Christ*; as who ſhould ſay, what we mean by this *ſpirituall rock following them* was *Chriſt* his divinity, for his humanity was not then in being, when ſpiritually he did follow them: nor doth it urge againſt this truth, what is further objected, they *did drink* of *this rock*, but the *rock* they drank of was the materiall *rock*, therefore that material *rock* was not onely a type of the *ſpirituall*, but was truely the *ſpirituall rock*, ſince as the *drink* was materiall water, ſo the *rock* muſt be the materiall *rock*, for it is anſwered, *the water they drank* was typicall, becauſe it was a figure of *Chriſts* Deity, and ſo the materiality of both *rock* and *water* hinder not the ſpirituality of Type or Figure in them both. To conclude, the Allegory of this place holds thus. *Chriſt was this rock*, who was therefore ſayd *ſtrucken* by *Moſes*, becauſe the *Iewes* were of the Moſaicall Synagogue, who *ſtruck Chriſt* to death by the *Rod* of the holy Croſſe, the bloud of which *rock* was ſatiating *drink* to the true believers, and was *water* of *contradiction* to the Incredulous *Iewes*, who will not believe in his deity, and misbelieving hereticks, that deny the reality of his bleſſed body and bloud in the Sacrament of the holy Altar, by whoſe virtue we are carried through *the deſart* of this world into the heavenly Land of Promiſe; nor will it follow, that therefore theſe words of *Chriſt* ſaying, *this is my body*, are to be underſtood as hereticks pretend, *This is a figure of my body*, as here we ſay, this is a *ſpiritual rock*, that ſignifies *This is a figure of a ſpiritual rock*, becauſe Chriſt doth not ſay, this is a figure of my body, or this is my body *ſpiritually* meant, no, but this is my body, abſolutely and really, the ſame which ſhall be crucified for your ſinns upon the croſſe, as it was indeed, not onely figuratively, but really: beſides the ſixth verſe of this Chapter cleares all doubt of this point, ſaying in expreſſe termes,

Theſe

Theſe things were done as in a figure to us, ſo here is a plaine profeſſion of a figurative ſpeech in the *Apoſtle*; we find none ſuch of any figurative ſpeech of *Chriſt*, when he ſaid, *This is my body*.

5. This fifth verſe confirmes what was ſaid before, That Faith alone without good works was not enough to bring the children of *Iſrael* into the Land of Promiſe, and conſequently, much more are good works neceſſary to bring us to heaven; leſt as the greateſt part of the Hebrew people periſhed in the deſart, ſo the greateſt part of Chriſtians be damned, if they lead not lives anſwerable to their Faith and Religion.

The Application.

1. FRom the firſt Sunday in Advent to the Nativity of our Saviour, the Churches ſervice repreſents the ſenility, or decrepit age of Judaiſm, weary of old expectation, and longing for the coming of new hopes in Jeſus Chriſt: Yet to ſhew the Jews were dear to God, he gave them a happy period, a glorious Cataſtrophy in *John* the Baptiſt.

2. From the Nativity to this Septuageſima Sunday, the Holy Church hath fed us with the admirable doctrine of out Infantile Chriſtianity, beginning with the Infant Jeſus, and teaching us how to walk religiouſly, as ſo many Infants and children of grace.

3. From this day to the end of Lent; the ſervice runs upon another ſtrain, minding us of the forfeiture of our firſt Father *Adam*, made of that Repoſe and Reſt he was created in, and of the toil and labour hee drew upon himſelf, and his whole Poſterity by his diſobedience: ſo the virility or perfect man-hood of humane nature, is the ſtate wee are now taught to perfect. And therefore this Epiſtle brings us into the ſchool of vertue to day, neither as decrepid men, nor as new born

Infants, but as active youths, all *running of a race* to win the *Prize* of heaven; and this to verifie the curse imposed on our Father *Adam* of *eating his bread in the sweat of his brows*: So that toyl and *labour* is wee see most *justly* inflicted on us for the punishment of sin, and all the rest we can hope for, must be by the meer mercy of our Lord, who yet is ready to give us an eternall Rest in the next life, for a short *race* here, for a little labour taken to *glorifie* God by loving our own soule.

Say then, beloved, the Prayer above, as the fittest Petition for the performance of our present duties.

The Gospel, Mat. 20. ver. 1, &c.

1. *THe Kingdome of heaven is like to a man that is an housholder, which went forth early in the morning to hire workmen into his vineyard.*

2. *And having made covenant with the workmen for a penny a day, he sent them into his vineyard.*

3. *And going forth about the third hour, hee saw others standing in the market place idle.*

4. *And he said unto them, Go you also into the vineyard; and that which shall be just, I will give you.*

5. *And they went their way: And again hee went forth about the sixth and the ninth hour, and did likewise.*

6. *But*

6. *But about the eleventh hour, hee went forth, and found other ſtanding, and he ſaith to them, Why ſtand you here all the day idle?*

7. *They ſay unto him, becauſe no man hath hired us. He ſaith to them, Go you alſo into the vineyard.*

8. *And when evening was come, the Lord of the vineyard ſaith to his Bailiffe, Call the workmen, and pay them their hire, beginning from the laſt even to the firſt.*

9. *Therefore when they were come, that came about the eleventh hour, they received every one a penny.*

10. *But when the firſt alſo came, they thought that they ſhould receive more: and they alſo received every one a penny.*

11. *And receiving it they murmured againſt the good-man of the houſe,*

12. *Saying, Theſe laſt have continued one hour, and thou haſt made them equall to us, that have born the burden of the day, and the heats.*

13. *But he anſwering ſaid to one of them, Friend, I doe thee no wrong, didſt thou not covenant with mee for a penny.*

14. *Take that is thine, and goe: I will alſo give to this laſt, even as to thee alſo.*

15. *Or, is it not lawfull for mee to doe that I will? Is thine eie naught, becauſe I am good?*

16. *So*

16. *So ſhall the laſt be firſt, and the firſt laſt, for many bee called, but few elected.*

The Explication.

1. WHen it is ſaid the kingdome of heaven is like a *man* doing as this Parable relates, the meaning is, that in heaven it is done, as here by ſuch *a man* is ſaid to be done; though true it is, this alludes alſo to the great ones in this world: Let us therefore ſtate the Parable thus: By the *Vineyard* is meant the Church, by the *market*, the world, by thoſe called at the *firſt*, the *third*, and *ſixth* hour are underſtood the Jews, ſignified in their forefathers *Abraham*, *Jacob* and *Moſes*, called to Gods ſervice in that ſort, as hee was pleaſed to lay his commands upon his Church or Synagogue rather; by *the laſt called* are ſignified the Gentiles in their *primitiæ* or firſt fruits; the holy Apoſtles who were made the Pillars and Props of the Chriſtian Church: By the *evening* is meant the day of Judgement, when every one ſhall *receive his hire* according to his labours in the Church of *Chriſt*; that is, the penny which was promiſed unto him for his pains, and *this penny* is eternall glory to the bleſſed deſerving well, though withall by the word *penny* is underſtood pence of ſeverall coins, or rather values; that is to ſay, monie called a *penny* at pleaſure, though worth perhaps much more: Again, we are to note, the greater reward is not given for the the greater pains, but for the greater grace, or greater co-operation with equall grace, and according to this ſenſe by *the firſt* are underſtood the bleſſed or ſaved ſouls, by *the laſt*, the accurſed, or damned men and Angels; but divers of the Fathers explicate this Parable thus: As by *the firſt made laſt*, to underſtand thoſe who have been longeſt Catholikes, but making leſſe uſe of time and grace, than thoſe who are later called to the Catholike Faith,

Faith, and yet make more profit of their little time, and more uſe perhaps of their leſſe grace, than others have done: So then the *penny* which is heaven, is equally divided to each, each being ſaved, and none damned, though the laſt called have the greater glory, which makes no eſſentiall difference in the Beatitude common to them all; that is, in their genericall or objective bliſs, which conſiſts in ſeeing God the Beatifying object, whom all ſhall ſee, though there ſhall be a difference in their more or leſſe cleerly ſeeing this bliſſefull Object, or Objective bliſſe, according to their more or leſſe Merit, or Co-operation with the Grace given unto them in this life. So though they have an equality of a moſt happy eternity, yet ſhall they not be equally happy by equality of glory in that eternity of happineſſe; and in this ſenſe the parts of the parable are thus to be applyed. That by the *day* we underſtand the whole courſe of this world, by the ſeverall *houres* of this *day* we underſtand the particular ages thereof; by the *firſt hour*, from *Adam* to *Noe*; by the next, from *Noe* to *Abraham*; by the *third* from *Abraham* to *Moſes*; by the *ſixth* from *Moſes* to *Chriſt*; by the *eleventh*, or laſt, from *Chriſt* to the day of *doom*: Thus S. *Chryſoſtome* and others. Or by the *day* may be meant the whole time of each mans life, by the ſeverall *hours*, his Infancie, youth, virility, old age, and decrepicie. Thus S. *Hierome* and others: But the fulleſt ſenſe, and that which beſt exhauſts the whole Parable, is to joyn all theſe together; ſo what falls ſhort in one, will come home, and be ſupplyed by the other: for though here S. *Chryſoſtomes* enumeration of parts in the Parable ſeem different from S. *Hieromes*, yet they both agree in the ſenſe, of the equall penny given to *firſt* and *laſt*, whereas the former enumeration of theſe parts, caſteth out the laſt from all reward, and ſuppoſeth them damned ſouls, ſo there are but two ſenſes in three Enumerations of parts to this Parable. And this long

Preamble

Preamble in the first Verse will ease us much in the explication of all the rest, and shorten what is to be said upon them.

2. The *covenant* here made with the *Workmen* for a *penny*, is the promise God makes of heaven to those that live here in the Church of Christ, (which is called his *Vineyard*) according to the Apostolical Rule of Faith including good works, and co-operation with the grace of God, answerable to the proportion thereof given unto us.

3. The *Romans* first, and then the *Jewes* under them divided as well the day as the night into twelve parts by four equall divisions, answerable to their four watches or changes of their Guards: The first hour of the day, when the first guard mounted, was from Sun-rising; The third, was three hours after: The sixth, six hours after that, which was noon-day: The ninth, was three hours after noon: The last, was at Sun-setting; and to these houres allude what is here said of the severall hours of mens being called to the vineyard of Christ: By those who were found *standing idle* are meant remiss soules, who make it not their studie or labour to gain heaven, but expect it should be given them *gratis*.

4. Observe here in this Verse and the next, there is no promise made of a *penny*, which was the just reward of a whole dayes labour, but onely of what was *just*, proportionable to the time and merit of their pains, which argues for the doctrine of merit asserted by the *Catholiques*, denyed by *Hereticks*, who cannot endure to hear of merit in any but in *Christ*: Nor is there any in men, as due, to what like men corrupted, they doe; though to what they doe as more than men, that is, as elevated above the pitch or reach of nature, by grace we doe allow them merit, but still so as this merit receives value from Christ's Passion, not from Humane

actions

actions onely, and consequently *Christ* merits in them, or they in *Christ*, but not in themselves or of themselves.

5. This verse puts us in mind that God hath more solicitude to call us to him, than we have of going out selves.

6. Here we find an addition of a *whole daies idleneſſe*, whereas before there was onely some little loytering objected to those that were called, as we heard *ver.* 3, above. The reason is, that this *eleventh houre* is the last which can be allowed to loſſe, for at the twelfth, Judgement begins, and therefore those now called were told they had loſt all their former time, and were bid *go*, for one hour at leaſt, labour to ſave their ſoules: The former calls we may underſtand made to the *Iewes*, This latter to the *Gentles*. *Origen* takes *Adam* to ſignifie them called at the firſt hour, *Paul* to ſignifie them called at the latter houre.

7. Hear the reaſon given by theſe laſt called, why they came no ſooner, becauſe *no man* did ſooner *hire* them, and to this excuſe the rationall maſter makes no reply, as not willing to blame where there was no fault, and certainely there is none in thoſe, who come not before God calls them, for it is impoſſible any corrupted nature ſhould look towards heaven, were it not that Gods holy grace propends man that way. To theſe therefore it was onely ſaid, well, *goe* now at laſt, that I doe call you, imploy this laſt hour to Gods honour and glory; where obſerve, nothing is promiſed, not that theſe ſhall need feare to receive no reward, but that they ſhall humbly acknowledge the little they can doe in ſo ſhort a time, as this life affords us, is not worthy ſo great a reward as heaven: and that thence Gods infinite goodneſſe may appear the more, giving to the leaſt minute of holy labour, an everlaſting crown of glory for our rewards; a gallant incouragement indeed to all noble ſoules, and

enough

enough to give noble thoughts and hopes to the moſt abject ſpirits.

8. *By evening* is here meant the day of doome: by the *Bayliffe*, *Origen* underſtands *S. Michael* or the Angels guardian of each ſoule, ſummoning men to this latter Judgement, and leaving them to receive the publike reward or puniſhment, as formerly they had done the private: but better is Chriſt underſtood to be the *Bayliffe* here of his heavenly *Father*, paying each ſoule the hire of his labours; though ſome conceive the holy Ghoſt may be the rewarder, as he is by his grace given the Caller, and Imployer of Soules in the *Vineyard* or Church of *Chriſt*. The reaſon why the *penny* is here called a *reward*, is becauſe a reward is not a thing given anſwerable to time or paines, but to merit, and therefore the diſtribution of this reward is ſaid to begin firſt with thoſe who were laſt called, becauſe the grace, whereby the *Apoſtles* and *Gentiles* were made ſervants of *God*, and Labourers in *Chriſts Vineyard*, was infinitely more valuable than that whereby the *Iewes* were called; and conſequently no marvell if in an houres time it cauſed more merit in Chriſtians, than in all the ages before it had cauſed among the *Iewes*.

9. There was but a *penny* promiſed the firſt comers, and the *laſt* receiveing as much, were in that regard preferred, and made as it were the *firſt*, becauſe they received equall reward for unequall labour, but ſince all reward was gratuite, as reſpecting the party rewarded, no marvell the rewarder gave his bounties as he pleaſed, though he would vouchſafe them the title of rewards.

10, 11, 12. The greateſt difficulty we have here, is to explicate what is meant by *murmur* in that ſence of the parable; which makes *the laſt* to be ſaved ſoules; for thoſe, who underſtand them out-caſts from glory, will not ſcruple to ſay the damned ſoules live, not onely in eter-

nall

nal *murmur*, but in open mutiny and rebellion againſt Almighty God for ſaving the Bleſſed, and not them too; but we may piouſly acquieſce here to *Suarez* and *Vaſquez* their interpretation of *murmur*, in the *laſt* bleſſed to ſee the *firſt* ſo ſtrangely above their merits rewarded, not that this admiring *murmur* is the leaſt repining, but the moſt extatick admiration of the infinite goodneſſe of Almighty God, firſt in ſaving any *Iewes* at all, ſince they had butchered his ſacred Sonne, next in giving an endeleſſe crown of Glory to an inſtantaneous time of labour, in the *Gentiles*. This I ſay, we ſhall rather give to thoſe renowned men for a plauſible expoſition of this hard place, than contraſt with them the ſolidity thereof, unleſſe a better could be found out. By *the burden of the day, and the heates*, we may here underſtand the long time w^ch. the *Iewes* groaned under the dark law of *Nature*, or tormenting Law of *Moſes*, from *Adam* to *Chriſt*, which was the duration of the *Iewiſh Synagogue*, and the hot perſecution the *Iewes* groaned under not onely when the *Romanes* firſt ſack'd *Ieruſalem*, and deſtroyed it with the greateſt number of the Jewiſh nation, but while the ſubjection of the *Iewes* laſts, even to the worlds end, they being the ſcorne of men for ever in a juſt revenge of their ſcorning the moſt *beautifull among the Sonnes of men*, CHRIST JESUS.

13, 14. Theſe two verſes ſhew, that firſt there was no injuſtice done to him, who had the juſt reward of his labours, which he contracted for: next, a contracted bragaine with one, hinders not an ultroneous reward to another, if a man pleaſe to beſtow his bounty upon thoſe, who never laboured to deſerve it, ſince it is free for any man to diſpoſe of his own, as beſt pleaſeth himſelf.

15. This is a friendly expoſtulation of the Maſter with the Servants, who needed not have given other reaſon for *his will* but his own pleaſure; and though here he

give

give no other; yet it is a vouchsafing in him to give that, since the *murmur* was an juſt, where no injuſtice was done; and indeed this place ſhewes how truely *S. Auſtine* ſaies, *That when God rewards man, he crownes his own, not the merits of men.*

16. According to the firſt ſenſe of this parable explicated as above; The *laſt firſt* are the bleſſed not onely *called* but *choſen*, and theſe are in number few; and the *firſt laſt* are the damned, not *choſen* but *called* onely, and for not anſwering the expectation of their *calling* are damned, and theſe are in number many, in regard of the bleſſed that are ſaved: but in the other opinion making both *firſt* and *laſt* ſaved ſoules, it is hard to ſolve, how all that are *called* are not alſo *choſen*, ſince every ſaved ſoule is *elected* to ſalvation: But *Maldonat* ſolves it thus, ſaying out of the precedent particular aſſertion, that the *firſt ſhall be laſt*, and *the laſt firſt*, he now makes a generall concluſion, affirming *many are called*, but not many *choſen*, as in ſuch a kind of way he ſpake in the precedent *Chapter, ver.* 23. how hard it was for all rich men to be ſaved, becauſe once a wealthy young man refuſed the counſell of holy poverty given unto him; others ſay, by *many called* are included all, becauſe all are many, though *few* onely are ſaved: others will have it, that all are called to obſervance of the Commandements, but not all to the obſervance of evangelical Counſels; of all to grace, but few to glory.

The Application.

HOwever *S. Paul* in his Epiſtle to day ſeems to ſet us all a running over the *Race* of this life, each upon his uttermoſt ſpeed for the gaining of his own ſoul onely, yet *S. Matthew* in this Goſpel gives us hope we may gaine heaven for others, as well as for our ſelves,

while

while he sets us all on work in the *Vineyard* of our Lord, where the fruits of our labours are common, though our reward be but particular.

2. Hence it is this days Gospel points directly at the Pastors of Gods Church, and at the missionary Priests, set on work in the *Vineyard* of Christ for gaining soules, by converting of the whole world: yet indirectly it alludes to every soules particular indeavours in cultivating of their own special land, in hope of gaining heaven by the sweat of their browes.

3. So still we see toyle and labour is to be the life of man upon earth, who forfeited all his temporall rest by *Adams* sinne, and though our Saviour purchas't againe an eternall rest for us in the next world, yet that future rest must be gained by a perpetuall present labour here, most justly inflicted one us for the punishment of sinne.

Hence we fitly pray to day as above.

On Sexagesima Sunday.

The Antiphon, Luke. 8. ver. 10.

TO you it is given to know the mysterie of the Kingdome of God, but to others in parables, *said* Jesus *to his disciples.*

Vers. *Let my prayer*, &c.

Resp. *Even as Incense*, &c.

The Prayer.

O God, who seest we confide not in any of our own Actions, grant us propitiously, that against all adversities we may be armed *by the protection* of the Doctor of the Gentiles.

The

The Illuſtration.

I Have known hundreds (even Prieſts themſelves) much admire at this prayer, wherein *Saint Paul* with his beſt attribute is ſo unexpectedly brought in, when not the leaſt mention of any feaſt to him ſacred, is made by holy Church, either in the office or ſervice of the day: and though I might in ſo hard a condition, as I am now plunged into for making my deſigne good to day, pretend it were ſufficient for all the whole Church to be commanded to pray, as now the mother Church of *Rome* doth this day unto *Saint Paul*, whoſe Station is now kept in that holy City with great concourſe of people thereunto; yet this were to runne my ſelfe upon the rock of *why not?* other Saints to be brought as unexpectedly into the prayers of the Church by this account as well as two onely are in all the year? *Saint Paul* to day, *Saint Coſmus* and *Saint Damian* upon Midlent-Thurſday, though we ſhall find every day in the year made ſacred to ſome Saint or other, by the frequentation of their ſtations in the City of *Rome*: beſides if this might ſatisfie others, it muſt not be ſatisfaction to me, becauſe it comes not home to my deſigne of adjuſting the *Prayer* to the *Epiſtle* and *Goſpel* of the day, unleſſe we can find it as ſuitable to the latter, as it is indeed to the former, relating from firſt to laſt, the whole ſtory in a manner of *Saint Pauls* life, though truely in the Goſpel there is not one ſyllable of him, wherefore if meditation had not helped us out, this concordant deſigne had been very diſcordantly broken off: but upon a day or two ſpent in prayer to find out ſome report between theſe parts of holy Churches ſervices, and upon remembring it was but laſt

Sunday we were taught our life was a mere *labour* here upon earth, and that we were all *hired* as *labourers* to work in the *Vineyard* of Chriſt, me thought it was not ſtrange, this next Goſpell ſhould bring us in *labouring* indeed, and like ſo many husband men *ſowing with corne* the Vineyard we had lately ploughed up; nor was it then ſo ſtrange to heare us call upon the *chiefe labourer*, (now in eternall reſt) *Saint Paul*, to help us with his interceſſion, that our *labours* might be, if not as great or as profitable, at leaſt as inceſſant as his were, who by the common ſuffrages of all the Church will eaſily be granted to have been the chiefe *Seeds-man* thereof, though *Saint Peter* were the chiefe paſtor or governour; and if ſo, then it will be a moſt proper prayer on that day, when the Goſpell runns all upon *ſowing* ſeed in ſeverall grounds (as to day it doth) that the principall *Seeds-man* be called upon to help us, the chiefe Preacher, he that is ſtiled the *Doctor of Gentiles*, or Nations, for his eminence in preaching, that is to ſay in *ſowing* the word of God in the hearts of men; and that *this word is the ſeed to day made mention off*, we have our Saviours own authority to avouch it; ſo we cannot be ſaid to have ſtrained this ſenſe out of the prayer to day, becauſe it is as genuine to it, as the *Word of God* in the parable, is *to the ſeed* our Saviour doth compare it unto; and look how many waies Expoſitors make Analogies between the *Word* and *Seed*, ſo many waies at leaſt ſhall we find this a proper prayer both to the Epiſtle and Goſpel of the day; and we may hope for the ſame anſwer from heaven, whileſt we complaining like *S. Paul*, do look up thither, and ſay, *we cannot confide in any of our own actions*, and therefore begge Almighty God will *propitiouſly grant us in all our adverſities, that we may be armed with the protection of the Doctor of the Gentiles*, that is to ſay, not onely by his prayer for our perſeverance, who were with *Adam* laſt Sunday ſent to *gaine our bread with the ſweat of our*

browes,

browes, but further by *his protection*, namely by the ſame *protection* which was *S. Pauls* in all his temptations and difficulties, *the grace of God*, for this is that anſwer which was given to him in the height of his complaints, *Saul, Saul, My Grace ſufficeth thee*, and truly the ſame *Grace* is more than an abundant *protection* for all the world, nor can any man in the whole vniverſe ask this *protection* with more inſtance than *S. Paul* did, or in a caſe more important than was his perpetuall *flaile of the fleſh*, wherewith the devill did continuall *buffet him*: ſo we asking the ſame *protection* this day, when the Church hath ſet us *a ſowing*, *a labouring* in her Vineyard, doe ask it moſt ſeaſonably, and moſt properly even in the ſence of that deſigne I now proſecute, in adjuſting the Prayers to the Epiſtls and the Goſpells of the day.

The Epiſtle, 2 Cor. 11. v. 19. &c. Cap. 12. verſ. 1. &c.

19. *You doe gladly ſuffer the fooliſh: whereas your ſelves are wiſe.*

20. *For you ſuffer if a man bring you into ſervitude, if a man devoure, if a man take, if a man be extolled, if a man ſtrike you on the face.*

21. *I ſpeak according to diſhonour, as though we had been weak in this part, wherein any man dare (I ſpeak fooliſhly) I dare alſo.*

22. *They are* Hebrews, *and I. They are*

Israelites, *and I. They are the seed of* Abraham, *and I.*

23. *They are the ministers of Christ, and I. (I speak as one scarce wise) more I; in many more labours, in prisons more abundantly, in stripes above measure, in deaths often.*

24. *Of the* Jewes *five times did I receive fourty save one.*

25. *Thrice was I beaten with rods, once I was stoned, thrice I suffered shipwrack, night and day have I been in the depth of the sea.*

26. *In journying often, perils of waters, perils of theeves, perils of my nation, perils of* Gentiles, *perils in the City, perils in the wildernesse, perils in the sea, perils among false Brethren.*

27. *In labour and misery, in much watchings, in hunger and thirst, in fastings often, in cold and nakednesse.*

28. *Beside those things which are outwardly, may daily instance the carefullnesse of all Churches.*

29. *Who is weak, and I am not weak? who is scandalized, and I am not burnt?*

30. *If I must glory: I will glory of the things that concerne my infirmity.*

31. *The God and Father of our Lord Jesus Christ, who is blessed for ever, knoweth that I lye not.*

32. *At*

32. *At* Damaſcus *the governour of the nation under* Aretas *the king, kept the city of the Damaſcens, for to apprehend me.*

33. *And through the window in a basket was I let down by the wall, and ſo eſcaped his hands.*

CHAP. 12. verſ. 1.

1. *IF I muſt glory, (it is not expedient indeed) but I will come to the viſions and revelations of our Lord.*

2. *I know a man in Chriſt above fourteen years agoe (whether in the body I know not, or out of the body, I know not: God doth know) ſuch a one rapt even to the third heaven.*

3. *And I know ſuch a man, (whether in the body or out of the body I know not: God doth know) that he was rapt into Paradiſe, and heard ſecret words, which it is not lawful for man to ſpeak.*

4. *For ſuch a one I will glory: but for my ſelf I will glory nothing, ſaving in mine infirmities.*

5. *For and if I will glory, I ſhall not be fooliſh: for I ſhall ſay truth.*

6. *But I ſpare, leaſt any man ſhould eſteem me above that which he ſeeth in me, or heareth any thing of me.*

7. *And leaſt the greatneſſe of revelations might extoll me, there was given me a pricke of my fleſh, an Angel of Satan, to buffet me.*

8. *For the which thing thriſe I beſought our Lord, that it might depart from me.*

9. *And he ſaid to me*, My Grace ſufficeth thee, *for power is perfected in infirmity.*

10. *Gladly therefore will I glory in mine infirmity, that the power of Chriſt may dwell in me.*

The Explication.

19. NOte the *Apoſtle* in the beginning of this Chapter tells the *Corinthians*, (*v.* 3.) as *Eve* was ſeduced into a curioſity by the ſubtility of the Serpent from her innate ſimplicity and obedience, ſo by theſe falſe *Apoſtles* they are drawn (being tickled in the eares with novelties of doctrine) to a curioſity of knowing and imbracing it, and conſequently fall from their ſimplicity and obedience to Chriſt. Note (*v.* 7.) he profeſſeth to have preached *gratis*, without taking by way of taxe any thing from the *Corinthians*, but ſupplying himſelf of means from *Macedonia*, rather than he would burthen them: This he alludes to, (*v.* 20. *if any take*) as falſe *Apoſtles* did. Note (*v.* 16. of this Chapter) he deſires them to beare with the folly of his now pretended (nay intended) boaſting, to ſhew how they were fooled by their falſe *Apoſtles* in that way, and tels them (*v.* 15.) he is not in his labours inferiour to the greateſt of thoſe boaſting-*Apoſtles*; and ſome expoſitors underſtand that verſe of the reall *Apoſtles*, and of his non-inferiority

inferiority even unto *Peter* in his *paines*; but not in his *Power* as heretickes wreſt it to import, contrary to the true meaning of *Paul*, and ſenſe of the whole Catholick Church. Again, (*ver.* 13.) he bids them beware of the crafty workers, transfiguring themſelves into Apoſtles of *Chriſt*, as *Satan* did himſelf into an Angell of light (*ver.* 14.) Note laſtly, (*ver.* 18.) he profeſſeth, as others glory *according to the fleſh*; that is, either of their birth, or naturall abilities; ſo he will now boaſt himſelf of his good parts and labours, which he declareth is not *according to the Spirit* of God; (*ver.* 17.) nay, he confeſſeth it is enough to make him ſeeme a fool; but he uſeth this way, onely to retort folly on them who are fooled by falſe Apoſtles with this Art. For we are to note, Saint *Paul* had huge oppoſition againſt him by theſe Silver-tongued men, and perſons of quality; who partly by their power with Friends, partly by their tranſcendent Eloquence did much miſchief amongſt the Faithfull; ſo that the Apoſtle here was fain to uſe part of his enemies Arts, by vaunting himſelf, to try if that might keep the faithfull from being ſeduced by ſuch ſlights: and who can deny but a pious ſlight is more avouchable, than an impious one: ſo in this Verſe he partly jeers, partly flatters; as who ſhould ſay, *You are wiſe* in Chriſt, and yet let *the fools*, his enemies, carry you away from him.

20. It was indeed notorious, the thraldome which theſe falſe Apoſtles brought their adhærents into, by attendance on them, as little *Gods*, by exhauſting their eſtates in maintaining theſe mens prides, which he calls *devouring them*, and *buffeting them on the face* with contumelious reproaching them of their faults in the open hearing of others.

21. In this verſe the Apoſtle pretends he can, if it pleaſe him, act the tyrannicall part alſo, *take* from them as much as others doe, *extoll* himſelf as high as others doe, and depreſſe them as much as any dares to doe it,

and

and this kinde of ſpeech he profeſſeth to be ignoble, *diſhonourable*, nay, *fooliſh*; yet ſome others prevail by ſuch means, therefore he gives himſelf leave to act that part awhile.

22. In this Verſe he vaunts to be of the *Hebrews* Race, as well as others who boaſted of it; where we are to note, the *Caldeans*, by paſſing the River *Euphrates*, were called even thence *Hebrews*, which ſignifies *paſſer-over*, as the *Chaldeans* did paſſe *Euphrates* to live in *Paleſtina*. And *Abraham*, as we read, *Gen.* 14. *ver.* 13. was the firſt called an *Hebrean*, becauſe he was the firſt that paſſed *Euphrates*, or as others think, becauſe they were deſcended of them, that in the confuſion of *Babylon*, onely reſerved the pure Hebrew tongue, the Faith and Religion of *Abraham*, to which deſcent, as the falſe Apoſtles laid claime, ſo doth Saint *Paul*; and thus conſequently an *Iſraelite*, and of *Abrahams Seed*, as well as they, *Acts* 22. *I am a Jew, born in* Tarſus *the Metropolitan of Sicilie.*

23. He doth not here affirm, *They are the Miniſters of Chriſt*, but takes it as an aſſertion of their own; and for argument ſake lets it paſs, ſaying, he is truly ſo, whereas they onely pretend it; and for even letting this paſs for a truth, he tells them, he ſpeaks as *one ſcarſe wiſe*, for humouring them in ſuch fond arguments; yet they are *ad hominem*, ſuch as themſelves uſing, they cannot but allow them to have force, if he uſe them too; and whereas the falſe *Prophets* boaſted of the pains they took, the true *Apoſtle* here profeſſeth he hath taken much more pains than they, to indear himſelf to them, ſince he was *often in Priſon*, for *labouring* to convert Souls, and was often *beaten* on the High way; by *deaths* are here meant the dangers of death, to which he often expoſed himſelf.

24. It was a Law in *Deut.* 25. ver. 5. that no man corrected with ſtripes ſhould receive above fourty lathes, and ſo to be ſure not to infringe this Law, the Jewes never gave above *thirty nine ſtroaks* to any Malefactor that they

they whipped; and therefore when Saint *Paul* was five times whipt for his preaching, he had every time one ſtroak leſs than *fourty*; which whipping he avoided at *Rome*, by pretending the priviledge of *Tarſus*, whoſe natives were all held *Romans*, and ſo free from that baſe puniſhment of being whipt.

25. He tells here of much more than Saint *Luke* mentions in the *Acts* of the *Apoſtles*; whence we may conclude Saint *Luke* writes not all the truth, though all he writ be undoubtedly true. It ſeemes this *whipping with rodds* was different from the former flagellations he ſpake of, which was with *whips*. He ſayes *the wracks he ſuffered* were in the *middle Ocean*, not as uſually on the ſhoars; ſo that it was miraculous how he eſcaped, and therefore he ſpeaks, as if he had been ſo often at the *depth of the Sea*, becauſe had not Miracles preſerved him, and brought him like *Ionas* to the ſhoar, he had indeed been drowned; ſo he tells what naturally would have been his fate, but that God providentially prevented it.

26, 27. See here how both by *Iewes* (thoſe of his own Religion and Race, *Acts* 22.) he was in danger, in all times, in all places, by all parties of acquaintance; friends as well as foes, whom he calls *Falſe Brethren*, pretending friendſhip, and yet betraying him; which ſufferings ought to be incouragements to *Biſhops* and *Paſtours* ever after, finding how their Predeceſſour led them the way, and pattern of Apoſtolicall behaviour in ſuch occaſions.

28. He paſſeth now from his *outward* troubles to his inward *cares of all the Churches under him*, all the Souls converted by him; and any one of theſe Souls he values at ſo high a rate, that to ſave her, he is willing often to incur all theſe enumerated dangers.

29. What greater tenderneſs can be expreſſed, than the making other mens evills his own, out of the equall love he bears to them with himſelf; hence he is *weak* with

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the *weak*, *burned* with those that are *scandalized*, that is to say, scorched with the passion that boyleth in those, whose zeal makes them take *scandall* at others misdoing.

30. Now whereas the False Apostles did *glory* in their power amongst the people, Saint *Paul* (to teach the *Corinthians* better principles, makes profession to *glory* rather *in his infirmities*; that is, in those passages of his life, which rendred him mean, and contemptible in the sight of others, in his being *whipt*, and scorned for Christ his sake; not in his Miracles, for there he shewed power, but in his sufferings; not in his Sins, for had he committed any, those he could not boast of, nay, must blush at, but in his being *weak* with the *weak*, &c.

31. See how severely he avers this *Truth*, when he calls *God* to witness it.

32, 33. This *Governour* was Father in-law to *Herod*, who first marryed the daughter of *Aretas*, King of *Arabia*; and whom he after repudiated, and cast off, to marry *Herodias* his brother *Philips* wife; for which cause *Aretas* made war against *Herod*, to revenge his Daughters wrong; in which war *Herod* was slain; and *Damascus* being a City near *Arabia*, *Aretas* put in there a *Governour*, whom the Jewes dealt with to seize upon *Paul*, as a man Factious, and one that would, under pretence of zeal, move sedition against *Gentilisme*, and so bring in *Vitellius*, Governour of *Syria*, sent by *Tiberius Cesar*, to revenge *Herods* death upon *Aretas*; and consequently they falsly pretended *Paul* would bring him into *Damascus*, to out *Aretas* of his command there; so by this means the Governour of *Damascus* (*Aretas* his substitute) laid wait to apprehend *Paul*, and he was by the zeal of good people let out of a *window* in a *basket*, and so escaped his fury; which passage the *Apostle* brings in to prove how he was persecured by those of his own *Religion*, the *Iewes*, suggesting he aimed to destroy *Gentilisme*, the Religion of *Aretas*.

Chap.

Chap. 12. ver. 1. Now he enters into a pretended vain-glory about *his Visions and Revelations of our Lord*, which he seemes to say, he *must* doe, *though it be not expedient*, to prosecute his Trope, or Figure of *Ironia* in flowting them that are made *fooles* by men, boasting with much less cause than he can boast, to make them *wise* believers of the Truth he tells them.

2, 3, 4. And lest they might think he was *Rapt* by the Divell, as *Simon Magus* had been; he sayes he was *Rapt in Christ*, that is, by the Spirit of *God*; it seemes *this Rapture* happened to him nine years after his miraculous conversion; for he writ this Epistle in the year of Christ fifty eight, which was the second of *Nero's* raign; so his *Rapture* happened unto him in the year of Christ forty four, which was fourteen years before his now boasting of it, (as thus provoked thereunto) whereas he was converted in the year of *Christ* thirty six, that is nine years before; and therefore by no vain impulse, after so long, and so modest a silence of it; so if fourteen year before he had the illuminations of this strange *Rapture*, how eminent must he be now after so long a practice in that spirit of Devotion, which this *Rapture* must needs put him into: note, though the Apostle speaking of a spirituall truth, will not mix any naturall verity therewith, so as to determine whether he remained alive or dead in this *Rapture*, yet Saint *Thomas* disputing this question purposely to declare the naturall truth, determines him to remaine alive, because *God* doth not kill men, to honour them by his conversing with them: so Saint *Thomas* concludes his soul was in *his Body*, and consequently resolves that which the *Apostle* will not determine, saying, *this Rapture* was when Saint *Pauls* Soul was in *his Body*, whence he was alive, though he did not know so much: But many doubt what this *Third Heaven* meanes, unto which the Apostle was elevated; but the common consent runs to affirm he was carryed up even to the *Empyreall Heaven*, the highest of all, that

whe.e

where God shews himself in his greatest glory, and concludes, this is called *the third*, not as to averr there are but three heavens in all, but as to include all, be there never so many, by the briefest way, which is by saying, three for all: Yet the common division of the heavens into *Aereall*, Æthereall, and Empyreall will serve literally to this Text, making the ayre the first heaven, so birds are called the Inhabitants of Heaven; The second, the Æthereall, which includes all the voluble Orbs above us, and the Empyreall to be that of the Blessed; to which last understand the *rapture* of S. *Paul* to have been. The greatest doubt is, whether he were rapt both *bodie* and *soul* up so high, some think no, and that this rapture may bee understood to be imaginary onely, or Intellectuall, wherein he had a revelation or vision of stranger things, than *were lawfull* for him to speak, or then were in his power to utter, if it had been *lawfull*, and this they ground out of the 1. verse of this Chapter, and out of the 17. both which mention *visions*; yet it is much more probable, that he was really rapt both *soul* and *bodie*: First, because it was as easie for God to doe both as one; Secondly, because the *Apostle* doubts whether it were so or not, as we see in this second and third Verse, where he professeth *not to know*, which in his sense is to doubt; whereas those who have *visions or revelations* doe not doubt, but know they are upon earth, for all those Visions, which onely make a rapture of the soul, but none of the bodie: so it is probable, as *Moses* went corporally up to the mount *Sinai*, where he was *rapt* out of the sight of the people by interposition of a cloud snatching him from their eyes, and had delivered into his corporall eats the words of the Law, in like manner Saint *Paul*, who was to be the heavenly *Doctor* of all nations, had corporally delivered to him such *secret words*, as he mentions even in *Paradise* to have received; and thence to bring back to earth such a *Magazine* of spirituall commands

mands, as he hath filled the whole world withall, though he neither have told, nor could tell all hee heard; and therefore S. *Paul* after he had ſpoken of the *third heaven*, adds the mention of *Paradiſe*, to ſhew he was *rapt*, not onely in his underſtanding, but alſo in his will, above the pitch of nature, and even into that place of heaven, which is therefore called *Paradiſe*, becauſe it raviſheth the wills of the Bleſſed with an infinite delight of *loving*, as well as of *ſeeing* and underſtanding God: So Divines allow in the vaſt Empyreall heaven a kinde of place apart, called *Paradiſe* for the variety of pleaſure it affords: And hither they allow S. *Paul* to be *rapt*; yet doe they not therefore ſay he did ſee God face to face, as the bleſſed ſouls there inhabiting doe, becauſe he was not to remain there with them; yet S. *Thomas* and other Divines thinke it probable he might have a tranſient ſight thereof 2 *ſecundæ q.* 175. *a* 5. but more probably it was not ſo, ſince to *Moſes* was onely granted to ſee the back of the Angell repreſenting God; and ſince 1 *Tim.* 6. *v.* 16. we read, *No man ever did ſee God*, that is to ſay, with corporall eyes, as here the *Apoſtle* was *corporally rapt*: For if of the Angel it were ſaid in Gods name to *Moſes*, *No man ſhall ſee me and live*, how much more probable is it that *Paul* living after this rapture, did not ſee God himſelf, though no man doubts but he might ſee the glory of Chriſt, and not unlikely heard from his own glorious mouth *thoſe ſecrets* which he could not utter; however to render his calling or Apoſtolate undoubted, he had it conferred upon him perſonally by our Saviour in heaven, as he upon earth did perſonally call the reſt of his Apoſtles to his Service. Of this *Gal.* 1. *v.* 12. the Apoſtle makes mention ſaying, Chriſt revealed unto him the doctrine that he preached, and then moſt probably was this Revelation made, when he therewith revealed his glory too: and thoſe *ſecrets* he ſpeaks of here may be partly certain Attributes

of

of the Deitie; assuredly the Ranks and Orders of Angels and their natures, which S. *Dennis* seems to have drawn more particulars of from the Apostle, than himself utters in his own enumeration of their nine Orders; and therefore in his celestiall Hierarchy S. *Dennis* (this Apostles Disciple) tells us of higher matters belonging to the holy Angels, than ever any man else durst venture on: Lastly, we may piously believe S. *Paul* had told unto him by Christ in this *rapture* much of the course of divine providence in governing the world, especially the holy *Church*, much of the conversions of nations, by himself and the rest of the Apostles, which his modesty would not permit him to boast of.

5. See how he distinguisheth *himself rapt* from himself in the ordinary condition of man, even as if he were not the same man, for of him that was *rapt* hee professeth to *glory*, (still in the sense as above, not vainly) but of him that was not rapt, he boasteth not, at least not in this place, to shew how great a difference there was between his *rapt* and not rapt condition; and therefore as of his usuall self, he boasts onely that he is *infirm*, namely, that he is lyable to affliction, and miseries which are inconsistent with the state of *rapt* creatures, for their *rapture* exempts them from the pain of sense, and so from grief or pain, which is meant here by *infirmity*, as it is when our Saviour is called *the man of griefes* by *Isaiah cap.* 53. *v.* 3. which he explicates by adding these words, *Knowing infirmity*, that is to say, lyable to all torture, misery or pain.

6. We read in the *Acts cap* 14. *v.* 10. that the *Lycaonians* held *Paul* and *Barnabas* for *Gods*: To avoid vain-glory in this, hee tells them he will not be understood *above what he is*, above a man lyable to all misery and persecution, which gods are exempted from; nay, lest they should thinke him an Angell, though not god, he speaks sparingly of those prerogatives of his *rapture*

ture, An excellent example for them to follow, who are indeed nothing extraordinary, and not boaſt themſelves as more than ordinary men, which yet the meaneſt often doe.

7. Further he proceeds to tell them he fears even himſelf, (as man) lyable to the titillation of vain-glory, and therefore to quell the riſing of that rebellion in his own thoughts, he confounds himſelf by declaring how rebellious he found his fleſh, even after he had the honour of this high *rapture*; Note this *rebellion of the fleſh as given* (that is, permitted to moleſt him) *by God*, intending thence to increaſe his merit by his humiliation, not by the devill, who intendeth alwayes thereby to tempt and deſtroy, though God permitted the devill to make uſe, by his temptation hereupon, to bring *Paul* to carnality, as he permitted him, and therefore it muſt not be held immodeſty to take this place in the right ſenſe, as explicating the Apoſtles affliction of body in this kinde, to gain him the greater merit of grace and glory thereby: For thus the Fathers underſtand S. *Paul* to call the *buffeting of Satan*; that is, the Devils raiſing in him this perpetuall rebellion of his fleſh againſt his Spirit, though his corporall labours in the vineyard of Chriſt were ſuch as render'd his body little able to perform acts of luſt: Firſt, becauſe the Apoſtle calls it here the *ſting of his fleſh*, though he attributes it as a true effect to its true cauſe, and therefore ſtiles it the Devils flail, beating or *buffeting* him continually: Secondly, becauſe hee often complains of his carnall concupiſcence moleſting him, eſpecially *Rom.* 7. 13. where he ſayes, it torments him as much as all his other perſecutions, and to quell this, he tells us 1 *Cor.* 9. he doth *chaſtiſe his bodie*. Thirdly, becauſe there is nothing can ſo truly humble a true Saintly ſpirit, as this baſe temptation, or rebellion of the fleſh can doe, which pulls men into the puddle of corruption, as envying their happineſs by riſing up to the Para-

diſe of immortality and glory. Fourthly becauſe theſe temptations doe not properly hurt pure ſoules, but onely dminiſter matter of their better advantaging themſelvas, by ſhewing the power that a ſoule well ordered hatheto ſubdue all rebellion of the body, laſtly

8. By the *Apoſtles* profeſſing he did *three times* pray to be delivered from this moleſtation: for as by the number of *three* we heard before is included all number, ſo by the trine repetition of prayer to this effect, we conceive he meanes his alwaies praying to be eaſed of it, and was anſwered it ſhould not hurt him, being (as he was) ſupported by the grace of God againſt it; *God* dealing with *Paul* in this, as Phyſitians do with patients, calling to take off tormenting plaiſters from them; that is, not reguarding their call to this purpoſe, as knowing the paine that troubles them, will be the cure of their diſeaſe, againſt which the painful plaiſter was applied; ſo was this of carnall concupiſcence againſt the ſpirituall pride *S. Paul* might elſe have been tranſported with, had not this humbling trouble kept him free from ſo dangerous a ſinne as pride and vaine-glory.

9. And that this was the true reaſon, ſee what followes, the more infirme man is, the more power God ſhewes by his *grace*, killing ſinne in man: by this *power* is underſtood, his virtue overcoming the Apoſtles *infirmity*, as importing carnall intemperance; for theſe were the words of Chriſt denying *Pauls* requeſt to be eaſed of his corporall *infirmity*, his carnall temptation; ſaying to him, that as *his Grace ſufficeth* for a remedy againſt all ſuch temptations, ſo his *Virtue*, (which in it ſelfe was alwaies perfect) did appeare in us to *be perfected*, when it had *power* to cure our like *infirmities*; that is, ſo to qualify them, as though they remained in our bodies, they ſhould not hurt our ſoules: but ſtill the reſiſting ſoule ſhould grow better, however the ſuffering body ſeemed to grow worſe by the perpetuall combate.

Note

Note diverſe do diverſly expound this place, ſome ſay it is alſo verified, when any other heroick Acts of virtue are produced by weak men, as well as thoſe of Temperance, Continence, Chaſtity; others, when being conſcious of our own *infirmity*, we render the glory of all we doe to God: others, that the true ſubject, whereon virtue workes, is weakneſſe to corrobotate what is infirme; others, that experience of often harme by ſuch and ſuch things makes weak men ſtrong, and able to reſraine from what hurts them, and ſo to make weakneſſe the perfecter of their fortitude: laſtly *S. Hierome* to *Theſephontes* ſaies, *this is the onely perfection of the preſent life, that thou acknowledge thy ſelf imperfect*; wherefore *S. Paul* concludes, that he willingly and joyfully gloryes *in his infirmities*, as in withdrawing roomes, to the virtue of Chriſt, which delights to be and dwell where *infirmity is*, as the Apoſtle here tels us.

10. And in the next verſe of this Chapter, he tells us he meanes by *infirmity*, (pleaſing himſelf as he ſaies in his *infirmities*) *contumelies, neceſſities, perſecutions and diſtreſſes for Chriſt*, concluding, that when (in any of theſe kinds) *he is weak, then he is mighty*, meaning when weak in body, he is ſtrong in mind or virtue; when weak in man, he is mighty in Chriſt; for whoſe ſake he glories, and pleaſeth himſelfe to become weake: and if we will take *S. Bernards* opinion, by the virtue which was perfected *in infirmity*, he will tell us it was humility, and that this was the ſpeciall virtue Chriſt recommended to his Apoſtles, ſaying, *learn of me, becauſe I am meek and humble of heart. Matth. 11. verſ. 29.* So indeed the Apoſtle ends his boaſting Chapter with his chiefeſt *glory in his infirmity*, in his humility, and conceives he ſhall beſt quell the pride of his Antagoniſts (the falſe Apoſtles) by leaving them to vaunt in fleſh and bloud, in their greatneſs: while he glories in his preſſures, in his impriſonments, in his whippings, in his carnall temptations, as having

overcome all theſe *by the virtue of Chriſt*, that is, by humility in ſtooping patiently to the preſſure of all theſe.

The Application.

1. BLeſſed God! muſt we runne, digge, delve, and plow all dayes of our life, and that upon our maſters ground, nay, in his own *Vineyard* too, and muſt we yet lye open unto danger while we toyle? is our eaſe damnable? ſo laſt ſunday told us, and our labour dangerous? ſo we are told to day.

2. For what we read befell *S. Paul*, we may be ſure hangs alſo over us. *Danger* here, *danger* there, and conſequently *danger* every where. If we doe ill, 'tis damnable to us, if we doe well, tis odious unto thoſe that perſecute us for ſo doing.

3. Nay, if we fly to heaven it ſelf in heavenly contemplation, yet the *danger* doth not ceaſe, ſo long as we are living here on earth: S. *Paul* was there, and after that he had the Divell at his back to pluck him down to hell, nay, his own *fleſh* rebelled againſt him too, ſo 'tis with us, what remedy?

But that we pray as holy Church appoints, and that we hope ſo praying to obtain the help he had. The *Grace*, that maugre *danger*, will *protect* us as it did *S. Paul*.

The

The Goſpel, Luke, 8. verſ. 4. &c.

4, *AND when a very great multitude aſſembled, and haſtened out of the Cities unto him, he ſaid by a ſimilitude.*

5. *The ſower went forth to ſow his ſeed, and whiles he ſoweth, ſome fell by the way ſide, and was trodden upon, and the fowles of the ayre did eat it.*

6. *And other ſome fell upon the rock, and being ſhot up, it withered, becauſe it had not moyſture.*

7. *And other ſome fell among thornes, and the thornes growing up withall, choaked it.*

8. *And other ſome fell upon good ground: and being ſhot up, yeelded fruit an hundred fold. Saying theſe things, he cryed, he that hath eares to hear, let him heare.*

9. *And his diſciples asked him, what this parable was.*

10, *To whom he ſaid, to you it is given to know the myſtery of the kingdome of God, but to the reſt in parables, that ſeeing, they may not ſee, and hearing, they may not underſtand.*

11. *And the Parable is this. The ſeed is the word of God.*

12. *And they beſides the way, are thoſe that*

heare: then the devill cometh, and taketh the word out of their heart, leaſt believing they may be ſaved.

13. *For they upon the rock, ſuch as when they heare, with joy receive the word: and theſe have no roots, becauſe for a time they believe, and in time of temptation they revolt.*

14. *And that which fell into thornes: are they that have heard, and going their way, are choaked with cares, and riches, and pleaſures of this life, and render not fruit.*

15. *And that upon good ground: are they which in a good, and very good heart hearing the word, do retaine it, and yeeld fruit in patience.*

The Explication.

4. SAint *Matthew* tells us *this parable* was delivered out of a Bark or little Ship, which our *Saviour* went into, and ſet off from the ſhoare, as in a pulpit removed from the people, and as giving him advantage of height aboye them: ſo that he might be ſeen by all his Auditory, which was great, the people flocking after him out of the Cityes and villages, which way ſoever he went: ſuch was the fame of his miracles and preaching: ſo this Goſpell we may looke upon as a ſermon to the people delivered firſt *in a parable*, and afterwards at his diſciples entreaty, explicated by our Saviour himſelfe, whence it will need the leſſe help of any other Expoſitors; for the fifth verſe is explicated by the eleventh and twelfth, the ſixth by the thirteenth, the ſeaventh by the fourteenth, and the eighth by the

the fifteenth, ſo there will remaine to expound apart and by it ſelfe, the ninth and tenth verſes, which I ſhall rather chooſe to doe, before I begin the reſt, becauſe they may not interrupt the connexion of thoſe that muſt be brought together in the expoſition, though delivered aſunder by the Preacher, as alſo becauſe theſe two verſes, being cleared firſt, will give an open gate to the underſtanding or introſpection into the reſt; let us therefore begin with the ninth verſe.

9,10. Though S. *Luke* doe here ſeeme to tell us the Apoſtles themſelves did aſk the meaning of this *Parable*, expreſſed in the four verſes above, as if they being in the Ship with Chriſt were wholly ignorant thereof, and had no regard unto the people on the ſhoar; yet Saint *Matthew* in his thirteenth Chapter recounting the ſame paſſage, makes the Diſciples aſk our Saviour the meaning of this Parable for the peoples ſakes, ſaying, *Why doe ye ſpeak in Parables unto the people*, as if they had told him, it was loſt labour, in regard they on ſhoar did not underſtand him; we may import the Diſciples themſelves were not altogether ignorant of his meaning, delivered in this dark parabolicall ſenſe; and yet to theſe *Diſciples*, after he had left the people loſt, as it were, in their underſtandings, our Saviour fully explicates the meaning of the *Parable:* and this ſeemes the reaſon why the interjection of theſe Verſes, the ninth and the tenth doe interrupt this Sermon of our Saviour, becauſe the parabolicall ſenſe thereof was onely delivered to the people, and his cleareſt meaning was afterwards declared to the Apoſtles. But we muſt here ſolve a difficulty before we proceed further, and that is to give the reaſon why our Saviour, who did nothing in vain, ſhould upon deſigne, looſe his labour; that is to ſay, Preach to a people who did not underſtand one word of his Sermon; nay, why he ſhould ſo couch his ſpeeches, as to make them not intelligible by the people: as if he were reſolved to take away the little underſtanding they had before, by

this present parabolicall expression of his minde unto them; and indeed Saint *Matthew*, in relating this Story, tells us as much in plain termes, saying, our Saviour answered his Disciples to this question in these termes, chap. 13. ver. 12. *He that hath, to him shall be given, and he shall abound; but he that hath not, even that which he hath, shall be taken from him.* This was his answer, being asked, why he spake to the ignorant people in this Parable; and his meaning in this was as followes: To you my beloved disciples, that have some Faith in me, I shall give more, and you shall thereby *abound*, not onely in belief, but in all knowledge that followes the singular gift of Faith; But since these people, notwithstanding all I have said to them of my being the Messias, all what my life tells them was foretold by the Prophets concerning me; nay, all the Miracles I have wrought in *Capernaum* amongst them, and elsewhere, will not believe in me; and since I know they come now (most of them) out of curiosity rather than zeal; many out of malice to laugh and scorn at my Doctrine, to these therefore that have not the gift of Faith, which you have; I shall by my speeches take away from them what they have in a greater measure than you; their naturall abilities; their learning, their so much vaunted understandings in the Scriptures; for they shall be blinded, so as not to see what is cleerly set before their eyes, nor understand what is as plain as their Alphabet unto them; for so were the works of the *Messias* to the Doctors, Scribes, and Pharisees when Christ appeared; and yet none of them would believe him to be the expected Redeemer of the World: in a word, to these *what they have shall be taken from them*, namely, their being the Elect of God, the Synagogue, the Masters of a Law; these Prerogatives I will take from them, they shall be cast out of all favour both of God and Man; their Synagogue shall be effaced, and their Law abolished, abrogated, antiquated: and in testimony of all this, I speak now to them

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purpoſely to prevent their deſignes of ſcoffing at what I ſay, becauſe I will not ſpeak to be underſtood by them: yet withall, in regard there are ſome few amongſt them, who have a little zeal, therefore I ſpeak in *parables*, at leaſt to them, that hearing me ſpeak, they may come after me, or you, to know the meaning of what I ſaid, and ſo to increaſe in them their zeals, by little and little opening their eyes and underſtandings: and this may, I hope, ſuffice for a ſufficient expoſition of the two Verſes. Now to the Parable and Explication thereof, as our Saviour himſelf delivered it to his Diſciples, that thereby the Faith they had in him before, might be increaſed, when they ſee how much ſolidity of clear Doctrine, and true Piety, was couched under his parabolicall expreſſions.

5. 11, 12. As to the fifth, or eleventh and twelfth verſes (for theſe are in ſenſe all one, as our Saviour himſelf declares in the very letter of the Texts) we are therefore onely to give a reaſon, why *the Word of God* is compared to *ſeed of Corn ſowed in the fields*: and we ſhall finde as many reaſons for it, as there are Analogies between *the Seed*, and *the Word*, the *Sowing* the one, and Preaching the other: as firſt, becauſe the *Word* of the Preacher is caſt into the ears of his Auditory out of the Pulpit, as the *Seed* is caſt over all the ground by the *ſowing* Seeds-man: Secondly, as *the Word* links from the Ear of the hearer into the Heart, ſo the *Seed* deſcends by degrees from the ſurface, or ſuperficies of the earth, into the bowels thereof: Thirdly, as *Seed* is the Mother of all Fruits, ſo *the Word of God* is the Parent of all good Works: Fourthly, as the Earth without *Seed* brings forth nothing but weeds, bryars, and brambles; ſo Man, without the *Word of God*, brings forth nothing but futility, vice, and vanity: Fifthly, as *Seed* requires ſoft, manured, and tilled ground to grow in, ſo the *Word* of God muſt finde gentle, rich, and mortified Souls to fructifie upon: Sixthly, as *Seed* requires moiſture and ſun to bring it forth; ſo the Soul requires the

tears

tears of ſorrow for our Sins, and the Son of Juſtice, his heat of Grace to make the *Word of God* fructifie in mans heart, and bring forth Acts of love to God. Seventhly, as the *Seed* in the Earth muſt firſt diſſolve, and die, before it ſpring, ſo muſt *the Word of God* be ruminated upon by meditation, and procure in us a death to the world, before we can find in our ſelves the ſpring of living in Gods favour: Eighthly, as the *Seed* muſt firſt take root, then ſprout up, branch into leaves and boughs, next bloſſome, and then knit into a fruit; ſo the *Word* of *God* muſt firſt enter deep into our hearts, then riſe by holy cogitations, branch it ſelf into variety of good deſires, bloſſom into Religious reſolutions, & at laſt knit it ſelf up into the knot of good Works, which are the fruits of our lives: Ninethly, as the force and vertue of all fruits is contracted into its *Seed*, ſo the force of all our good Works is lodged in the *Word* of *God*. Tenthly, as diverſe *ſeeds* bring diverſe fruits, ſo diverſe ſentences of Scripture bring forth diverſe Vertues in our Souls: Eleventhly, as to the child of fruit are required two parents, the *Seed* as the male, and the Earth as the female; ſo to the Children of Vertues are required the *Word* of *God*, and his holy Grace: Laſtly, as from the beſt *Seed* (man preparing his ground with moſt induſtry) proceeds the beſt Crop of Corn: ſo from the beſt choſen Texts delivered by the beſt Preachers, (thoſe that uſe the moſt diligence in preparing, and making ſoft the hearts of their penitents towards God) proceed the beſt fruits of Vertue and good Works here, as unto the beſt Saints, to ſerve as fruits for a Heavenly banquet in the next World. Now we ſee the meaning *of the ſeed*, let us examine the reaſons why theſe ſeverall effects follow upon the ſeverall *grounds* the *Seed* falleth on. Firſt, that falling *on the high-way* cannot enter to take root for growth, and conſequently lying open, to be both trodden to pieces by paſſengers, and pecked up by birds, muſt needs be like to ſo much caſt away: ſuch is *the Word of God*, as Saint

Matthew

Matthew ſayes, *Heard*, but not underſtood, becauſe the *hearer* doth not ask his ſpirituall Adviſer the meaning of what is told him, but pretends to be ſatisfied therein, when indeed he carries away the onely empty ſound of words, but is wholly ignorant of the ſenſe through his own lazineſſe in not asking the meaning thereof; and conſequently what is thus ignorantly received, is not underſtood; and by that means makes no entrance into the heart of the hearer, ſo is trodden to pieces even by our own trampling over it, whilſt we run from Sermons, as if we had never heard a word of what the Preacher ſaid unto us; which indeed is commonly their caſe that come to Church for curioſity, to hear Humane Eloquence, not Divine Preaching; to ſee, and to be ſeen, not to hear their faults, and amend them; to laugh indeed at the Preacher, if he pleaſe not the pallate of their fancy, or curious ears, as thoſe did, to whom (for that very reaſon) Chriſt ſpake Parables, not clear ſenſe; and to ſuch as theſe, be the Preachers words never ſo clear, never ſo eaſie, they ſound as Parables in his ears, whoſe own diſtracted minde robs him of the faculty of underſtanding what he hears; and though ſuch men ſeeme to come to God, when they appear in Churches, yet in very truth their coming is to the Devill in Gods Houſe: and no marvell then he carry them, and their underſtandings away with him, leſt *hearing* (that is intelligently hearing) *they believe*, and believing plow up *the high-way*, their hearts with acts of Love, and ſo render the *Corn* (the Word of God) capable to ſink into their Souls, and take root to their emolument, indeed to their Salvation, as Text the ſpeaketh.

6. 13. The firſt reaſon of the *Corn* failing to grow, was the want of ſinking into the earth, now it fails, (though ſunk) becauſe it wants *moiſture* by incountring a ſtony, or rocky *ground*, which is onely covered with a ſhallow ſuperficies of earth, and cannot receive *moiſture* enough to carry the *Corn* deeper into the ground, and to

root it there. This place alludes to schismaticks, whose petrifying hearts, whose cold affections to God turn all they hear of him (how ever they believe it to be true) into rocks and stones, into sterility, and barrenness of Soul; and hence rather, than suffer the least temporall losse for Gods sake, they hazard to loose themselves eternally. A clear place to covince Hereticks by, that Faith alone is not sufficient without good Works to save them, and that Souls, though once in the Grace of God, may nevertheless loose his favour, and the Kingdome of Heaven too.

7. 14. The second reason of failing, was for want of ground to take sufficient root, and to cherish the *Seed*, in both which may seeme to be defects of intrinsecall requisites; now this third reason points at what is extrinsecally necessary, and rather at defects of redundance, than of want, because the *Corn* wants no inward cause of prospering, but is outwardly hindred, by being *choaked*, or kept down with over growing bryars, and *thorns*, that hinder the rising thereof: Now, though our Saviour best knew how to explicate his own meaning, and hath declared, that by these *Thornes* he means *Riches*, which prick the Soules of those that possesse them in their rising up to acts of love towards God, and so force them down again to the love of earthly things: yet Saint *Gregory* found this exposition so beyond his expectation of this Text, that he admiring, sayes, *If he had thus expounded it, the world would not have believed him to attinge the true sense thereof*; as being possessed, what they handle and hugge dayly in their armes, (their wealth and *riches*) cannot prick, nor gall them, yet now our Saviour sayes they doe so, we must believe it: and truly so it is, for what more ordinary, than to see the high and mighty men of the world (mighty, I mean, in wealth) abject, and lowe in their growth upwards to Heaven, to see them still pricking down their rising Souls; and under the title of *riches*, we may here understand honours, pleasures, pastimes of

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the vain, licentious, and idle people of the world, whoſe own conſcience tells them they doe ill in following ſuch courſes as yet they will not leave.

8. 15. By the *good ground* is here underſtood a tender Conſcience, which makes a Religion of each action; and ſo *hearing Gods Word*, firſt labours to underſtand it, then puts in execution the Doctrine thereof, and thereby *brings forth fruits* of all ſorts of Vertue, and good Works; nay, brings forth indeed an *hundred fold*, or more, according to the proportion and meaſure of grace received from Almighty God; but we are here to obſerve the reduplicative ſpeech of *a good, and a very good heart*; that is to ſay, *a heart* illuminated with Faith, but working by Charity; or as *Albertus* will have it, *Good, by being free from Sin; very good, by being in all things conformable to the Will of God:* or as Saint *Bonaventure* ſayes, *Good, by verity, or rectitude in the underſtanding; very good, by rectitude in the affections*; or as Saint *Auguſtine* will have it; *Good, by loving our neighbour as our ſelves; very good*, by loving God above all things; ſaying, and *they properly retaine the Word*, (as the Bleſſed Virgin did) and *bring forth the fruit thereof in patience*, that is, by bearing with unperturbed minds, the perturbations of this world. And though S. *Luke* do not mention the quantities of fruits produced, yet S. *Matthew*, chap. 13 ver 23. ſpeaks of the *Thirty fold, the ſixty fold*, and *the hundred fold* fruit of thoſe who *hear the Word of God* as they ought to doe; meaning, it makes ſome good men, others better, others beſt of all, according to the reſpective meaſures of diſpoſitions in their Souls, anſwerable to their ſeverall proportions of Grace, and co-operations therewith, or if we will have theſe three-fold quantities all in one Soul, then ſay, we bring forth *Thirty*, when we think well; *Sixty* when we ſpeak well; *an hundred fold*, when we do well: or when we begin to be vertuous, profit therein, and at laſt attain to the perfection of vertue

tue, till we arrive at the top of all Vertues, or when we obſerve not onely Gods Commandements, but his Counſells too, and at laſt his tranſcendent charity, being ready to die his Martyrs, in requitall of his dying our Saviour, and ſo make degrees and ſteps in our own hearts up to Heaven, as the Royall Prophet ſayes he did, *Pſal.* 83. *Making Aſcents in his heart*, by riſing up towards Heaven, from *Vertue to Vertue*.

The Application.

1. THis Parable ſhewes how many wayes we may labour in vain, by ſowing the grounds we have plowed up, and be ſtill in danger, leſt the Devill reap what we have ſown: namely, *that beſide the way*. When for company ſake we goe to Church, not for Devotion. But to ſee, and to be ſeen, rather than to hear the VVord of God.

2. That *on the Rock*, when out of fear of Parents anger, or the puniſhments of Magiſtrates we are forced to Church, and hearing there the VVord, muſt needs with open hearts receive it in, being of it ſelf ſo forceable, as to peirce the very ſtones; but then, becauſe we hear it by compulſion, every difficulty nature frames againſt Grace, ſhuts up our hearts again, and will not let it in to take good rooting there.

3. That on the *thorny ground*, ; when rich men hear the VVord of God, for cuſtome, or for curioſity, to recreate, and not to edifie; to cenſure, rather than conform to what they hear. No marvell then, if to prevent the *danger* of our going to the Devills Chappell, even in the Church of God

Our holy Mother pray to Day, as above, for the beſt ſeeds-mans *protection* againſt ſo *many dangers*; hoping by ſo praying, to render our hearts ſuch as the Goſpell cloſeth with to Day.

On

On Quinquagesima Sunday.

The Antiphon, Luke 18. ver. 40.

AND Jesus staying, commanded the blinde man to be brought unto him; what wilt thou that I do to thee? O Lord, that I may see, and Jesus *said to him, Look up, thy Faith hath made thee safe; and he forthwith did see, and followed magnifying God.*

Vers. *Let my prayer*, &c.

Resp. *Even as Incense*, &c.

The Prayer.

O Lord, we beseech thee, hear clemently our Prayers, and being loosened from the fetters of our sins, keep us from all adversity.

The

The Illuſtration.

NO marvell, if many of my friends told me here the common place of this Prayer would not eaſily be made particularly proper to our deſign of a ſweet connexion between that prayer and the other parts of this days ſervice; for ſee in the Epiſtle *charity*, in the Goſpel *faith* inſiſted on, whereas in the Prayer neither of theſe vertues are mentioned. What remedy? truly none but by applying myſtically to our ſelves that now which was actually done when our Saviour lived; and by remembring, that as the propagation of *faith*, amongſt Infidels was the chief work of Chriſt, ſo the conſervation and augmentation of *charity*, is the chief thing Chriſtians have to doe; for as *Faith* was the *Baſis* or foundation of the Church whileſt it was a building, ſo *charity* muſt bee the covering and top thereof now it is built: What wonder then, while the Goſpel tells us, how Chriſt confirmed in his Diſciples by the miracle upon the blinde *the faith* of his Deity: That the Epiſtle exhorts us (who need not, God be praiſed, any confirmation of our *faith*) to an augmentation of our *charity* by ſeeing it laid to day before us in ſuch lively colours, as S. *Paul* hath drawn it in; ſo that whileſt holy Church tells us, what *Chriſt* then did towrds the Jews, by introducing *faith* among them with miracles, we that now need no miracles, ſhould doe towards him, by acts of *love* to the divine goodneſs: that is to ſay, labour to ſhew our loves to him as he did to beget faith in them; but what will this avail to our deſign? though we admit the Epiſtle may fitly talk of *charity* while the Goſpel runs all upon *faith*, ſince the prayer which wee muſt have to ſuit with both theſe vertues, makes not the leaſt mention of either? Truly we muſt look back to ſome rules given us in the Preface to this

this work, and thereunto add, that there are many rare hidden things which are cauſes of admirable viſible effects: for example, we ſee not the root, whileſt yet the beauty of the Tree is pleaſing to our eyes: In like manner, if we reflect upon what we deprecate in this dayes prayer, namely, the innumerable evils and viſible *adverſities* we groan beneath, which are all rooted in our *ſins*, wee ſhall then confeſs this prayer is not ſo void of coherence with this dayes ſervice, as at firſt it appears to be: for holy Church, like a prudent Mother, goes the direct and ſhorteſt way to work by curing our *adverſities*, with cutting up the root or cauſe thereof, whiles ſhe asks humbly in this dayes prayer to bee *looſened from the fetters of ſin*, which are the cauſes of all our ſorrows and *adverſities*, and which produce a greater blindneſs in our ſouls, than was cured in the eyes of the blind man ſpecified in this dayes Goſpel: Nor can holy Church be blamed to make her prayer to day generall, that is, a deprecation of all our *adverſities*, out of the memory of this particular miſery of blindneſs ſet now before our eyes, ſince this ſingle corporal infirmitie is a figure of the general contagion in our ſouls by a world of *adverſities* falling upon us, through our reiterated ſins: And therefore Holy Church to day begs, that by a precedent abſolution from *the fetters of our ſins*, we may injoy a conſequent cure of *all our adverſities*; nor is this deſired abſolution diſſonant from our purpoſe, ſince as charity is ſo much this day inculcated to us in the Epiſtle, ſo we may remember *charity* was the onely cure of the greateſt *ſinner*, (reputed at leaſt) in this world, *S. Mary Magdalen*, for we are told *many ſins are remitted to her, becauſe ſhe loved much*. Hence we may be confident, that the beſt way to untie *the fetters* of preſent *ſin*, (and ſo to *take off preſent adverſities*) is to *love much*, and to conſerve and augment *charity*. But to find out the connection of parts here; this I muſt confeſs was the Prieſts work, and could hardly be expected from

the Laity; yet now we see Holy Church doth in this sense to day present us the prayer above, we shall soon confess, it is not (thus understood) discordant to the Epistle and Gospel of the day, and consequently, wee shall believe Holy Church is ever present to her self, and hath reason for what she doth, much beyond what our distracted thoughts are able easily to reach unto, whilest we make onely a slothfull lip-labour of those holy Prayers, which should be our deepest studie, our most serious meditation, and which, (so studied) will be understood in their genuine sense (as under correction of better judgements) I humbly conceive this sacramentall or mysterious prayer is, being thus expounded as above.

The Epistle, 1 Cor. 13. ver. 1. &c.

1. *IF I speak with the tongues of men and Angels, and have not charity: I am become as sounding brasse, or a tinkling Cymball.*

2. *And if I should have propheſie, and knew all mysteries, and all knowledge, and if I should have all faith, so that I could remove mountains, and have not charitie, I am nothing.*

3. *And if I should distribute all my goods to be meat for the poor, and if I should deliver my body, so that I burn, and have not charity, it doth profit me nothing.*

4. *Charity is patient, is benign; charity envieth not, dealeth not perversely; is not puffed up.*

5. *Is*

5. *Is not ambitious, ſeeketh not her own, is not provoked to anger, thinketh not evill.*

6. *Rejoyceth not upon iniquitie, but rejoyceth with the truth:*

7. *Suffereth all things, believeth all things, hopeth all things, beareth all things.*

8. *Charity never falleth away; whether propheſies ſhall be made void, or tongues ſhall ceaſe, or knowledge ſhall be deſtroyed:*

9 *For in part we know, and in part we propheſie.*

10. *But when that ſhall come which is perfect, that ſhall be made void which is in part.*

11. *When I was a little one, I ſpake as a little one, I underſtood as a little one, I thought as a little one. But when I was made a man, I did away the things that belonged to a little one.*

12. *We ſee now by a glaſſe in a dark ſort, but then face to face; now I know in part, but then I ſhall know as alſo I am known.*

13. *And now there remain, faith, hope, charitie, theſe three, but the greater of theſe is charity.*

The Explication.

1. IN theſe three firſt verſes the Apoſtle tells us, *charitie* is the top and crown of all gifts and vertues, inſomuch as without it no other vertue profits us at all; which S. *Paul* dilates upon in all this Chapter, becauſe he found the Corinthians apt to flatter themſelves, that

the gift of *tongues*, was the greateſt of all other gifts: And in having that, they boaſted of equall favour and grace even with the Apoſtles, whereas he ended the twelfth Chapter of this Epiſtle with theſe words, *purſue the better gifts, and yet I ſhew you a more excellent way*; by *the better gifts* he means the Apoſtolate, wiſedome, ſcience, counſel, diſcretion of ſpirits, miracles, propheſie, and the like; by the *more excellent way*, he means this of *charity* tranſcending all the reſt; and to ſhew he meant it was particularly ſurpaſſing their ſo much boaſted *gift of tongues*, he begins firſt to beat that errour down ſaying, *If I ſpeak with tongues of men and Angels*, &c. *and have not charity*, all is nothing worth. But by the *tongues* of *men*, he alludes both to the learned *tongues* as Hebrew, Greek, Latine, which were ever held kinde of roots to all others, as alſo to thoſe *all tongues*, or ſeverall Languages, which by the gift of the Holy Ghoſt many men and women (even the moſt ignorant amongſt both ſexes) had beſtowed upon them: and in particular that naturall gift of *tongue*, which many men had in ſuch perfection, that by their eloquence and facundity of ſpeech, they were able to raviſh their Auditorie, and perſwade them into any abominable errour, ſchiſm or hereſie whatſoever, as we heard S. *Paul* profeſſe the falſe Apoſtles did, when they made him Apologize for his defect of their Eloquence. See what was ſaid upon laſt Sundayes Epiſtle, *v* 19, 20, 21. to this effect: All theſe wayes therefore he here takes the tongues of men, and ſayes, if he were the moſt excellent in them, yet without *charity* all were nothing worth: Now for the *tongues of Angels* what he means by thoſe tongueleſs creatures language or eloquence, it is not eaſie to expreſs, yet we may conceive his meaning is, if Angels ſhould take upon them the ſhapes of men, and vouchſafe to ſpeak unto us as men doe, certainly they were able to exceed in eloquence the beſt of humane Oratours that ever were, as much

much as well ſpoken *men* exceed the dumbe, who have no tongues but ſigns to ſpeak withall: So when he ſayes, if he ſhould ſpeak with the more raviſhing tongues of Angels, than any can be of men, and yet wanted *charity* it were to no purpoſe. But why may we not allow S. *Paul* here to allude unto the *Angelicall tongues* indeed, which he alone of all the Apoſtles was acquainted with in his Rapture to the the third heaven, and in which *tongues* he heard thoſe *Arcana's*, thoſe *ſecrets which it was not lawfull for man to ſpeak*; but then we come here into the Labyrinth of expreſſing what *tongues* thoſe Bilinguine ſpirits uſe, who as immateriall creatures cannot be fram'd of any compoſition of Integral parts, ſuch as are head, tongue, teeth, mouth, face, or the like materiall and corporall members; how then can the *Apoſtle* ſpeak of an excellency in the faculty of ſpeech, in thoſe that doe not ſpeak at all, becauſe they have no tongues, which are the Inſtruments of ſpeech, he muſt therefore mean that the *tongues* of Angels are their mutuall *Illuminations*, and that if he could ſo excellently well expreſſe his minde in words to the *Corinthians*, as Angels doe to one another by *Illumination*, yet *if he had not charity*, he were but like to *harſh ſounding braſs*, or the empty noiſe of a *tinkling Cymbal*, neither keeping time, nor ſpeaking any tune, which is as much as to ſay, if he could tell them all the ſecrets he heard in heaven, and ſhew them by clarity and eloquence of ſpeech, as cleer as *illumination*, even the beſt of objects God himſelf, and make them underſtand (if poſſible) the reaſon of the Trinity, yet unleſs they did love the goodneſs underſtood, they were not yet happy, becauſe the beſt of knowledg in this world is by underſtanding, and all that ſpeech can make us underſtand, will not render us happy, unleſs we love the thing underſtood: Now love being an act of the will, muſt have for motive goodneſs in the thing beloved, as well as verity, and conſequently though words or ſpeech may make us know the verity of things here, yet it is love muſt make

us adhere unto the goodneſs thereof; ſo the Apoſtle demonſtrates all ſpeech and all knowledge acquired thereby is fruitleſs, unleſſe by Love or *Charity* to God and our neighbour, our wills be rendered as perfect, as our underſtandings are by knowledge: In a word he would ſay, be it man or Angel, he talkes in vain of God, that loves him not.

2. In this verſe the Apoſtle ſhewes *the gift of Propheſie* to be greater than that of Tongues, for he proceeds from leſſe to greater ſtill: beſides in the four firſt verſes of the next Chapter, to this the Apoſtle tells the *Corinthians* in plain tearmes, what here he inferres onely by eduction of more from leſſer force of reaſon, as 1 Cor. 14. verſ. 1. *Follow Charity, purſue ſpirituall things*, but *rather that you may propheſie.* Verſ. 2. *For he that ſpeaketh with tongues, ſpeaketh not to men* (intelligibly) *but to God, for no man,* (that hath not that gift of tongues) *heareth* (underſtandeth) *but in ſpirit he ſpeaketh myſteries.* Verſ. 3. *For he that propheſieth, ſpeaketh unto men to edification, and exhortation and comfort.* Verſ. 4. *He that ſpeaketh with tongues edifieth himſelf, but he that propheſieth, edifieth the Church.* What more plaine for Propheſie: the like he concludeth for *ſcience* and *Faith*, which he adds here as joyntly with *Propheſie* tranſcending *the gift of tongues*, though *by faith* ſome contend he meanes onely *faith to remove mountaines*, or ſuch as is peculiar to working miracles, as if, though that could be without Charity, yet juſtifying Faith could not, but without reaſon this; Firſt, becauſe *Faith* to Miracles, is the moſt excellent of all other; Secondly, becauſe to take away that doubt, the Text here ſaith *all Faith*, and *all* muſt needs include both juſtifying Faith, and that which men may have without being juſt: but in ſuch caſe, "*S. Auguſtine* tells us, *Lib. 5. de Trin. Cap.* 18. "*Faith* according to the Apoſtles may be without Chari-"ty, but it cannot be profitable without it; for, ſaith he, "Charity alone, is that which diſtinguiſheth between the children

"children of God, and the children of the devill, the "sonnes of the Kingdome, and the sonnes of perdition. Now while the Apostle saith, *Faith*, even to miracles, without Charity, makes us *nothing* in the sight of God, how can hereticks pretend *Faith* alone shall save them? for sure the blessed soules are something in Gods sight, and yet by onely *Faith* they are *nothing* saies the Apostle, or which is all one, they are of no esteeme, or esteemed as *nothing* at all, not but that they are things in being, yet so, as being without esteem, renders them in a manner *nothing* in the sight of God.

3. Nay so serious is *S. Paul* in this assertion, that he tells us, if for any other end than purely for the love of God, we should give away our whole estates, indeed our lives, and be martyrs for the Faith without loving God, yet this would nothing at all availe us, unlesse we had *Charity* to make proficuous, to render profitable our martyrdome for the Faith of Christ, since formally there can be no Faith without Charity, though materially there may: whence we see, that besides *Faith*, *Charity* is necessary to salvation, insomuch that if a Turke or Heathen should be so perswaded of the verity of Christs being the Sonne of God, and should be contented to die rather than to recede from professing his beliefe in that, and all other points of Christian beliefe, yet unlesse withall he had perfect *Charity*, that is, unlesse he did love God above all, and his neighbour as himself, he should never be saved, nor be esteemed a formall martyr, but a vaine and foolish prodigall of his life to no purpose, I say God and his neighbour too, because to die believeing and loving God without loving our neighbour, were not enough of *Charity* to gaine a man the title or crowne of martyrdome; "Because things are good by the in-"tegrity of their cause, bad by the least defect of such "integrity.

4. In these four next verses, *S. Paul* enumerates the

sixteen conditions of perfect *Charity* to our neighbour: but whereas he calls *Charity*, *Patient*, and *Benigne*, we must note, he doth not meane it is formally so, but abusively, that is, *Charity* is the cause of *Patience*, *Benignity*, and the like, or which is much one; *Patience* is not an elicite act of *Charity*, but an act (as Scholes say) commanded by *Charity*; Though *Tertullian* gives this Encomiastick to *Patience*, that it is the inseparable companion, and as it were governesse of all other virtues, in as much, as the *longanimity* (or constancie of mind in alwaies doing good) makes a man *patiently* to indure the labour of well doing, and the opposition which that labour is many times obstructed withall; and for the like reason, *Charity* is *benigne*, because as it gives us fortitude to resist impediments in our way to do well, so it gives us *mildnesse*, affability and sweetnes towards the persons who oppose our doing well. Againe *Charity* is not *æmulous*, or envying at other mens good, as if what did goe to another, went from us: No, she looks not upon any thing as *mine* and *thine*, but upon all as Gods: Insomuch that Saint *Gregorie* in his fifth Homily upon the Gospels, sayes elegantly and excellently well, *Whatsoever we covet in this world, we envy our Neighbours having that.* Hence it is, that *Charity* chils, while *Covetousnesse* doth grow warm, and contrarywise where *Charity* reigneth, there *covetousnesse* is exiled from the Court: moreover *Charity* dealeth not perversely or peevishly with any body, because such a proceeding would destroy both her *patience* and *benignity* above asserted.

5. It is not without reason the Expositors have diversly interpreted this place, some saying, not to be *ambitious* imports not to be immodest, others not to be sordid, but what seemes perhaps least, and yet is most proper; others say it signifies not to be bashful, or rather indeed not to be shamed, and upon the matter all these are one and the same; for *shame* is here taken as a *blush* of guilt, not

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of grace, as who ſhould ſay, for any man immodeſtly to arrogate unto himſelf honour and eſteeme, when no man can deſerve the title of true honour, or for any man to be ſo ſordid, as to take delight in earthly things, is to conclude himſelf guilty of ſo much baſeneſſe, as (when diſcovered) betrayes it ſelf with a bluſh of ſhame and confuſion: as contrariwiſe for any man being contemned, reviled or ſcorned by others to bluſh or be aſhamed at the diſgrace thereof, argues he thinks himſelf injured or undervalued, which is a token of huge pride, of high ambition in him, whereas true *Charity* would teach him to glory, rather than otherwiſe in ſuch occaſions, that he were held worthy to take off part of that indignity was layd upon our Saviour, which was indeed due to ſinfull man, that inſtead of confeſſing his demerits, glories, as if all reſpect, eſteem, and honour were due to him, which is high ambition, and a thing contrary to *Charity*: and for the ſame reaſon the Apoſtle tels us, as we muſt not be *ambitious* of more than is our due, ſo true *Charity* forbids us even to ſeek *our owne*, telling us we have no title of property to any thing at all but our ſinnes, which are the onely things we can lay clayme unto as owners of: hence he adds, *Charity* is *never provoked to anger*, becauſe anger argues an apprehenſion of an injury received, and thoſe who are truly *Charitable* ought to eſteem themſelves the moſt contemptible things in nature, capable of nothing but neglect from others, as a condigne puniſhment for the continuall neglect of their own duty to God: whereunto if we can happily arrive, then will follow, that which the Apoſtle concludes this verſe withall, *of Charity never thinking ill*, for if ſhe never be angry, probably ſhe never thinks of *revenge*, becauſe ſhe never eſteemes her ſelf hurt by any body but her ſelf, as believing ſhe is rather in fault to deſerve injury, than that any body elſe can do her wrong; where note what is here ſaid of *Charity*, is meant of the perſon who is truely *Charitable*.

6. As

6. As it is an evident signe of ill will or hatred in us to another, when we *rejoyce* to see him injured (which must needs include some third mans iniquity exercised on him) and so to rejoyce at the injury done is to be partaker of the delight w^h the third party takes in his iniquity, or doing ill: in like manner it is a token of good will or true *Charity* not to *rejoyce* in such iniquity, for contraries are ever best descerned by *juxta-position* or being set together: and wehn the Apostle saies, *Charity rejoyceth in Truth*, he meanes by *Truth* in this place, probity, goodnesse, justice, as the opposites to injury, which as it must not be *rejoyced at*, so the contrary virtue to that vice ought to be a cause of our *Joyes*.

7. See how *Charity* here makes her self an arched bridge for all men to trample over, how she crys out to all men lay your loades on me, it is onely I that am the packhorse of malice, my duty is to bear away the burden of sinne from mount *Calvary*, where all the load was laid on Jesus, come beloved, bring away from thence apace your burdens, heap them on my arched shoulders, who am made for no other end than pressure, and to be oppresst. As you can do your selves no greater pleasure than to lighten your own burdens, so you can no wayes oblige me more, than to adde plummets to my weights: for as a Palme tree depresst, I grow the better, do what you please to me, I *believe* you mean me no hurt, because I know you can doe me none, if I doe it not unto my self; therefore doubt not of my misconstruing your actions, I will *believe* the best of them, (such as are not apparent sinnes) as of your angers, I will hold my self the cause: I will think your punishing of me, is your particular care towards me, your fatherly chastizing my undutifull behaviour both to my God and you: and thus *Charity believes all* in the Apostles sence: whence consequently she *hopeth all* in the same sence, that is, her own amendment upon the just chastizement she received from others,

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who ſhe perſwades her ſelf were Gods Miniſters of Juſtice to change her eternall punishment due unto her into temporall pennances impoſed upon her by Gods Vice-gerents; and in this *hope* ſhe grounds her *bearing all things* patiently here, will bring her to a crown of glory in the next world: For if ſhe ſtands thus perſwaded, ſhe cannot think ſhe beares to much here, and ſo the Apoſtle ſaith, ſhe *beareth all things*, wherewith he ends the ſixteen conditions, as above expreſſed, requiſite to perfect *Charity*.

8. From hence he proceeds to the end of this Chapter, declaring the excellency of *Charity* in it ſelf, as more durable than all other virtues, even than the other two Theologicall, ſince *Faith* in heaven ſhall ceaſe and be changed into viſion, (inconſiſtent with the obſcurity of *Faith*) and *hope* ſhall vaniſh, as exchanged for fruition (incompatible with *hope*) which being a deſire of having, muſt needs vaniſh, when all is had that can be wiſht or deſired. And hence it is, that hereticks ground ill their hereſie, ſaying a man once in grace (that is in perfect charity) can never ſinne, becauſe here the Apoſtle ſaith, *Charity never failes*; but the true meaning of this ſentence is, *Charity* of her ſelfe never *failes*, however by ſinne ſhe may be here extinguiſhed: or (which is equivalent) *Charity* is never wearied, never tyred, never exhauſted by doing good to others, even to our enemies, whereas *Faith* is often ſhaken and loſt, *Hope* is many times leſſened and quite gone, when we ſee our expectations faile us: what the Apoſtle ſaith here of *propheſies failing*, is to be underſtood, that they *faile*, not as defective in revealing truth, but as not rightly underſtood by thoſe to whom they do reveal the ſame, through the defect of our capacity to hard and abſtruſe points. Note the poſſible *failing of tongues* is here on purpoſe expreſſed in the plurall number, as alluding to the ceſſation of the *gift of many tongues*, which even now is ceaſed, and was

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ſo long ſince, not that the power in God of giving ſuch gifts again is loſt, but that there is not the like neceſſity thereof as in the primitive Church; but we may obſerve, he doth not ſay, the *Tongue* ſhall poſſibly ceaſe, but *Tongues*, or the plurality thereof; for it is a common opinion amongſt Divines, that all men in heaven, as they have their bodies there, ſo they ſhall have the uſe of their *tongues*, and ſpeak to one another, but ſo, as they ſhall all ſpeak one, and that the Hebrew tongue, (the moſt perfect expreſſer of the mind, and that which *Adam* ſpake in the ſtate of innocency, and all the Antient Patriarks, before the deſtruction of *Babylon* confounded the Tongues, and likewiſe the Prophets) ſinging, as in the *Apocalyps*, *Amen*, *Allelujah*. Though ſome think it not improbable, they ſhall, rather than want the uſe of ſpeech, have a new language created common to them all, and more perfect yet than Hebrew: For thus all ſhall ceaſe that ever were in uſe, and yet another never uſed may be made without contradiction to this text; not that the Bleſſed ſhall want in heaven *the gift of Tongues*, if they pleaſe, but that as they are there all of *one mind*, ſo they ſhall chooſe rather to ſpeak all one *tongue*, than to uſe many, which multiplicity argues rather an imperfection than otherwiſe, though here it were a Bleſſing neceſſary to our imperfect ſtate: by *Science* being deſtroyed in heaven, ſome will have the acts thereof deſtroyed onely, and the habits remain, yet to no purpoſe this, for in vain is that habit, faculty, or power, which never ſhall be reduced to act; hence we muſt rather ſay, *Science*, as it is imperfect here, ſhall be deſtroyed by a change into perfect *Science* there, yet even this is rather preſervation by addition, than deſtruction by ſubſtraction. Let us therefore ſay yet further, *Science* ſhall be deſtroyed, as it imports here teaching and learning, which there ſhall ceaſe, ſince no man can teach, nor no man learn in heaven any new *Science*. To conclude, let us grant a totall ceſſation of *Science*, as the beſt of Sciences, namely,

namely, Divinity, grounded on points of Faith, deduced here partly out of naturall reason, partly out of revelations, nay, even *Faith* it self, the Mistresse of Divinity; and yet we shall doe no wrong to the Blessed, because intuition is better than cognition, clarity of *knowledge* is more excellent than obscurity; in a word, vision is the best of demonstrations, and therefore *Science* being nothing but a rationall exhibition of the object, shall suffer no prejudice by ceasing, when the object is there more clearly seen with the eye, than it could be discerned by the understanding here, but the truth is, the cessation of prophesie, tongues, and knowledge, or science, is not here absolutely asserted, but supposed onely, to prove their cessation would not yet take away charity.

9. See how this Verse cleers the former in the latter sense thereof; here *we onely know in part*, so there this partiall knowledge ceasing, our *Science* may be said to *cease*; as also our *prophesie*, which though it be a revelation of truth, yet it is not a revelation of all truth, which in heaven shall be revealed, and so take away all divisions of truth by an unity or integrity of all truths in one.

10. See how still the succeeding verse in termes avowes the explication of the precedent, when *perfect intuition comes*, then *imperfect exhibition shall cease*, when God in his owne, and sole perfect selfe shall appear, then creatures, who shew him onely *in part*, shall need no more to make their imperfect exhibitions of him; or when we see the creature perfectly in God, then the imperfection we did see of them in themselves shall cease.

11. In this verse he illustrates by a similitude of a child or *little one* in respect of a man, what he said in the former, and makes the *Science*, *Prophesie*, or *perfection* we have here to be (in respect of what we shall have in heaven)

ven) like the meer ſenſible knowledge in a child to his intellectuall and rationall ſcience, when he is a *man*, which is as much as to ſay, moſt of all our ſcience here, is but as knowledge of ſenſe, and not indeed intellectuall, becauſe not grounded in certitude of principles, but in apparences onely of truths and cauſes, which, though they doe not, yet for any thing we know, they may fail us, even when we thinke our ſelves moſt certain of truth therein.

12. Some will have S. *Paul* to allow cleer Intuition of God here, by his confeſſing we ſee him at leaſt *in a glaſs*, becauſe glaſſes doe repreſent the reall things, and not the pictures onely thereof; which is true, but withall they repreſent the things in a reflected, not in a direct line, and hence we ſee nothing ſo perfectly in *a glaſs*, as when we look directly on the object it ſelf: Again, hence we never ſee nor know ſo much of our ſelves, as we doe of others, becauſe we ſee not our own ſhapes ſo directly *in a glaſs*, as wee doe others out of it, by looking on their perſons directly: Others underſtand S. *Paul* to mean by *a glaſs* here, our ſeeing God in a confuſed way, as Mercers ſhew a multitude of ware together, to diſtract the eye of the buyer, or as if they were ſhown by falſe lights, giving them other luſtre than indeed they have, or as things ſhewn in a tranſient way to cheat the eie, rather than to ſatisfie it; all which is to ſee God wrapt up *in Riddles* of knowledge, not in the reality thereof: Now if we ask what *glaſſe* it is wee here ſee God by; ſay, either the creature repreſenting him, or the fancie apprehending him, or Chriſt his humanitie beſt of all expreſſing his goodneſs, yet infinitely ſhort thereof; or as ſome will have it in the Sacraments, which are viſible ſigns of inviſible things of grace, and of God the Authour thereof. By ſeeing God *face to face* ſome conceive it ſhall onely be when we ſee Chriſt in heaven, and through his glorious face behold with our corporall eyes his ſa-

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ced Deity, grounded in the words of *Theodoret* ſaying, *Wee ſhall not ſee his nature* (meaning his Deitie) *which falls not within the compaſs of our corporall eyes, and ſo can bee ſeen by none, but that nature onely which hee aſſumed*, meaning humane nature) but *Theodoret* thus underſtood would be made the Author of a huge errour, as denying us the happineſſe of the Beatificall viſion, which doth not, nay, cannot conſiſt onely in ſeeing Chriſts humanity *face to face*, becauſe that humanity is but a creature; his meaning therefore muſt be, that with our corporall eyes, we can onely ſee the Deity as tralucent, and ſhining through the face of Chriſt, or through his humane nature; but yet with our ſouls eyes, that is, with her faculties of underſtanding, we ſee even the ſacred Deitie, and with our wills we love him as the beginning and end of all our hopes, as our chief and infinite goodneſs; and when the Apoſtle ſayes he ſhall *know God* in heaven, as he is there *known* by God, his meaning is, onely that we ſhall ſee God perfectly. and not in part onely, as he doth *know* us perfectly, by knowing the integrity of all the cauſes concurring to our making, and the infallibility of all the effects of our each operation or motion; not that therefore our *knowledge* of God ſhall be equally perfect with his of us, for ſuch *knowledge* would argue identity, and not onely ſimilitude of *knowledge*, whereas here there is no identicall, but onely a ſimilitudinary *knowledge* aſſerted.

13. We muſt note, that *Iræneus*, *Tertullian*, and others, underſtood by the word *now*, that the Apoſtle meant *now* that we are in this perfect *knowledge*, that is, in heaven, *Faith*, *Hope*, *Charity ſhall remain*; but this were to contradict all that hath been ſaid before of *Faith* ceaſing, when *viſion* comes; of *hope* decaying, when *Fruition* affords all that can be hoped for; ſo thoſe Fathers muſt be explicated to mean by *faith*, all firm, aſſured and undoubted ſcience, ſuch as onely conſiſted in viſion; and by *hope*,

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all incessant adhesion to the infinite goodness of God above all things else beloved, which adhesion they called fruition: and yet though this qualifie their sense to bee neerer the Apostles than an asserting that *faith* and *hope remain in heaven* formally as *charity* doth, yet this comes short of S. *Pauls* meaning by the word *now*, in this life, not in heaven: for his main scope was to prove to the Corinthians, that *charity* was the chief of all other vertues; *faith, hope, and charity*, but the chiefest and *greatest* of these is *charity*, and not so much boasted gift of *tongues*, and therefore as to them he sayes, *Now* there are three Theologicall vertues, *faith, hope, and charitie*, but the greatest of these is charity; not your vain *faith*, which is not acquainted with *love*, nor your idle *hope*, which fixeth your expectation of help from creatures, nay though your *faith* be pure, and your *hope* in God alone, yet *charity* is greater than these vertues, and shall remain in heaven, when the other two Theological vertues cease, however now they are all three together here, the most excellent indeed of all other gifts or vertues, however you esteem more that of *tongues*, which I see you prefer fondly before any other gifts of God. To conclude, the Apostle resolves *charity* to bee above all other vertues, as the fire is the chief of Elements, gold the principall of metals, the Sun the best of Planets, the Empyreal the highest of heavens, and the Seraphins the top-gallant of Angels, so is *charity* the chief, the principal, the best, the highest, and the most gallant of all vertues whatsoever.

The Application.

1. SInce the first operation of *Adams* soul was an act of love to his Creator, because he see him to bee infinitely more amiable than all the lovely creatures he had made him master of. Therefore every child of

of *Adam* doth even in that degenerate, if his firſt reaſonable operation be not alſo an act of love to God. Nature as well as grace teaching the giver ought to be beloved far above the gift he gives.

2. Hence it is that in Regeneration, we are bound to make our firſt act a profeſſion of our faith and love to the divine Majeſty ſo ſolemn, that it is accompanied with an abrenuntiation of all love to creatures, namely thoſe that tempt us moſt, the World, the Fleſh, and the Divel, with all his Pomps and vanities. And this becauſe originall ſin had *fettered* our affections, and tyed them to a dotage on the creatures, ſo as to love theſe above the Creatour of them and us.

3. Now becauſe this indebit love to creatures is the *fetter* that faſtens us to ſin, making us affect it even when we doe not commit it actually, and becauſe for ſin wee are lyable to all *adverſity*, therefore S. *Paul*, by tying a true-lovers-knot of perfect love and charity to God within our hearts, would looſen the *fetters* of our love to creatures that faſten us to ſin: and by this art would keep us free from all *adverſitie*, no effect remaining longer than the cauſe thereof remains: Whence it is that whileſt Saint *Paul* ſo paſſionately recommendeth charity in this Epiſtle, as the onely remedie againſt *adverſitie*,

We properly pray as above.

The Goſpel, Luke 18. ver. 31, &c.

31. *And Jeſus took the twelve and ſaid to them, Behold we goe up to Hieruſalem, and all things ſhall be conſummate, which were written by the Prophets of the Son of man.*

32. *For he ſhall be delivered to the Gentiles, and ſhall be mocked, and ſcourged, and ſpit upon.*

33. *And after they have ſcourged him, they will kill him, and the third day he ſhall riſe again.*

34. *And they underſtood none of theſe things, and this word was hid from them, and they underſtood not the things that were ſaid.*

35. *And it came to paſſe, when he drew nigh to* Jericho, *a certain blind man ſat by the way begging.*

36. *And when he heard the multitude paſſing by, he asked what this ſhould be.*

37. *And they told him,* Jeſus *of* Nazareth *paſſed by.*

38 *And he cryed ſaying,* Jeſus *ſon of* David, *have mercy upon me.*

39. *And they that went before, rebuked him that he ſhould hold his peace. But he cryed much more, ſon of* David, *have mercy upon me.*

40. *And* Jeſus *ſtanding, commanded him to be brought unto him, and when he was come neer, he asked him.*

41. *Saying, what wilt thou that I doe to thee? but he ſaid, Lord, that I may ſee.*

42. *And* Jeſus *ſaid unto him, Doe thou ſee, thy faith hath made thee whole.*

43. *And forthwith he ſaw, and followed him, magnifying God. And all the people as they ſaw it, gave praiſe to God.*

The

The Explication.

31. OUr Saviour being now neer the time, wherein he was pleased to be sacrificed for mans redemption, took with him in this his last ascending to the grand feast of the Jewes, their Paschall solemnity, all his twelve Apostles, and lest they should be surprised by his sudden death, which they knew not to be at hand, (as himself did) he forewarnes them of it, nay, for their further comfort he tells them, his death was fore-told long before by the holy *Prophets*; but with this consolatory clause of his rising again, after he was dead, to prove thereby it was God redeemed us, when God and Man dyed for us, and such was the Messias; such was he, who now foretold them this of himself, to prepare their patience against his passion, to secure their Faith, though he lost his own life for that purpose: And that this was the last time of our Saviours going to this City of Hierusalem, in observation of their Paschall solemnity, all the four Evangelists agree; Saint *John* onely adding this circumstance, Chap. 11. ver. 54. that Jesus came now *from the City Ephrem* privately to this Feast, having fled thither for fear of the Jewes, after he had raised *Lazarus* from death to life a little before, and was much envied, and sought after, to punish, not to reward him, for his said goodness: Now some Expositours will have it, that from this very instant of Christ foretelling his Apostles he should die, and rise again, *Judas* gave his first way to the temptation of covetousness, which moved him to betray his Master for Mony, since he did believe the first part of his death, but gave no credit to his last, of Rising again; and so concluded, when once his Master was dead, all the little treasure of the common purse would fall to his share, that feared no account to be exacted

from a dead man by his Reſurrection; nor is this conjecture improbable: But to the letter of the Text, we ſhall not doe amiſſe to obſerve the phraſe our Saviour uſeth, ſaying here, *Behold, we goe up*; and indeed, the word *Aſcend, or goe up*, alludes deeply to the myſtery of the prediction, as above, of Chriſt his paſſion; for by *aſcending* voluntarily now to this Feaſt, he ſhewed he was as voluntarily to *aſcend* within few dayes out of this City up the Mount *Calvary* to his Paſſion. Again, the Temple of *Hieruſalem* was upon the higheſt part of the Town, and contiguous, if not continuous to the Mount *Sion*, which over-looked the City, and ſo by Analogie, the heavenly *Hieruſalem* is called *Sion*; beſides, he now ſaid, *we aſcend*, as ſhewing with what alacrity he reſolved to riſe up the aſcending Mount, when he was upon the Croſs to triumph over Sin, Death, the Devill, and Hell: for as Saint *Chryſoſtome* ſayes well, *By his voluntary death he ſhewed himſelf to be God, as well as Man, ſince though to be able to die, argued he was man, yet to be willing to die, ſhewed he was more than man.* But ſee how he was not content to tell them in generall termes of his future Death and Paſſion, and that it ſhould *be conſummated, as was written by the Prophets*, unleſſe he had farther told them, what particular death he was to die, ſaying as followes.

32. *For he ſhall be delivered to the Gentiles*, as he was, when *Pilate* and *Herod* (ſubſtitutes of the Roman Empire) ſet upon him as Judges; and condemned him, after many *mockeries, ſcourgings*, and revilings, even to the Death of the Croſſe: but becauſe the proper place to enlarge upon this ſubject will be, when the Paſſion is dilated upon, here we ſhall ſay no more of it, than that

33. He foretells the Glory of his *Reſurrection* ſhall recompence the ignominy of his death: and this hony of his riſing, he gave them a taſte off, thereby to ſweeten the gall of his Paſſion; nor ſhall we now adde more, here, than that as Chriſt uſed the prediction of his Death,

Death, as a meanes of comfort to his Apoſtles, in hope of his future Reſurrection, ſo we muſt make affliction, ſorrow, grief, perſecution, and death it ſelf for love of God, ſweet unto us, in hope we ſhall *riſe* from death to glory, and from our corruption to incorruptibility, as our Saviour did.

34. No marvell they *underſtood not theſe words*, nor the *things* they meant, for our Saviour did not then intend they ſhould underſtand them, but then only told them what they ſhould hereafter know by experience; and remembring they had been foretold as much, ſhould not be diſmayed, but hope they ſhould, by the integrity of the prediction, (including the joy of his Reſurrection) be eaſed of their affliction at his Death and Paſſion. Then therefore he gave them the cordiall of comfort, and they were after to feel this effect thereof, when it ſhould have a comfortable operation in them, which actually it had, as ſoon as he aroſe from his grave, and did appear alive again amongſt them all, according as he now foretold them he was to doe.

35. There is ſome difficulty in the true meaning of this verſe, in regard Saint *Matthew*, chap. 20. ver. 19. and Saint *Mark*, in his tenth chap. ver. 46. both of them ſay this blinde man was cured by our Saviour, as he went out of *Jericho*; whereas Saint *Luke* here tells us, it was done as Jeſus went into *Jericho*; again, Saint *Luke*, and Saint *Mark*, make mention onely of one blinde man reſtored to his ſight; and yet Saint *Matthew* ſpeaking of the ſame time and place, tells us of two blind, then and there cured by Jeſus, as he paſſed by them, and heard them both in the ſame words, as (the other two Evangeliſts ſay one onely) they called on him for cure, ſaying, *Jeſus, ſon of* David, *have mercy on me, on us*, ſaith Saint *Matthew*; but for reconciliation of theſe two different relations by the Evangeliſts, we muſt recurre to our accuſtomed obſervation that Saint *Matthew* generally under

takes to write the Story of our Saviours life moſt methodically; and therefore ſince he, from the verſe 29. above cited, to the verſe 33. ending his ſaid twentieth Chapter, continues his Story in the plurall number, we are to preſume there were two blind men cured, though here S. *Luke* mentions but one, and though Saint *Mark* name that one to be *Bartimæus*, the ſonne of *Timæus* ſo called; as *Bartholomæus* is called the ſon of *Tholomæus*, *Bar* in Hebrew, importing *Son:* hence therefore we are to conclude there is no contradiction in the relation, though it be more amply, and intirely made by Saint *Matthew*, than by the other Evangeliſts: and as for the differing circumſtances of the Miracle being done, as Saint *Luke* here ſaith, when our Saviour went into *Iericho*, happily one of the Two was then cured, and the other (namely *Bartimæus*) when our Saviour came out: again, Saint *Matthew*, and Saint *Mark* may relate the Story as perfected by a double cure in the *exit* of our Saviour from *Iericho*, which S. *Luke* began with a ſingle one, in his entrance thither, as if it were a continuation of one and the ſame cure exerciſed upon two ſeverall perſons, one at the entrance, the other at the *exit* of the City; and ſo the circumſtantialls of the cure make no diverſity therein, all being but a reſtitution of ſight to the blinde; but whither Chriſt were going or coming, reſtoring ſight to one, or two, it makes no great matter, the Miracle being of the ſame nature, and equally ſhewing Chriſt to be God, and all Evangeliſts agreeing, they both believed alike, and both petitioned in the ſame ſtile if there were two of them: in fine, as ſilence is no diſproof, nor contradiction to what another poſitively affirmeth; ſo Saint *Matthews* poſitive affirmation ſtands good without any conſtradiction by the ſilence of Saint *Mark*, and S. *Luke* to part of the Story: what elſe we are here to note, is that Jeſus came *from Ephrem* to *Iericho*, and *from Iericho* went to *Hieruſalem*, where he prepared himſelf to his Paſſion, by praying in the Temple at the Paſchall ſolemnity

nity mentioned as above, in the first verse of this Gospell; and though there we gave other reasons, why our Saviour said *we ascend to Hierusalem*; yet here we may adde this one more, that although while he went *out of Ephrem*, his wayes from thence *to Iericho* (being two leagues, and an half) were all levell and even ground, yet from *Iericho to Ierusalem* there were seven long leagues, all hils and dales as mountainous wayes use to be, and therefore are called *ascendings*, because they take their denomination from their most difficult passages; however, there be much descending ground gone over between all hills: as for the name of *Iericho*, it is derived either from the Hebrew word *Jareach*, signifying the *Moon*, because that City was built horned, as the quartered Moon; or else from *reach*, which signifieth *odour*, or sweetness, because *Iericho* is famous for the best of Balsames, in, and about it: and Saint *Gregory* in his twelfth Homily upon the Gospells, alludes to the cure done at *Iericho* upon the Blinde, taking this name in the first derivation from the Hebrew, and saying, The Moon is an Hieroglyphick of defect in nature, because it is ever changeable and various: *Therefore*, saith Saint *Gregory*, *while our Saviour comes to* Jericho, *the blind mans defect in nature is cured; because, when the Divinity put on the defect of our flesh, man-kind received the sight which it had lost: for whence God suffered humane infirmities, thence man was raised to divine perfections.* And *Origen*, upon this place makes a pious allusion of this blind man, importing the blindness of all humane nature, then cured thereof; *When Christ with his Apostles comes to lead them from their naturall* Jericho, *or defect, into the heavenly* Hierusalem, *where they shall have a supernaturall perfection added to their naturall Vision, and by that supernaturall addition shall see God face to face, and seeing him, shall become like unto him; and by this likenesse to God, become perfectly cured of all their naturall defects:* Thus piously we see the holy Fathers make advantages to our Souls, out

of every passage of holy Scripture, by applying the letter thereof in a spirituall sence unto us; and why may not we hence presume to adde, this cure alludes in the other sense of *Iericho* reporting to odour? as to the Apostles, and the blind man cured, following Jesus from *Iericho* to his passion, according to what the Spowse in the *Canticles* sayes, *We shall runne after him in the odour of his sweetnesse.* Since the holy will and pleasure of our Saviour was to take this Balsamick passage through *Iericho* to serve as a sweet perfume upon the Carian-mountaine of *Calvary*; that so the stanch of sinne might not surpasse the fragrant odours of grace, rayning down showers of our Saviours pretious bloud from the odoriferous tree of the holy Crosse, and from the more holy fruit hanging thereon.

36. 37. It seemes this blind man was not deafe, that could *hear* the murmur of the talking *multitude*, some going rudely before, and others following our Saviour *from Ephrem* to *Jerico*, all discoursing of his works and wonders in so great a lowdnesse, that the blind man asked *what the matter was?* what great company was approaching, which were heard, before they were at hand? and being told it was *Jesus of Nazereth* who came thus accompanied,

38. He cryed out immediately, *Jesu, Sonne of David, have mercy on me*, by the *Sonne of David*, meaning the Messias whose office followed the nature of his name, for Messias imports mercy towards the miserable; and hearing *it was Iesus*, of whom he had heard such wonders, and by whom such miracles were done, he concluded presently this was the Messias marked out by the Prophets saying of him, then when he shall come, *the eyes of the blind shall be opened.* Isaias, Chapter, 35. Vers. 5.

39. By this it seemes some of the people were before our Saviour, as we said above, Vers. 36. talking of him,

him, and theſe people, either unwilling to be interrupted in their own diſcourſe, or that Chriſt ſhould be ſtopt in his way by this poor man, and ſo they hindered from ſomething they expected from our Saviour, either in *Iericho* or *Ieruſalem* whither he was going, and this company with him) *they rebuked the blind man*, both for the noyſe he made, and for the doubt they had, leaſt by his importunity he might ſtop *Ieſus* in his march, as indeed it happened, for the *rebuked man* went on calling ſtill to Jeſus for help, and the more he was bid hold his peace, the lowder he cryed out *Ieſus the Sonne of David have have mercy on me.* A good example for us to follow, and not let the interpoſition of any creatures hinder us from our approach to God, no nor any *rebuke* for well doing deterre us from continuing to doe well. Thus *S. Auſtine* expounds this place: and *S. Hilary* hath theſe words upon it, *Faith, when forbidden, is more increaſed, and therefore in dangers it is ſecured, and in ſecurity it is indangered.*

4o Strange to ſee, how upon *the ſtanding of Ieſus* the Expoſitors doe deſcant; *S. Hierome* ſayes his *ſtanding* in the litterall ſence was, becauſe the blind ſhould not follow him in that heat of zeale they were in, (when no reprehenſion was able to make them deſiſt to cry for help) leaſt they might thereby fall in to the ditches, or ſtumble at the uneven waies about *Iericho.* S. *Gregory* gives the Symbolicall ſence thus, That by this *ſtanding* was argued his Divinity; for ſaith he, *Paſſing betokens man, perſiſting betokens God.* Origen ſaies *his* ſtanding *myſtically ſignified the permanence of the benefit received, the ſight reſtored to continue, not for a time, and then he to be blind againe.* *S. Auguſtine* ſaith anagogically thus, *Ieſus ſtood to ſignifie, that the temporary Faith of his Incarnation prepares to the underſtanding things eternall, and ſo* Jeſus ſtood *as Eternall, and as bequeather of Eternall ſight of God in glory in recompenſe of this blind mans Faith, who now believed in his Deity.* And indeed had it not been,

th e

that our saviour intended something mysticall, he neither needed to have *stood*, nor *called*, but could have cured the party with his sole will or pleasure: but he *stood* for the reasons as above, and *came* neare to aske him.

41. *What he would have*, thereby to give the blind man occasion to expresse his Faith and confidence in him the more, as also because he knew the people had forbid the man to trouble him, and he therefore called him, to shew God holds not our importunity in good things any way troublesome unto him. Our Saviour asked *what he would have*, not that he was ignorant, but that he would declare, his knowledge of our infirmities excuseth us not from the confessing of them nevertheless: as also to shew God is not onely ready to give us what we lack, but also whatsoever we can rationally ask of him, who is no niggard of his favours, and while the blind man *askes his sight*, we may conceive he askes as much as his life too, for a blind man is like a visible death to all other men, and a sensible one unto himself: since he can feele misery on all sides, but see comfort no way: to which purpose see *Tobias*, *Cap.* 5. *ver.* 12. and heare *Saint Ambrose*, *Uti tristes sunt*, &c. *As the day without Sunshine is but sad, and the nights without Moone-light not so pleasing; so is the life of man deprived of the light of his body, his eyes: for they, (the Sunne and Moone) are as it were the eyes of the world, and without their lustre the heavens themselves do suffer a deformity of blindnesse:* And S. *Austine* upon this place saies, *Tota igitur vita*, &c. *Our whole lifes exercise therefore is but to cure this eye of the heart: to this end hath Almighty God instituted all the holy Mysteries, to this end is the word of God preached, to this end tend all Ecclesiastical exhortations*, &c. Let us therefore all cry out, O Lord, give us the light of Grace, to see the turpitude of sinne, the vilitie of concupiscence, the exilitie of pleasure, the atrocity of hell fire, the beauty of virtue, the happinesse of Paradise, the eternity of Glory: Amen.

42. No

42. No marvel our Saviour gave ſo ſpeedy a reward to ſo ſtrong a *Faith*, the cauſe taken once away, the effect muſt needs ceaſe: the cauſe of this corporall blindneſſe was ſpirituall coecity, the blind-mans infidelity, which taken away by *Faith*, he enjoyes immediately his corporall ſight, and ſo hath the effect gone, upon ſurceaſe of the cauſe; nor need we ſcruple to make this expoſition, when our Saviour ſaies in expreſſe termes, *This mans Faith was his cure*; for if ſo, then Infidelity was his diſeaſe.

43. We cannot read this ſtory, without being moved to imitate the gratitude of the blind man, in giving thankes for the benefit received, as we ſhall be forward enough to imitate his importunity in calling to God for help, in our neceſſities: and what was his gratitude? his *following our Saviour: magnifying and praying of him*, as alſo did all the people that were witneſſe to the benefit received; that we would our ſelves thus teſtifie our own gratitudes, thus get all the world to help us expreſſe our thanks for ſuch benefits as they all ſee, we receive daily and hourly from almighty God; ſince we have an aſſurance, if we goe as farre with him, as this blind man did, to his paſſion, to his Croſs, to his death, to his grave, he will raiſe us with him to a new life of grace here, and to an eternall life of Glory in the next world.

The Application.

1. AS it was this blind mans Faith that made him corporally whole, ſo was it his love and charity that made him ſpiritually ſound, that did ſhake off *the Fetters* of his affection to ſinne, and kept him (by that meanes) from all *adverſitie*, while it faſtned him to the purchaſer of all proſperity, our Lord and Saviour *Ieſus Chriſt*.

2. It

2. It was indeed his Charity that made him leave all other company to follow Jeſus, and to magnifie his Deity by proclaiming his mercy in having delivered him from miſery. And whither did he follow him? To *Hieruſalem*, to his Paſſion, to his Death, to his Sepulcher.

3. O lively Faith that did not die in this poor man, when Jeſus dying for him, left even his Apoſtles tottering in their Faith. O burning Charity, that like a flaming lamp hung ore the Sepulcher of Jeſus dead and buried; Adoring then and magnifying the Divinity which never did forſake the ſacred corps of Chriſts Humanity, though his living ſoul had left his dead body in the grave. O admirable way to ſhake off the *ſhackles* of ſinne, and to keep us free from all *adverſitie*, thus firmely to believe, thus ardently to love, and ſo to follow Jeſus from his grave into his glory. O for this purpoſe well adapted Goſpel of Faith to an Epiſtle of Charity.

O well adjuſted Prayer as above to both.

On

The END
Of the FIRST
PART.

On the firſt Sunday of Advent.

The Prayer called the Collect.

ROwſe up we beſeech thee, O Lord, thy power, and come away, that from the eminent dangers of our ſinnes (thou protecting) we may deſerve to be freed, and (thou delivering us) we may be ſaved. Through Jeſus Chriſt our Lord. Amen.

So end all Prayers.

The Prayer called the Secret.

MAy theſe Sacrifices, O Lord, by their powerfull vertue bring us cleanſed, and more pure unto their purifying fountain.

The Prayer called the Poſt-Communion.

LEt us receive, O Lord, thy mercy in the midſt of thy Temple, that we may prepare for the future ſolemnities of our reparation with congruous homages.

On

On the ſecond Sunday of Advent.

The Prayer.

ROwſe up our hearts, O Lord, towards preparing the wayes of thy onely begotten Sonne, that by his coming amongſt us, we may deſerve to ſerve thee with purified Souls.

The Secret.

VOuchſafe, O Lord, to be appeaſed by our humble Prayers and Offerings; and whereas we have no title of merit, ſuccour us with thine own ſupplyes.

The Poſt-Communion.

BEing filled with the food of Spirituall Almes, we humbly beſeech thee, O Lord, that by the participation of this Myſtery, thou wilt teach us to contemn Earthly, and to love Heavenly things.

On the Third Sunday of Advent.

The Prayer.

LEnd, we beſeech thee O Lord, thine ear unto our Prayer, and enlighten the darkneſſe of our minde, with the Grace thy Viſitation.

The Secret.

MAy the ſacrifice, O Lord, of our Devotion, be continually offered up, both to perform the precepts of this ſacred Myſtery and admirably in us to produce thy ſaving work.

The Poſt-Communion.

WEe implore, O Lord, thy clemency, that theſe Divine helps may expiate our ſinnes, and prepare us to the future ſolemnities.

On the fourth Sunday of Advent.

The Prayer.

O Lord, we beſeech thee raiſe up thy power, and with thy mighty vertue come away to our ſuccour, that by the help of thy Grace, what our ſins retard, the indulgence of thy propitiation may accelerate.

The Secret.

ORdain, O Lord, we beſeech thee, (being by theſe preſent ſacrifices appeaſed) that they may avail to our Devotion, and Salvation alſo.

The Poſt-Communion.

HAving received thy bounties, we beſeech thee, O Lord, that by frequentation of thy Myſtery, the effect of our ſalvation may increaſe.

On Sunday within the Octaves of the Nativity.

The Prayer.

OMnipotent Sempiternall God, direct our actions in thy good pleaſure, that in the name of thy beloved Son, we may deſerve to abound in good Works.

The Secret.

GRant, we beſeech thee Omnipotent God, that the offering, which we have made in the eyes of thy majeſty, may obtain us the grace of holy Devotion, and bring unto us the effect of a bleſſed Eternity.

The Poſt-Communion.

BY the operation of this Myſtery, may, O Lord, our ſins be purged, and our juſt deſires be accompliſhed.

On Sunday within the Octave of the Epiphanie.

The Prayer.

VVEe beſeech thee, O Lord, proſecute with heavenly Piety the deſires of thy ſuppliant people, that they may both ſee what is by them to be done, and be able to perform what they ſee they are to doe.

The Secret.

GRant, O Lord, that this Sacrifice offered unto thee, may quicken alwayes, and defend us.

The Poſt-Communion.

VVEe humbly beſeech thee, Omnipotent God, that whom thou haſt with thy Sacraments refreſhed, thou wilt graciouſly grant they may ſerve thee with an agreeable comportment.

On

On the ſecond Sunday after the Epiphanie.

The Prayer.

ALmighty, everlaſting God, who doeſt moderate at once, both Heavenly, and Earthly things, hear clemently the Prayers of thy people, and grant us thy peace in our times.

The Secret.

SAnctifie, O Lord, our offered gifts, and purge us from the ſpots of our Sinnes.

The Poſt-Communion.

O Lord, we beſeech thee, let the operation of thy vertue be increaſed in us, that nouriſhed by thy Divine Sacraments, we may be prepared through thy bounty to receive thy promiſes.

On the third Sunday after the EPIPHANIE.

The Prayer.

OMnipotent eternall God, look we beſeech thee propitiouſly on our infirmity, and extend to our protection the right hand of thy Majeſty.

The Secret.

WEe pray thee, O Lord, let this Hoſt cleanſe our ſins, and ſanctifie the bodies and ſoules of thy ſubjects, towards the celebrating of thy ſacrifice.

The Poſt-Communion.

TO whom thou doeſt, O Lord, grant the uſe of ſo great myſteries, vouchſafe we beſeech thee, that we may truly be adopted unto their effects.

On

On the fourth Sunday after the EPIPHANIE.

The Prayer.

O God who knoweſt us ſet in ſo great dangers, that we cannot through humane frailtie ſubſiſt, gran, unto us health of mind and body, that what we ſuffer for our ſins, (thou helping) we may overcome.

The Secret.

GRant we beſeech thee, almighty God, that the offered gift of this ſacrifice, may ever purge our frailtie, and defend it from all evill.

The Poſt-Communion.

LEt thy gifts, O God, free us from terrene delights, and refreſh us alwayes with heavenly food.

On the fifth Sunday after the Epiphanie.

The Prayer.

KEep we beſeech thee, O Lord, thy family in continuall pietie, that reſting on the onely hope of heavenly grace, it may ever by thy protection be defended.

The Secret.

WEe offer unto thee, O Lord, the Hoſt of Pacification, and that thou mayeſt mercifully abſolve us from our ſins, direct our drowſie hearts.

The Poſt-Communion.

WEe beſeech thee, almightie God, that we may have the effect of that ſafety, the pledge whereof we have received by theſe Myſteries.

On

On the ſixth Sunday after the Epiphanie.

The Prayer.

GRant, we beſeech thee, Almighty God, that alwaies meditating thoſe things which are reaſonable, we may both in our words and deeds, doe what is pleaſing unto Thee.

The Secret.

LEt this oblation, O God, cleanſe and renew, govern and protect us, we beſeech thee.

The Poſt-Communion.

BEing fed, O Lord, with heavenly delights, we beſeech thee, that we may alwaies covet thoſe things by which we truly live.

On

On Septuagesima Sunday.

The Prayer.

WEe beſeech thee, O Lord, clemently to hear the Prayers of thy People, that we, who for our ſins are juſtly afflicted, may for the glory of thy Name be mercifully delivered,

The Secret.

THou having received our gifts, O Lord, and our prayers, cleanſe us with thy heavenly myſteries, and hear us clemently we beſeech thee.

The Poſt-Communion.

BEe thy faithfull, O God, ſtrengthened by thy gifts, that they may without end, knowing, ſeek, and ſeeking, know the ſame.

On

On SEXAGESIMA SUNDAY.

The Prayer.

O God, who ſeeſt we confide not in any of our own Actions, grant us propitiouſly, that againſt all adverſities we may be armed *by the protection* of the Doctor of the Gentiles.

The Secret.

MAy this ſacrifice offered unto thee, O Lord, alwaies revive and protect us.

The Poſt-Communion.

WEe humbly beſeech thee Almighty God, to grant, that thoſe, whom thou doeſt refreſh with thy Sacraments, may graciouſly ſerve thee with their good behaviour.

On

On Quinquagesima Sunday.

The Prayer.

O Lord, we beseech thee, hear clemently our Prayers, and being loosened from the fetters of our sins, keep us from all adversity.

The Secret.

MAy this oblation, O Lord, we beseech thee, purge away our sins, and sanctifie the bodies and souls of thy subjects, for the celebrating of this sacrifice.

The Post-Communion.

WEe pray thee, O God Omnipotent, that we, who have received Heavenly food, may thereby be guarded from all adversity.

FINIS.

THE SECOND PART Of the first TOME.

On the firſt Sunday in Lent.

The Antiphon. 2 Cor. 6. v. 2, &c.

BEhold now the acceptable time; behold now the dayes of health: in theſe dayes therefore let us exhibite our ſelves as the Servants of God, in much patience, in faſtings, in watchings, and in unfeigned charity.

Verſ. *To his Angels God hath given charge of thee.*
Reſp. *That in all thy wayes they may keepe thee.*

The Prayer.

O God who doeſt purifie thy Church with an annuall obſervation of Lent, grant unto thy Family, that what it endeavoureth to obtaine of thee by Faſting, it may finiſh the ſame by good workes.

The Illuſtration.

IF in the holy time of Lent we find not ſo exact a report between the Epiſtle, Goſpell, and Prayer of the day, as at other times of the yeer, it muſt be given to the more

then ordinary regard had unto the Lenten Fast, which we shall observe all these Prayers make speciall mention of, as if holy Church intended nothing more then a recommends of that wholesome Fast unto us; nevertheless I shall not despaire to find the Epistle and Gospell, even like full-build Vessels falling down this channell of holy abstinence, and directed by the helme of the Prayer, come full fraughted with the same concording Spirits into the Ports of our ever open hearts to Ghostly comforts, which the other seasons of the yeare afford unto us: But before we venture upon a thing so hard, let us facilitate the way, by first cleering the full sense of the Prayer: for when we know what we aske therein, we shall see what relation the Petition hath to the Epistle and Gospell, whence we must draw it out. Observe then first in this Prayer an acknowledgement, that Almighty God doth *purifie his Church with an annuall observation of Lent*; so the end of this Fast is the Churches purification. Next, see how the Prayer begs, that *what we endeavour to obtaine by Fasting, we may finish by good workes*; so though purification be the end of our Fast, yet the Fast alone is but an *endeavour* towards that end; and nothing brings us home unto it, unlesse to the *endeavouring fast* we adde the *finishing help of good works*: and this with great reason too; for as we are never said to be perfectly purified, untill we can in a chaste body represent a pure Soule to God; so by *Fasting* alone we onely chastize our bodies, but by *good workes* the grand affaire is *finished*, our Soule is made pure, and then the Churches end is accomplisht, then the whole creatures we are, become, (as was intended) *purified*: but least I should be thought to state this sense to my own designe, let us heare *Saint Leo* in his Homily upon this day (which the Priest reads in his Office) tell us his opinion, wherein consists the perfection of our Lenten *Fasts*. "Not in the sole ab-"staining from meat, consisteth the integrity of our Fast, "but in the joynt taking away our affections from sinne "thus hee; and how shall we give better Testimony of

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our not being ſinners, then in doing *good works*, ſuch as may make us Saints: ſee here then the Scope of holy Faſt is as it were to ſtarve the body, and to feed the Soul; for in vaine *this* forbears to eat fleſh, if *that* doe not feaſt upon Spirituall Cates, ſuch as are *good works*, of Prayer, Almes-deeds and other ſorts of vertues, eſpecially recommended in this holy time of Lent; nor is it without myſtery the Prayer to day begges, we may *finiſh by good workes, what we indeed vow only by Faſting, our annuall purifications by this Lenten Abſtinence*, ſince though we have the grace to keep the faſt exactly in point of dyet, yet *in vaine* our bodies faſt towards *purification* of the whole creature which we are, unleſſe our Soules at the ſame time feaſt upon vertues by abandoning all vices: & in this the Prayer to day obſerves the method of the Epiſtle; *in vaine* the Miniſters of holy Church *receive the grace of God*, unleſſe they make uſe of *the acceptable time, the dayes of ſalvation that now are flowing*; and this by rendring themſelves (with *good workes*) pleaſing to all men, *offenſive to none*; unleſſe to their *Faſt* they adde the *good works* expreſſed in the Antiphon above, taken out of the ſame Epiſtle, and many more, which thoſe few referre unto, from one end of the Epiſtle to another: nor can we ſay theſe are counſels proper for Church-men only, ſince thoſe the expoſitours underſtand by *Helpers in the Miniſtery of God*; becauſe the Apoſtle layes himſelfe open to the *Corinthians*, not only as *a Miniſter of God* requiring ſuch perfections, as this Epiſtle mentions, but as a patterne to the people to imitate; ſo that all the *good workes* he tells them, Churchmen ſhould be perfect in, he exhorts lay-men to practiſe too, as if he would have the ſheep equal Saints with their ſhepheards; and indeed this is no ſtrained ſenſe of mine; for we ſee holy Church to day exhibits unto us not only Apoſtolicall perfection in the Epiſtle, but even that of Jeſus Chriſt himſelfe, the Maſter of the Apoſtles, when his forty-dayes Faſt is ſet before our eyes in the Goſpell, and not that *Faſt* alone, but withall the addition of his *good workes*, his

Watching, and *his praying*, his *resisting* the strongest *temptations* that the Devill could accost him with: now who that seeth this can say, there wants sufficient Harmony betweene the preaching and the Praying part of this dayes service? and that ample, as can be in an abstract of Prayer, exhausting two such large Texts, as are the Epistle and Gospell of the first Sunday in Lent.

The Epistle. 2 ad *Cor.* 6. v. 1, &c.

1 *And we helping doe exhort, that you receive not the grace of God in vaine.*

2 *For he saith*, In time accepted have I heard thee: and in the day of Salvation have I holpen thee. *Behold, now is the time acceptable: behold now the day of salvation.*

3 *To no man giving offence, that our Ministery bee not blamed.*

4 *But in all things let us exhibite our selves as the Ministers of God, in much patience, in tribulation, in necessities, in distresses,*

5 *In Stripes, in Prisons, in Seditions, in Labours, in Watchings, in Fastings,*

6 *In chastity, in knowledge, in longanimity, in Sweetnesse, in the holy Ghost, in charity not fained,*

7 *In the word of Truth, in the vertue of God, by the Armour of Iustice on the right hand, and on the left.*

8 *By honour and dishonour, by infamy and good fame; as Seducers, and True; as they that are unknown, and knowne.*

9 *As dying, and behold we live: as chastened, and not killed.*

10 *As sorrowfull, but alwayes rejoycing: as needy, but inriching many: as having nothing, and possessing all things.*

The Explication.

1. THe Apostles, stiling themselvs *Helpers* in this verse, allude to what was said more plainly in the immediate Chapter before, to the *Corinthians. v.* 19. where they were told Christ, was the true reconciler of the people to God, and his Apostles had given unto them (by Christ) *the Ministery of this reconciliation*, the Administration of the Sacraments, whereby we receive the grace of God, and so are *reconcil'd* to him, principally by himselfe, Secondarily or Ministerially by his Apostles.

And the like is done by their Successours, the Priests of holy Church: to which alludes that saying of the Apostle, *Colos.* 1. *v.* 24. *That his Ministery and sufferings for the Faith, doth accomplish those things which are wanting of the Passion of Christ*; not but that Christ did suffer personally, all he was to suffer, as *head* of his Church, but that hee was yet to suffer more in his Members, and even their sufferings, he esteemed his own, in so much as he gives the Apostle leave to say, *his* and the other sufferings of Christians are supplies even of *what was wanting in Christ his passion*, to shew us, how neer and deer our sufferings are to God, while he esteemes them as those of his own sacred Sonne; and as thus by suffering for Justice, all Christians supply *what was wanting of Christ his passion*; so particularly all Priests by their exhortations and administration

of the Sacraments are *helpers of Christ* in the reconciliation of Christians to Almighty God his favour, through the grace of the holy Sacraments dispensed to them by the hands of the Priests, who onely have this prerogative of reconciliation between God and Man, what by their Sacrifices, what by their exhortations and Sacraments which are dispensed unto us While the Apostle exhorts us not to *receive the grace of God in vain*, he destroyes the fond doctrine of heretikes, who will have *grace* alone without cooperation on our behalfe to be sufficient; whereas out of this very Text the Catholike Church first teacheth, that that *Gods grace* offers no violence to our *free will*, but that it comes so sweet unto us, as it is in our powers to reject or receive it, as we please; and that further we are taught, that by our own free act of cooperation, and this gratuite grace joyned together, we are made gratefull to God, whereas if we have never so much grace given us, unlesse we doe freely cooperate therewith, *it is in vaine received*, as the Apostle sayes here in plaine termes, whatsoever Heretikes pretend to the contrary, thereby to make a gap open to their lazy liberties, perswading themselves Christ hath already saved them, and that it boots not, what they doe, so they have his *grace* (or rather *Faith* alone, without his grace) a doctrine diametrically opposite to the genuine sense of the Apostle in this Text: who by *grace* here understands both the generall benefit of all mankinds redemption, or reconciliation to God by Christ his passion, and the speciall concourse of *holy grace*, which Christ hath merited for every particular man, and which God consequently gives to every one, that thereby hee may, (if he will not *in vaine receive it*) make himselfe an effectuall partaker of the said passion of Christ, by cooperating therewith towards his own Salvation, whereas otherwise Christ his passion remaines onely sufficient, but not effectuall or actually efficatious to every particular mans Salvation.

2. This propheſie reports to the ſecond perſon of the Bleſſed

Bleſſed Trinity, thus ſpeaking to his heavenly Father, *Iſaias* 49.8. *in the accepted time* of his Incarnation, and in the *ſaving day* of his paſſion, which wrought *Salvation* to the whole world: and when the Apoſtle tells us that now this *acceptable time, this day of Salvation is come*, he meanes, the whole time afforded man in this world, from the houre of our Saviours Incarnation and paſſion, to the very latter day of doome, is all and every minute of it ſo *acceptable*, ſo *ſaving*, that no man can uſe any the leaſt inſtant of it *in vaine*, if he pleaſe to ſerve himſelfe thereof; but may in any time of his whole life (in any inſtant of that whole *time*) by a true converſion of his heart to God, and by an averſion of it from ſinne, ſave his ſoule: though it were huge preſumption in any man, that had enough to doe in all his life to overcome his vices, and would be ſo ſupinely negligent, as never to convert his Soule (and the affections of his heart) to God, but at ſome poſting minute, when he could no longer injoy the liberty of ſinne: note alſo, though this be the literall ſenſe of *Iſaias* above, yet the myſticall of it is, that holy Lent is ſingled out as the moſt *acceptable time* in all the year to work out *our Salvation* in, becauſe we have then the aſſiſtance of the whole Church joyntly proſtrate with us in *Prayer*, *Faſting*, and *Pennance*; ſo in caſe our own indeavours come ſhort, yet they may now be carryed on, as ſome men are in crowds, being borne up by others, when they have no footing of their own to carry them along.

3. Here the Apoſtle ſeemes to put ſo much force in the neceſſity of good life in Chriſtians (ſuch as takes off all note of ſcandall or *offence*,) as if all the labour of the Prieſts were loſt, unleſſe the people did live according to the doctrine of the Church, according to the preaching of the Paſtours; for ſo he concludes, as though their *Miniſtery* might be *blamed*, and queſtioned whether of God or not, if the people did not live vertuous lives, and *without offence*; becauſe men would be apt to ſay, they were fine teachers, fine Maſters indeed, who breed up ſuch

ſinfull Scholars, as *give offence* to others.

4. And leſt the people might pretend, it is in vaine for Prieſts to Preach good life, unleſſe they alſo lead the ſame, the Apoſtle both for this reaſon (and further to let them ſee, they were ſeduced, by following ſuch Preachers, as without ordination or Miſſion tooke upon them that *Miniſtery*, and did perhaps ſpeake well, but doe ill themſelves) falls tacitly into an Encomiaſtick of himſelfe, and of all true *Miniſters* of Gods holy word, above what was due to falſe *Miniſters*, by exhorting the people to ſuch good life, as they might ſee example of in him, and the reſt of the Apoſtles, and Diſciples of Chriſt: while he ſaies, *let us ſhew our ſelves* like *Miniſters of God* (inſtructed, ordained, and ſent by him to Preach and lead examples of good life) not obtruded upon the world by man, pretending Miſſion, and ordination, who had none indeed, and therefore could not truly be called the *Miniſters of God* (as onely the Apoſtles, and their legall ſucceſſours are) all this he means by thoſe words, let us *live as the Miniſters of God:* then he proceeds to tell the Signes, and the Tokens of ſuch, (or at leaſt the effects commonly following all ſuch true calling, ordination or miſſion) that it renders them capable of much *patience*, and leſt this vertue ſhould ſeeme but narrowly communicated by God to his Apoſtles, here is an ampliation of it to all Emergencies, or occaſions, wherein commonly mens *patiences* are truly tried; that ſo whiles it is not limited to any one occaſion or circumſtance, but extended to all, it may appeare to be a mark, or an effect of a *true Miniſter of God*, ſince it is his gift, whoſe every work is perfect, and from this very place to the end of this Epiſtle, the Apoſtle runs on declaring the marks of a *true Miniſter of God*, ſquaring out the excellency and perfection of an Apoſtolicall man, and of his life; ſo that little need more to be ſaid for explaining the verſes following: now we know they all drive to this end, and are ſpoken in this ſenſe, yet now and then, I ſhall obſerve in each verſe ſomething particular,

when

when the ſenſe is deeper then it may ſeem to be at firſt reading.

5. Note in this verſe the Apoſtle exhorts even in perſecutions (ſuch as was expreſſed above) to uſe voluntary Mortifications, namely, *Watching* and *Faſting*, for they are ſeldom inflicted as puniſhments of our Perſecutors; though even in that ſenſe the hunger of priſons and reſtleſs nights thereof (cauſed by the unruly company commonly in ſuch places) may alſo have been glanced at as things the Apoſtle exhorts to bear *patiently*.

6. *Chaſtity* is here of ſpecial regard, becauſe we ſee the Miniſters of other Churches profeſs it is not to be of obligation, nay they wil have it incompatible with humane Nature, and no way poſſible to be preſcribed to Prieſts, or vowed by them: So by this particular mark of *Chaſtity*, the Apoſtle diſtinguiſheth a *true Prieſt* from an uſurper of Apoſtolical Miſſion; and gives this as an eminent ſplendour in the Catholick Church, abounding in many thouſands of Prieſts, and Religious perſons of both Sexes, vowing, and moſt of them doubtleſs (if not all) keeping their Vow exactly. *Knowledge* or *Science* is here of ſpecial remark too, ſince it behoves all Prieſts not onely to *know* the common Principles of Chriſtian Doctrine, but further the genuine ſenſe of holy Scriptures, and deepeſt Myſteries of our Faith; ſo to enable them upon all occaſions to teach, to preach, and to inſtruct the ignorant. By *Sweetneſs* is here underſtood Meekneſs; that ſince they muſt meet with all rudeneſs in nature, and *know* all the harſhneſs of ſinners, they had need of this Vertue to make their Reprehenſions (upon occaſions) more efficacious, by the mildneſs and *ſweetneſs* wherewith they exhort to good, and dehort from evil life.

7. By the *Vertue of God* is here meant, either the power whereby ſometimes they work Miracles, or that fortitude wherewith they run through all difficulties in the practice of Chriſtian Perfection. By the *Armour of Juſtice*

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on the right hand and on the left, is underſtood on all occaſions of proſperity, or adverſity; importing *right* and *left*, as good and bad to us, that we muſt ſtand armed with acts of Vertue, ſuch as may render us juſt to God, whatere men may imagine of us.

8. By *honor* and *diſhonor*, *infamy* and *good fame*, underſtand whether we are praiſed by others, or undervalued; and here the Apoſtle alludes to his own avoiding vain-glory, when the *Lycaonians* would have ador'd him as a god for his rare parts: Though we are eſteemed *Seducers* (as in time of perſecutions Prieſts are, and as Chriſt himſelf was, who yet could not preach falſe Doctrine, he being Truth it ſelf) yet we muſt not (for that) refrain to preach the Word of God. By *unknown and known*, is meant *unknown* to the wicked, whileſt we are *known* to God and our own Conſciences.

9. *As dying* (as given over in the opinion of the world for condemned, at the corrupt Tribunals of unjuſt Judges) and *yet alive* to God, to his holy Angels, and to all juſt men, whileſt our cauſe is juſt; like *Chaſtiſed* and *not killed*, either impriſoned, and yet not executed for our Faith, or elſe uſing voluntary moderate Penance, and yet not ſuch as may ſhorten our dayes by death, being too violent, as many times thoſe Penances are which men uſe (without allowance of their Ghoſtly Fathers) to inflict upon themſelves.

10. *As needy, and yet inriching others*, temporally poor, and yet giving the riches of Spiritual Inſtructions and ghoſtly cõunſel to our Neighbors; or perhaps the Apoſtle might mean literally, whileſt they who had given to them the Oblations of all the Laity in thoſe dayes, yet did not beſtow any thing almoſt upon themſelves, but gave it all away to the poor, and ſo *inriched* them (ſupplyed at leaſt their Neceſſities, as S. *Paul* at *Jeruſalem* was noted to do very notably.) As *having nothing* (of our own) and yet *poſſeſſing all things* (by the liberality of others) whence our Saviour asked, *Did you want any thing*,

thing, when I ſent you to preach to all the world, without a ſtaff, or purſe? the one to bear up your weary limbs (which I ſupported with my grace) the other to buy you victuals (which I inſpired good Chriſtians to afford you without your money.)

The Application.

1. SEe the Illuſtration of the Prayer above, for the general notions of our Chriſtian Duty this Lenten time: but for the particular, ſee how the Prieſt is ſet before our eyes, for us to imitate the many perfections he is bound unto; the whole Epiſtle being nothing elſe but an Ennumeration of Prieſtly Duties: for then (and not before) we may hope to ſee a Religious Laity, when the Prieſts of holy Church are the Saints they ought to be, ſuch indeed as they are here pointed out unto us.

2. And leſt the people ſhould be loſt in ſo large a field of Vertue as the Prieſt is bound to walk in, ſee how the Antiphon before the Prayer culls out the proper Duties of the people during holy Lent: Namely, *Patience, watching*, and *unfeigned Charity*; that is to ſay, Mortification, Prayer, and Almſdeeds. For therefore *Patience* is now recommended, becauſe Mortification is intended, which (to avail us) muſt be born *patiently*. Therefore we are now to *watch*, that we may ſpend more hours then ordinary in our *Prayers*, riſing earlier, and going later to bed in Lent, then at other times. Therefore Alms are accounted *unfeigned Charity*, becauſe men are ever held to love their Neighbors more then Money, when they do relieve the poor.

3. Thus we ſee no one good work is perfected alone, without the help and company of others. Let therefore *Mortification*, *Prayer*, and *Alms*, accompany the holy Faſt of Lent, ſo ſhall it feed, and *purifie* the feaſting ſouls of faſting bodies.

According as we pray above it may.

The

The Gospel. *Matth.4. v.1,&c.*

1 *Then Jesus was led of the Spirit into the desert, to be tempted of the devil.*
2 *And when he had fasted forty dayes, and forty nights, afterward he was hungry.*
3 *And the Tempter approached, and said to him, If thou be the Son of God, command that these stones be made bread.*
4 *Who answered and said, It is written,* Not in bread alone doth man live, but in every word that proceedeth from the mouth of God.
5 *Then the devil took him up into the holy City, and set him upon the pinacle of the Temple;*
6 *And said unto him, If thou be the Son of God, cast thy self down, for it is written,* That he will give his Angels charge of thee, *and* in their hands they shall hold thee up, lest perhaps thou knock thy foot against a stone.
7 *Jesus saith to him again, It is written,* Thou shalt not tempt the Lord thy God.
8 *Again the devil took him up into a very high mountain: and he shewed him all the kingdoms of the world, and the glory of them;*
9 *And said unto him, All these will I give thee, if thou falling down wilt adore me.*
10 *Then Jesus saith to him, Avaunt Satan: for it*

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is written, The Lord thy God ſhalt thou adore, and him onely ſhalt thou ſerve.

11 *Then the devil left him: and behold Angels came, and miniſtred to him.*

The Explication.

1. THen] alludes to the time of his being by *John* Baptized, ſo that immediately after his Baptiſm he began his forty days Faſt, by the conduct of the *holy Spirit* which had deſcended on him in the ſhape of a Dove when he was Baptized, to ſhew how immediately, and how efficaciouſly God works in thoſe that (by grace) he doth deſcend upon. The force of this Spiritual impulſe is intimated by his being *led of the Spirit* (drawn as it were by the power thereof) *into the deſert*, where he might *hear* (without interruption of noiſe or company) *what God ſpake to his heart*, as we reade *Oſee* cap. 2. v. 14. The name of this *Deſert* was *Quarentana*, near the River *Jordan*: But we are here to note, The Holy Ghoſt did not intend to thruſt Chriſt upon this Temptation (*for God is Tempter of no man*, Jam. 1. v. 13.) but onely indirectly permitted it, to give Chriſt the honor of foyling the Devil, and to ſhew the good Spirit was a bane unto the evil one. But we may pioufly believe, Chriſt pleaſed *to be tempted* after Baptiſm, to give Chriſtians an example, that we can no ſooner receive the grace of God, whereby we are adopted and made his Children, then immediately the Devil is upon our backs; as alſo to ſhew, the Devil cannot tempt us beyond our power of reſiſtance, if we recur to Prayer, to Faſt, to Reading Scriptures, or the like, as Chriſt did, who made himſelf our example of theſe defences; and to declare beſides, that thoſe who will become Doctors abroad to others, muſt firſt go themſelves Scholars into the School of a vertuous Solitude.

2. There

2. There is much difference between the *forty dayes fast* of *Moses*, of *Elias*, and this like *Fast* of our Saviour: for theirs were performed by the help of an extrinsecal assisting grace, this by intrinsical, flowing from the Deity. The causes of this *Fast* were many; As, that thereby he might satisfie for *Adams* eating the forbidden Apple; That his own humane Soul might be more apt to contemplation by this means; That he might sanctifie *the Lenten fast of forty days*, which he knew his Apostles would erect and deliver over for the Church to follow until the worlds end, in imitation of this example he had given them. When it is said, *That after forty dayes he was hungry*, this argues not but he might sooner have felt the want of meat, however his divinity supplyed the defect thereof: and when he was sensible of hunger afterwards, it was not that he could no longer fast, but to have the merit of being tempted against his holy purpose, and of resisting that Temptation, for our future instructions in like occasions.

3. The Tempters *approaching*, argues, he came visibly in the shape of a man, which he had assumed; for Christ had his internals so regulated (as likewise *Adam* by Original Justice had) that he could not be tempted by any inward Suggestion against Reason: nor was *Adam* (what-ere he might have been) so tempted, but by *Eve*, and she by a Serpent outwardly appearing. When the Devil said, *If thou be the Son of God*, it argues he was doubtful of it, for he had heard the voyce from heaven saying, *This is my beloved Son*, when Christ was Baptized; as also he had heard how *John* the *Baptist* preached him to be the *Messias*, *the Son of God*; and yet seeing him appear to be a man, and finding he was *hungry* (as men are) he tempts him to break his *fast*, by the subtilty of telling him, it would shew him to be the *Son of God*, if he would *turn stone into bread*, to satisfie his *hunger*.

4. Excellent answer, giving no advantage to the aggressor, but repelling him rather by his own weapons turned

turned upon him by holy Writ, ſaying, *Man doth not onely live by bread, but by every word that proceedeth from the mouth of God*, Deut. *c.*8.*v.*3. and what need he *convert the ſtones to bread*, to manifeſt his power, who with the leaſt word of his mouth could feed the better part of man, his Soul; intimating thereby Prayer and Meditation to be as fit a food for the refreſhment of a Chriſtian, as his daily bread; the one enabling him to live eternally, the other helping out a momentary breathing onely.

5, 6, 7. The evil Spirit finding *Gluttony* to be no motive able to prevail with Deity, flies to the medium that had wrought upon himſelf, the Titillation of Ambition or Vain-glory, when he ſaid *he would be like the Higheſt*, fondly thinking what prevailed with him in Heaven, would work upon our Lord on Earth, To be forſooth *attended* on by holy *Angels*, though in an act of diabolical preſumption, Precipitation of himſelf from *the pinacle of the Temple*: Too ſhort a cloak to hide ſo large a ſin as the Revenge thou aymeſt at beneath it: Thou hadſt thy ſelf a Fall from Heaven down to Hell, which thou wouldſt now repay, by giving Chriſt another from off the Temple (where God is adored) down to the ground, where thy High Altar is, when men adore low Creatures of the earth, before their high Creator. This, this, fond Serpent, is thine aym, to make thy God lye ſprawling on the earth, as thou doſt lye in everlaſting flames; and this thou wouldſt have done before the doors of all the holy Prieſts whoſe houſes were about the Temple, ſo to make them ſcorn and trample ore the God they had adored upon their holy Altars. Alas! how ſhort is thy Serpentine wiſdom of his that is eternal? of his that ſees thy ſpecious pretexts are all deceits, and tells thee ſo when he replies; *Thou ſhalt not tempt thy Lord, thy God*, Deut. 6. 16. How canſt thou hope to *Tempt* hereafter any man to evil under ſhew of good? this thou haſt got, to make poor man thy Maſter, by ayming at the Maſtery upon thy God. To conclude, by the *Hands of Angels* in this Text, is underſtood

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their ayd, for Spirits have no *hands*, nor any other limbs or parts at all.

8, 9, 10. Alas how poor a thing *is Avarice* to tempt a God withall: *Say who is able first to give him any thing, and it shall be restored.* Rom. 11. v. 35. Thus creatures seeme to uncreate their God in their fooliſh imaginations, thinking him to be imperfect as themſelves, needy or indigent as they; who yet hath made, and given to the univerſe a being out of nothing. But for the devill to preſume God ſhould *adore him too*, for that he could not give, this is a fondneſſe not to be expreſt, as paſſing all imagination and ſo was beſt returned with a ſcorn, of bidding the fond uſurper know his diſtance, go (like a Lacquey) *at the heeles of his creator*; and well he was not yet reduc't to his firſt principle, to nothing, by an immediate annihilation. It was indeed high time to tame his inſolence, when nothing but an homage due to God, an *Adoration* would ſuffice him. No, devil, no, maugre thy pride, *Thou muſt adore thy Lord thy God*, and *he alone it is that thou*, (and we, and all the world) *muſt ſerve. His are the Heavens, and the earth is his*; and well it is thou art the Lacquey yet of him, thou wouldſt have Lorded over if thou couldſt. It is his greater glory to force thee to thy duty, maugre thy proud heart, then to deprive himſelfe of what is good in thee, (thy being) how bad ſoever thou art thy ſelfe, and howſoever deſpicablely miſerable in that being too.

11. Some doe doubt, how Chriſt came backe to his deſert of *Quarentana*, when the devill was gone, affirming the good Angels carryed him thither, as the bad Angel had brought him thence; but probably himſelfe gave his own Divinity leave to doe that office to his body, if yet we may not ſay it was the effect of his glorified ſoule and body too, for they were both as glorious then as now.

Sure enough as ſoon as he was there, *the Angels*, (as to their Lord and God) came offering their attendance: however, this is for our comfort, that after the devill hath tempted us (if we reſiſt) we may hope, the Angels will

will come to comfort us, that need it, ſince they did ſo to Chriſt, who ſtood in no neceſſity thereof at all.

The Application.

1. WE had the honour to be called into the field to day by the Lieutenant Generall, the Prieſt of holy Church: but we are led up to the Battaile, by the Captaine Generall himſelfe our Saviour Jeſus Chriſt, who hath already vanquiſht all our enemies, for as he dyed to conquer death, and purchaſe us eternall life by dying, ſo by his being tempted, he ſecur'd us of the victory in our Temptations, if we but reſiſt the Temptor, and (perſiſting in our holy purpoſes) Crown the Faſt, with our *Perſeverance* therein: ſuch as Jeſus in his hunger gave us an example of, although not bound to Faſt as we.

2. It is a common practiſe of the devill when he cannot tempt to open ſin, to flatter by pretence of ſanctity: and ſo to draw us into the trap of ſelfe-conceit, and dangerous vaine glory; thus he (in vaine) attempted Jeſus Chriſt; thus he deludes the ſoules that he tempts to ſin by telling them they are Predeſtinated to be ſav'd, and cannot finally be damn'd, do what they will; the leaſt humility is remedy to this vaine glorious diſeaſe; *Thou ſhalt not tempt thy Lord thy God*; (our Saviours way to kill that devill of vaine glory) Saint *Paul* hath ſuch another; *He that thinks he ſtands, let him beware he fall not. Religious feare and trembling* is the firmeſt footing to hold us faſt upon the higheſt Pinnacles of Grace.

3. The latter end of all Temptation ſhewes the Temptors aime, the ruine of the tempted ſoule. This is deſigned under faire pretexts, ſuch as doe tickle natures appetite, Riches, pleaſure, honour, and command; but ſee the choaking Hooke arm'd with alluring baites, behold *Idolatry* coucht under *Gratitude*. It ſeemes a reaſonable homage to adore the giver of ſo great a gift, as all the

wealth and pleaſure of the world; but 'tis a huge injuſtice, to receive them from the hands of an uſurper, who hath as little power to give, as we to take the ſtolen gift. And mark how this uſurper then pretends to give, when the right Owner takes away, by a command of Abſtinence.

Chriſt came not here to raigne, but to beſtow on us a Crown of glory; to rob us then of heaven, the devill proffers us the ſcum thereof, the rubbige ſwept away from thence, and caſt into the common ſhoare, the ſinke of nature, Earth. *O how ſordid earth appeares, when I behold the beauty of the heavens*; thus holy *David*, thus we ought to ſay, and more, with Jeſus, bid the *fiend avant*; ſo ſhall we by *religious adoration* of Almighty God accompany'd with *holy Poverty* this time of Lent, forbear to covet riches (and by them to Idolize unto the devill) adde then theſe good workes to the Faſt they will accompliſh,

So ſhall we render our ſelves, the *Purified* ſoules we pray to be by faſting.

On

On the ſecond Sunday in Lent:

The Antiphon. 2 Cor. 17. v. 9, &c.

THe viſion which thou haſt ſeene, thou ſhalt tell to none, untill the Sonne of man doe riſe from death.

Verſ. *To Angels God hath, &c.*
Reſp. *That in all thy wayes, &c.*

The Prayer.

O God, who doeſt behold us voyd of all ſtrength, guard us, we beſeech thee, exteriorly and interiorly, that we may be defended from all corporall adverſities, and purified from evill cogitations of our ſoules.

The Illuſtration:

THe laſt Sundayes Prayer laid our Lenten Faſt for the chiefe ground of all the Prayers in Lent. *This* (fixed on that ground) lookes to the end of the aforeſaid Faſt, *our purification* of the whole creature which we are;

and ſo confeſſing here firſt, that *we are void of all ſtrength to guard* our ſelves, we begge of Almighty God a *guard* both for the *exterior* and *interior* man; that thus our *bodies* being outwardly *defended from all corporall adverſities* (particularly ſickneſſe, to tempt us from our Faſt) *our ſoules may be purified from all inward evills* of filthy *cogitations*; and this with regard to what Saint *Leo* told us laſt Sunday, was required for the integrity of a Faſt, namely to withdraw our minds from ſinne, leſt in vaine we did elſe take meat from our mouths; and hence we ſhall finde "little excuſe "by what caſuiſts tell us, the end of the precept is no pre- "cept to us, though the meanes to that end be of abſolute "command; for example in this preſent caſe, they ſay, "'tis no breach of our Lenten Faſt to commit a ſinne in Lent, though we are commanded to uſe the meanes of faſting, to the end we may avoid ſinne, and ſo render our ſelves the *purified creature*, which holy Church intends by this forty dayes Faſt to make us: for truly caſuiſts in this may ſeeme to favour us, but yet upon reflection it is no favour, becauſe ſinne being at all times prohibited under ſtrict command, we never ſinne mortally, but we breake ſome precept of Almighty God, greater then this of the Church, by any other kind of mortall ſinning, which at all times is forbid us; and then much more ſtrictly, when we are actually under a wholeſome cure for ſinne, the holy Faſt of Lent: ſo it will not be to render ſoules ſcrupulous, but religious, to tell them that ſinnes are aggravated at leaſt, when committed at that time, we are commanded to take Phyſick for preventing ſinne; as now, when holy Church injoynes a Faſt expreſſely for that purpoſe: But to our maine deſigne, let us ſee how this dayes Prayer ſuits to the Epiſtle and Goſpell of the day, as well as to the ſeaſon of Lent; why truly very well to the *former*, becauſe this Lenten Faſting is one of the Apoſtolicall *precepts* mentioned here by Saint *Paul* to the *Theſſalonians*; and in regard Faſting is one of the beſt of remedies againſt that carnall ſinne, which this dayes Epiſtle dehorteth from; as

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alſo it is the beſt ſtep to that *walk*, recommended to us from *vertue to vertue*, that we may by *abounding more and more* therein, *pleaſe God*, by the fulfilling of *his holy will*, which is (as Saint *Paul* to day calls it) *our Sanctification*, and that particularly by the gift of *chaſtity*, of *purity both in body and ſoule*, which altogether comes home even to the letter, and full ſenſe of this dayes Prayer: nor is the Goſpell of the Transfiguration read to day for any other end, then to mind us of being ſpiritually transfigured from Polluted to Chaſte bodies, from Sinful to Sainted Soules; for ſo ſhall we appeare to our Saviours eye, with *faces ſhining* like the Sunne, and *bodies pure* as *the whiteſt Snow*, as himſelfe appeared on Mount-Tabor to his Apoſtles, and as the expoſitors conceive *Moſes* and *Elias* did appear ſo too; thus to ſhew we cannot by our vertuous lives approach neer to God, without being Transfigured to the world, and made mirrours of admiration to men and Angels, and ſuch indeed ought to be our Lenten Faſters. How exactly then is this dayes Prayer ſet to the other ſervice of the day, when by ſaying it in order to performe our Lenten Faſts, it brings forth in us the effect of *Sanctification*, which the Epiſtle aimes at, and that of our *Transfiguration* from Sinners to Saints, which the Goſpell points unto.

The Epiſtle. 1 ad *Theſ.* c. 4. v. 1, &c.

1. *For the reſt therefore, Brethren, we deſire and beſeech you in our Lord Ieſus, that as you have received of us how you ought to walk, and to pleaſe God, as alſo you do walk, that you abound more.*
2. *For you know what precepts I have given to you by our Lord Ieſus.*

3. *For this is the will of God, your Sanctification: that you abstaine from Fornication.*

4. *That every one may know to possesse his vessell in Sanctification and honour.*

5. *Not in the Passion of lust, as also the Gentiles that know not God.*

6. *And that no man over-goe, nor circumvent his brother in businesse: because our Lord is revenger of all these things, as we have foretold you, and have testified.*

7. *For God hath not called us into uncleannesse, but into Sanctification.*

The Explication.

1. THe Apostle fitly vseth the word *walk* insteed of *live* in this and most places, since it is not a posture suitable to the present life for Christians to stand still; we remember our Saviour rebuked those that did it. *Matth.* 20. *v.* 6. Saying, *why stand ye here the whole day idle?* as if to stand still were to be idle and loyter: so the posture of a good Christian is and ought to be *walking*, moving, going on *from vertue to vertue*, Psal. 38. untill at last he arrive to the rewarder and source of all vertues, God himselfe: for by bidding us to *walk* so, as thereby we may *please God* and *abound more and more*, we are bid to accumulate vertues upon vertues, so long as we live in this vicious world; and that we may know how to doe this, the Apostle bids, that we follow his rule for this purpose framed ro our hands, as it was to the *Thessalonians*; since what he writ to them was with intention it should be handed over from age to age, even to us, and to those that should live in the very last of times.

2. His meaning is, that he *gave them* this rule of *perfecti-*

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on by Authority, Commiſſion, or inſpiration from *our Lord and Saviour Jeſus Chriſt*; and this rule was not to tell them onely what he had obſerved in our Saviour to this purpoſe, making himſelfe an example of perfection to us all, but alſo what by inſpiration of the holy Ghoſt himſelfe as an Apoſtle intruſted with the care and charge of ſoules, had upon occaſion found expedient to preſcribe unto them: and this Authority, as it was given to the Apoſtles, ſo it deſcendeth from them unto their ſucceſſors, the Fathers and rulers of Soules, eſpecially the governing party of the Church, the Pope, and Biſhops thereof.

3. By the *will of God* is not here underſtood that *will* which is commonly called *the will* of his *Beneplacitum*, or *holy pleaſure*, to doe himſelfe what he pleaſeth, but the will of *his ſigne*, mark or token what he would have us to doe, and that not in generall, for ſo his will is, we ſhould have perfect and univerſall Sanctity in all our actions; but in particular, he points out here for us the *Sanctification of chaſtity*, (ſo we may ſee by all the following verſes;) as who ſhould ſay, God was particularly pleaſed to point out his Signall *will* unto us, that the vertue, which is moſt ſuitable to his infinite ſimplicity and purity, (namely *chaſtity*) ſhould be aimed at by all Chriſtians, that even thoſe who were marryed people ſhould by tempering their carnall paſſions and deſires, partake in ſome meaſure of this divine vertue; and thoſe who were not marryed, ſhould have an expreſſe prohibition from the foule impurity of *Fornication*: ſince it ſeemes the Apoſtle forbids it here, not onely under the generall rule, (the prohibition thereof in the commandements,) but with a ſpecially preamble, that he doth by name forbid this ſinne, as having it ſpecially declared unto him, that it was the *ſignall will of God*, he ſhould doe ſo.

4. This place is commonly underſtood as preſcribing a rule of moderation to marryed people, that they ſo uſe the lawfull bed of pleaſure, as they forget not to Sanctifie themſelves even by, and in the uſe thereof, remem-

bring God hath elevated that corporal communication (ſo much coveted and delighted in by Fleſh and Bloud) that he hath raiſed the wonted civill contract of marriage to be now a more holy thing, even a Sacrament or conduite-pipe of his holy grace into the Soules of ſuch people, as make religious and not luſtfull uſe thereof: for of the latter we ſee ſad examples in the ſeven husbands of *Sara*, ſnatched from her bed, becauſe they marryed her purely for luſt, not for any limited or regulated love: and ſo againe by a pious abſtinence upon faſts or feaſts, from corporall knowledge of each other, ſpecially when marryed Chriſtians receive the Sacrament, they uſe *their veſſels in Sanctification* of themſelves, *and honour* of God thereby, for reverence to whoſe bleſſed Body and holy Sacraments they abſtaine from their otherwiſe lawfull pleaſures: yet there is a deeper and more univerſall application aimed at by the Apoſtle in this place, even to all Chriſtians whatſoever married or ſingle; ſince though to marryed perſons their mutually betrothed bodies to one another are *their veſſels* properly here ſpecified, yet to ſingle perſons by *their veſſels*, are meant their ſingle bodies, which containe their ſoules within them, as ſo many precious liquors in the ſight, and to the Palat of Almighty God, who is jealous, leſt any of that liquour ſhould be drawne out, and given to creatures; that is, leſt by following the impulſe of ſenſe, they ſhould poure out the affections of their ſoules upon their own corporall pleaſures, or the delight of any other body whatſoever, for pure reſpect to the creature, and not ſo ſtand upon their guard, as not to part with the leaſt drop of their ſoules affections, either to themſelves or any others. which are all due to Almighty God; for this is to *poſſeſſe each one his owne veſſell*, as *Rom.* 6 v. 19. Saint *Paul* adviſeth, and *to poſſeſſe it in Sanctification* of himſelfe by acts of love to the divine Majeſty, and *in honour* of Almighty God by ſo doing: and contrary to this counſell doe all thoſe, who make their bodies *poſſeſſe*, that is to ſay, command their Soules, whereas the

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ſoul is to *poſſeſſe* her body in this ſenſe of commanding it, as finally ſhe ſhall doe in the kingdome of heaven, and as at firſt *Adams* ſoul did, even here on earth.

5. This verſe proſecutes the ſence of the former, by repreſenting unto us the beſtiality it is in Chriſtians to proceed *like Gentiles*, who are called *a people that is no people*, becauſe they are more like beaſts then men; and ſuch the Apoſtle accounts Chriſtians, who follow *the paſſions of luſt*, the full ſwinge of their carnall deſires, without any religious limit thereof, even when carnall pleaſure is lawfull; becauſe to doe thus, is as if we *knew no God*, for whoſe ſake we were to refraine our inordinate appetites, not onely in carnall pleaſures, but in thoſe meats, drinkes, or companies that propend us thereunto.

6. In this place the Apoſtles ſenſe lyes lyable to a very eaſie miſtake, and the words ſound, as if he did leap from the Subject of luſt, to that of fraud, deceipt or injury, but indeed he proſecutes his former ſenſe in this whole Epiſtle: So he muſt here be underſtood *by buſineſſe* to forbid *Adultery* as above he hath forbidden *Fornication*; *not to overgo* is here meant literally, forbidding any man to *goe over* his neighbours *marriage bed*, and thereby defraud him of his due, which is to have his wife wholly and ſolely to his own ſingle uſe; and *by buſineſſe* is not here underſtood traffique, bargaine, ſale, law or the like, but properly that *buſineſſe* which is betweene man and wife, their mutuall accompanying one another in the Act of wedlock, becauſe *our Lord* will in a particular way *revenge* (and commonly he doth it by ſome curſe upon the children of Adulterous parents) *this wrong*, for as much as it is a ſpeciall abuſe *to God* to violate the Faith of marriage bed, ſince by the Sacrament of marriage is repreſented the union betweene Chriſt and his ſpouſe the holy Church; and conſequently, ſince for that reaſon men *are bid to love their wives, as Chriſt doth love his Church*, and wives their husbands, as the Church loves Chriſt, ſo to violate the ſigne of this holy union, is to attempt an *adultery* even betweene Chriſt

and

and his holy ſpouſe, ſince they who are diſloyall to their marriage bed, can no more be, what they are appointed *by God* for, repreſenters of Chriſt his fidelity to holy Church, and of the Churches loyalty to him.

7. See how the Apoſtle cloſeth this ſubject with a generall addreſſe to all Chriſtians, that *chaſtity* is a vertue they all muſt practiſe more or leſſe; and ſince in particular the *Gentiles* were noted for huge licentiouſneſſe and liberty in their luſtfull wayes, he requires of Chriſtians a ſpeciall ſtudy of the vertue contrary thereunto, namely of *purity* and *chaſtity*, as a diſtinctive ſigne from Gentiliſme and a peculiar badge of Chriſtianity; whence it is, that as all Gentiles, in the primitive Church (before they were reconciled) had particular inſtructions to forgoe their former *uncleanneſſe*, and were made by Baptiſme to renounce the world, the Fleſh and the Devill, ſo we ſee it is ſtill continued a rule in holy Church, that all who are new converted from Infidelity to the true faith of Chriſt, and all Infants, as ſoone as they are borne, are by the voices of their Godfathers and Godmothers to make the like renunciation, and to enter a ſolemne Covenant with Almighty God of purity and *Sanctification*, to ſhew they renounce the foule feind, their former parent, and adhere to Almighty God, the fountaine of *Purity* and *Chaſtity*; and that peculiar vertue of *Sanctification* is it, the Apoſtle here ſayes all Chriſtians are called unto.

The Application.

1. THe grand deſigne of finiſhing by good works the *Purification* we aime at by this Lenten faſt is cloſely carried on to day by the recommended *work of chaſtity*, from the very beginning to the end of this Epiſtle.

2 Now becauſe we are not onely unable of our ſelves to compaſſe this vertue, but have further huge *interiour and exteriour* temptations againſt it; and are for the moſt part more

more propenſe naturally to the ſin of the fleſh, then to any other vice whatſoever.

3. And laſtly, becauſe the breach of *Chaſtity* expoſeth us more to *corporal adverſities*, then the violating other Vertues do, which violation we are yet often tempted unto, by *evil* (that is to ſay, by unclean) *cogitations*. Therefore as leaſt able of our ſelves to compaſs this Vertue of *Chaſtity*, neceſſary for rendring our Faſt compleat, and our Souls *purified* thereby,

We pray for it moſt properly as above, much as on S. *Joſephs* day we pray, *That what our Poſſibility cannot obtain* (namely *Chaſtity*) *may be granted us by his Interceſſion.*

The Goſpel. *Matth.17.v.1,&c.*

1 *And after ſix dayes Jeſus taketh unto him Peter, and James, and John his brother, and bringeth them into a high mountain apart.*

2 *And he was transfigured before them. And his face did ſhine as the Sun: and his garments became white as ſnow.*

3 *And behold there appeared to them Moſes and Elias, talking with him.*

4 *And Peter anſwering, ſaid to Jeſus, Lord, it is good for us to be here: if thou wilt, let us make here three Tabernales, one for thee, and one for Moſes, and one for Elias.*

5 *And as he was yet ſpeaking, behold a bright cloud overſhadowed them: And lo a voyce out of the cloud,*

cloud, ſaying, This is my well-beloved Son, in whom I am well pleaſed: hear ye him.

6 *And the diſciples hearing it, fell upon their face, and were ſore afraid.*

7 *And Jeſus came ond touched them: and he ſaid to them, Ariſe, and fear not.*

8 *And they lifting up their eyes, ſaw no body, but onely Jeſus.*

9 *And as they deſcended from the mount, Jeſus commanded them, ſaying, Tell the viſion to no body, till* the Son of man be riſen from the dead.

The Explication.

1. IT was *ſix dayes after* Chriſt had told his Apoſtles and the people, that *ſome of them* who were then in his company, ſhould not dye, *before they had ſeen him in his Kingdom*: Thus ended the ſixteenth Chapter of S. *Matthew*; yet S. *Luke* recounting the ſtory of Chriſts *Tranſfiguration*, ſayes, it was *eight dayes* after our Saviour foretelling his paſſion, told them, *That ſome there preſent ſhould ſee him in his Kingdom before they dyed*: here ſeems a contradiction, where one ſayes *eight*, the other *ſix dayes after*: but both are true in their ſeveral ſenſes; for S. *Luke* includes *the day* in which this was ſpoken, and *that* on which Chriſt was *tranſfigured*: S. *Matthew* ſpeaks onely of the *ſix dayes* between, ſpent by Chriſt in teaching and preaching, as he went that twenty leagues between *Cæſarea Philippi* (the place where he ſpake this) and Mount *Tabor*, whither he went to fulfil his ſaying: So that although many conceive diverſly in the true ſenſe of what Chriſt meant by *his Kingdom*, which ſome will have to be *his Church*, others his *Reſurrection*, others *his Aſcenſion* (whereof

(whereof many then preſent were witneſſes) yet the moſt probable opinion is, that he meant by *his Kingdom*, this very myſtery of his *Tranſfiguration*, wherein he thewed the Apoſtles in a tranſient paſſage a glimmering of that permanent glory he was to raign in for all Eternity in *his Kingdom of Heaven*; for having before declared he was to dye, it was fit he ſhould give them a teſtimony, he was nevertheleſs the Ever-living God; and for this purpoſe he did in this glorious manner appear unto them, ſo that they ſeeing him, thought they were in heaven; and conſequently, having ſeen him thus glorious once, could not loſe their Faith, but that he would aſſuredly riſe again from death to life, which yet few could give credit unto, when once they ſee him dead and buried. The reaſon why he took *theſe three Apoſtles* onely, was to ſhew, he had ſpecial regard to each of them more then ordinary; to *Peter*, as the head of all the reſt; to *James*, as honored with the Title of our Saviours Brother, for being like him in perſon, and ſo left his ſucceſſor at *Jeruſalem*, where *James* was the firſt Biſhop after Chriſt his death, and firſt Martyr of the Apoſtles: to *John*, as his favourite, being known by the title of that Diſciple *whom Jeſus loved*: Theſe *three* therefore Chriſt ſingles out, and carries them *into a high Mountain*, called *Thabor*, near to *Nazareth*, where Chriſt was bred up, and not far from *Capernaum*, where he wrought his moſt Miracles; *high*, to ſhew heaven is hugely elevated from earth, and that, as in heaven the glory of God ſhall be, ſo in *Thabor* the glory of Chriſt was manifeſted to thoſe, who were (like the Elect, amongſt many choſen) ſingled out for eternal happineſs, in the next, and for teſtimonies here of Chriſt his Deity, ſhining through the cloud of his humanity, as the next verſe deſcribeth.

2. His *Tranſfiguration* conſiſted not in the change of his humane ſhape, nor in his giving his body all the gifts of glorified bodies in heaven, *impaſſibility*, *agility*, *ſubtility*, *clarity*, but in ſhewing to the Apoſtles the laſt onely of theſe

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theſe gifts, and that ſo far forth as their weak eyes were capable of, which *clarity* Chriſt was fain to ſuppreſs, whileſt he lived here, that he might be ſeen and converſed with by all men; for elſe it was at all times due to him, as all the other gifts of glorified bodies were, by reaſon of his Divinity united to his humanity. Note, though there be ſpecial mention made of a change *in his face* onely, *ſhining like the Sun, and his garments become white as ſnow*, yet this *clarity*, or glory was general, over all his bleſſed body; and as the brightneſs of *the Sun in his face* was a type of his Deity, ſo the *whiteneſs of his garments* did repreſent the purity of his humanity; and withal it ſhewed us how the grace and glory of God renders our Souls *as white as ſnow*, and by that means *tranſigures* the Saints from their Æthiopian blackneſs of ſin, into ſo many *garments* of whiteſt lillies, as it were, bedecking the body of our Lord and Saviour Jeſus Chriſt.

3. Theſe two were ſummoned as Witneſſes to teſtifie that whatſoever *the Law* or *Prophets* ſaid of Chriſt ſhould be verified, *Moſes* ſtanding for the firſt, *Elias* for the ſecond, as alſo to reward them for their forty days Faſt, which each had undergone, the one to be worthy thereby to receive the Laws, the other to aſcend the Mount *Horeb*; and farther yet, becauſe he would take away the doubt which people had, that he was *Moſes* or *Elias*, or ſome other *Prophet*: and again, leſt *Moſes* ſhould appear to have been injured when Chriſt did abrogate the ancient Law: as alſo, leſt *Elias* ſhould be valued equal to Almighty God in glory, which ſome conceived of him: finally, to ſhew he had full power of life and death; to call *Moſes dead* thither, and to ſummon *Elias alive* from the place where he was kept till his ſecond coming: To both of whom Chriſt communicated a ſplendor, ſomething like indeed to that of his own *garments white* as *ſnow* (that ſo they might be more worthy of the honour done them to confer and talk with him) but far inferior to the whiteneſs of his own.

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4. All Expoſitors ſay, this was a ſpeech of a man half beſide himſelf, drunk, as it were, with the preſent glut of contentment, and not forecaſting future things; beſides that it was impertinent to *build Tabernacles* for thoſe whom he ſaw in glory, as alſo it was to fix Chriſt upon earth, and in *Thabor*, who came to purchaſe heaven for all the world by his paſſion (which by his remaining here had been prevented) and to hope for heaven before himſelf had laboured to deſerve it, or to think eternal Beatitude conſiſted in the glory of Chriſts humanity, and not in the beholding of his Deity, which here they did not ſee.

5. The interpoſition of this *Cloud* upon this ſpeech, argues a check given to the ſpeaker thereof, by depriving him of that alluring ſight, which he knew not how to make right uſe of, but not ſeparating them from a due diſtance both to ſee and hear, whence they fell (as S. *Luke* ſayes) into a *preſent fear*; yet this *Cloud* was *clear*, to ſhew the difference betwixt the Old Law and the New, *That* being delivered to *Moſes* in a dark cloud, *This* avow'd to be delivered by Chriſt, before *Moſes*, *Elias*, and *theſe three Apoſtles*, in a *clear* reſplendent *Cloud*; out of which was heard the *voyce* of God the Father, ſaying, *This is my beloved Son, &c.*. Some think *Moſes* and *Elias* were gone, before this voyce was heard, leſt the Apoſtles might doubt, to which of the *three* it was ſpoken: but ſince they were to be both eye and ear-witneſſes too, 'tis probable, they might ſee to whom the addreſs was made, and queſtionleſs God did make this teſtimony ſuch, as could not be lyable to doubt, ſince he was pleaſed to have theſe Witneſſes of the thing, as he made them, ſaying, *Hear him*, that is, *Hear my beloved Son*, for from his mouth, not from the mouth of *Moſes and Elias*, ſhall proceed all Truth and Salvation to Mankind. The reaſon why this command of *hearing him*, was not added when he was ſtiled by the like *voyce* from heaven, to be *Son* to the ſame Father, at his Baptiſm, was becauſe then he was onely ſhewed to be

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the Meſſias, whom men before conceived the Baptiſt to have been: But here he is in preſence of *Moſes* and *Elias* preferred in point of Doctrine before them, as if all they had ſaid or done was but to prefigure him, but that what he ſayes, reports to none beſide himſelf, as having vigour in it, to make him known to be the Illuminator of all the former Prophets, and ſo of himſelf, the true Doctor of Nations, and Law-maker thereunto, whence he (for his own ſake) is to be heard, others for reſpect onely to him, and there was reaſon to ſay, *Hear him*, that comes to abrogate the Old, and to make a New Law, to dye for the ſins of his people, in ſuch exceſs of ignominy, as *he* and *Moſes* did but now talk of, to riſe from the dead himſelf, and thereby to impower all men to riſe again (after they are dead) to the Judgement Seat, where thoſe, that till then believe it not, ſhall finde there is a Hell, and thoſe who are believers ſhall know there is a Purgatory, and a *Limbus Patrum*, ſince *Moſes* was from the latter ſummoned hither to this Myſtery of *Transfiguration*, which was exhibited as an undoubted teſtimony of the Truths that were preached by him, whom we were then commanded *to hear*, and conſequently to believe.

6. They *feared* at the ſhrilneſs of the voyce, though ſweet, at the loſs of the ſight they had before of *Moſes* and *Elias*, whom they might ſuſpect were ſent away, to fulminate vengeance from God upon the people, who had abuſed his *beloved Son*, and hence *fearing*, they *fell upon their faces*, to ſhew, they were themſelves ready to adore him.

7. And Jeſus pitying the fright they were in, *came* preſently to comfort them, and *raiſe* them up again from the poſture of their proſtration, thereby to ſhew, we cannot ſooner humble our ſelves to God, then he is ready to raiſe a comfort in us.

8. The reaſon why they then ſee *none but Jeſus*, was, becauſe now all things were given up to his cure, no more rigorous Law was to terrifie the people, the ſweet Law

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of grace was to be their guide, he alone their comfort; ſo that to him they were to ſtand firme in all diſtreſſes, of him to receive all relieſes, and by him to be brought finally to the eternity of that heavenly glory, which here the Apoſtles had but a tranſient glimmering of; thereby to ſhew this is not a time or place for comforts, but rather for afflictions, and that leſt we ſhould be dejected by being alwayes in affliction we may hope for the intervening comfort now and then of myſticall *Tranſfigurations*, by which we ſhall (for a ſhort time) take content in the ſervice of God, but they paſſing away againe, are to leave us unto the trials of new afflictions, till by frequent conformities of our wills, to the pleaſure of Almighty God, we be rewarded with eternall glory, for our patient enduring the many Eclypſes we found here of heavenly comforts in our Soules, by the interpoſition of earthly tribulations.

9. By bidding them tell *this viſion to no body*, he forbids their ſpeaking of it not onely to the people, but even to the reſt of the Apoſtles, leſt it might trouble them, not to have been preſent at it; and by his reſurrection, all men would be eaſily made beleeve he was God, who, if they had been told it before, would have doubted thereof, eſpecially when they ſee him dead and buried: ſo to ſpeak of this Teſtimony of his Deity before his reſurrection, were labour loſt; but by this injoyning ſilence of his glory, and propalation of his death and paſſion, Chriſt gave us an admirable example to conceale our own praiſes, and to be content with publication of preſſures and infirmities, ſince none can have any infamy ſo great to him, as was the ignominy of the Croſſe to Chriſt, wherein we ſee he gloryed, whileſt he ſuppreſſed the fame of his glory, till he had ſuffered the ignominy of his moſt opprobrious death: hence Saint *Paul forbids himſelfe all other glory, then in that of the Croſſe of Chriſt*: a good leſſon for all good *Chriſtians* to learne, and practice to be perfect in.

The Application.

1. SInce there is a day made ſpecially ſacred to the Myſtery of the Transfiguration, the ſixth of *Auguſt*, when that Feaſt is celebrated, we cannot expect to have this myſtery looked on to day ſo directly, as that the Prayer ſhould litterally relate to it; ſuffice it then to find it myſtically proper to the Prayer.

2. And thus, it will be proper enough, ſince we are taught the Transfiguration was at leaſt a tranſient viſion beatificall, ſuch as Saint *Peter* held to be a kinde of Heaven, where he was content to build a Tabernacle of aboad: and look how unable we are to be *chaſte*, ſo are we in our ſelves *void of all ſtrength* to goe to Heaven; and have need of a world of guards both *interior and exterior*, to preſerve us from the *corporall adverſities* (or ſins) that keep us thence, or from the ſpirituall ſins *of evill thoughts* that ſhut up Heaven Gates againſt us.

3. To conclude, ſince nothing makes our way ſecurer into Heaven, then to carry a *Pure* Soule in a *Chaſte* body, (we being taught *the cleane of heart, are therefore bleſſed becauſe they ſhall ſee God*, for this cauſe the Goſpel of the *tranſfiguration* was very fitly joyned to the Epiſtle of *chaſtity*, becauſe the *Chaſte* Body is that Tranſient Heaven upon Earth, which is moſt delightfull to a pure Soule. And as *Chaſtity* Tranſfigures us into a ſimilitude of God, *whom we ſhall then live like unto when we ſee him, and therefore like unto him becauſe we ſee him*, that we may, (by the *vertue of chaſtity* joyned to our holy Faſt) be *Tranſfigured* into a ſimilitude of his Divine Majeſty.

We pray with holy Church as above.

On the third Sunday in Lent:

The Antiphon. Luke 11. v. 27.

A Certaine woman of the multitude, lifting up her voyce ſaid, bleſſed is the wombe that bare thee, and the Paps that gave thee Suck: But Ieſus ſaith to her, yea rather bleſſed are they that heare the word of God and keep it.

Verſ. *To his Angells, &c.*
Reſp. *That in all, &c.*

The Prayer.

WE beſeech thee Almighty God, looke downe on the deſires of thy humble people, and extend the right hand of thy Majeſty in our defence.

The Illuſtration.

IF any be to ſeek here what is meant by *the deſires*, we beſeech God *to looke downe upon, of his humble people*, 'tis but caſting back an eye, to what was declared in the firſt

Sundays Prayer of Lent, to be the end of this holy faſt; and finding it thereto be our *purification*, we ſhal ſoon conclude that ſelfe ſame end is ſtill and ought ever to be *our deſire* all the Lent long: becauſe the continuation of the Faſting Medium, argues our conſtant *deſire* of arriving at the end, to which it drives, our being *Purified* by that meanes. So thus we ſee the Torrent of our holy Faſt runs never the leſſe ſlowly on, becauſe it makes not a noyſe in our eares, rather it growes the deeper, by how much leſſe we heare thereof: for ſhallow waters are thoſe that tell us of the ſtones they fall upon, but deep ones ſilently goe by: nor is the ſtile of *humble people* any common place, but hugely proper to this time of Lent, which drawes the whole Chriſtian world upon their knees, and not content to have them low as earth, while they Faſting watch and pray, did in a manner bury them below the earth, when on Aſhwedneſday, they were all Sprinkled o're with holy Aſhes, as if they were not worthy longer to be the upper earth, that had ſo proudly rebelled againſt Almighty God, but muſt lye lower now, and hope by falling downe to riſe againe: and truly if we reflect upon the words of this Prayer, they are exact termes of a moſt *humble* Soule, who dares not ſay, ſhe hath a will to faſt on ſtill, and to be *purified*, but onely tels Almighty God, 'tis her *deſire*, and hopes *this humble* expreſſion will make it be his holy will, ſhe ſhall obtaine her *deſires*, becauſe his onely *looking* on it (as ſhe *humbly* prayes to day, he will) is able to effect it: But leſt we forget to ſhew the Prayer ſuits as well to the Epiſtle and Goſpell, as to the time of Lent, we muſt remember no termes could more directly exhauſt them both, then what this Prayer is couched in: For how can we be *followers* elſe of *Almighty God*, as Saint *Paul* exhorts us to be with the *Epheſians*, unleſſe we ſhew our ſelves to have learned the leſſon of the Son of God without book; *Learne of me, that am meeke and humble of heart*; which leſſon this dayes Prayer repeats, when holy Church cals us *the humble people of Almighty God*, and *meekneſſe* ever goes with

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humility hand in hand: ſo having ſet our firſt ſtep right into the track of this Epiſtle, we need not fear the miſſing of our way; for true humility hath root in *love*, and will not ſtumble at an enemy, unleſſe it be to fall upon him with a kiſſe, deſiring him to riſe from dangers way, and leave us to run his hazard, whoſe ſins are greater then any his can be: ſay now, beloved, which of you cannot goe on through all the counſels of Saint *Paul* in this Epiſtle, when with Chriſt your charity hath laid you humbly at the feet of your enemies, and made you now offer your ſelves an oblation to *him*, that before you hated. Bleſſed God! how ſmall a Key opens a great doore into devotion, when diligent Soules will once vouchſafe to turn it: I dare ſay, there is not one ſyllable in all this whole Epiſtle, which this Prayer thus applyed unto it, will not correſpond withall. And to the Goſpell what more ſuitable, then to beg help of Gods *right hand* for thoſe *humble people* in the valleys of the Church, where the devill playes his pranks, as ſoone as God Almighty turnes his face up to the mountaines, where his Speculative Saints abide: for thus we ſee it was literally with thoſe in the vales below, when Chriſt upon Mount *Thabor* was *Transfigured before Peter, James, and John*, as if the devil had ſpyed his time, when Jeſus face was turned up to heaven, and then the feind preſumes to enter into thoſe below: ſo to prevent the like being poſſeſſed in this our valley of miſery, we are taught by holy Church to day, to pray that *God will looke upon the deſires of his humble people, and extend the right hand of his Majeſty in our defence*: nor is any hand indeed ſtrong enough, to wreſt us from the devils clutches, but the *right hand* of God himſelfe.

And thus we ſee, how rightly underſtood, the Churches Prayers report to all the other ſervice of the Church.

The Epiſtle. *Epheſ.* 5. v. 1, &c.

1 Be ye therefore followers of God, as moſt deere Children.

2 And walk in love, as Chriſt alſo loved us, and delivered himſelf for us an oblation and hoſt to God in an odour of Sweetneſſe.

3 But fornication and all uncleanneſſe, or avarice, let it not ſo much as be named among you, as it becommeth Saints.

4 Or filthineſſe, or fooliſh talk, or ſcurrility being to no purpoſe: but rather giving of thankes.

5 For underſtanding know you this, that no fornicator, or uncleane, or covetous perſon (which is the ſervice of Idols) hath inheritance in the Kingdome of Chriſt and of God.

6 Let no man ſeduce you with vaine words: For, for theſe things commeth the anger of God upon the Children of diffidence.

7 Become not therefore partakers with them.

8 For you were ſometimes darkneſſe, but now light in our Lord; walk as children of the light.

9 (For the fruit of the light is in all goodneſſe, and juſtice, and verity.)

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The Explication.

1. HE had ended the laſt Chapter before this, in ſhewing them how mercifully and lovingly God in Chriſt had forgiven their offences, and ſo there he bid them likewiſe forgive each other; whereupon he now proceeds ſaying, *Be therefore followers of God* in this example of remitting to each other your offences, as ſhewing therein you are moſt *deare Children unto God*, by letting the world ſee, you follow his example, and in following it give a teſtimony to the world, that you are indeed *moſt deare* unto him, whileſt he gives you that grace, which above all others makes you *deere*, namely the grace to imitate and follow him, in a practiſe ſo much above fleſh and bloud, as it demonſtrates, there is more then man in thoſe who can arrive to this perfection, that is, a likeneſſe unto God himſelfe, whoſe ſpeciall attribute is *mercy*, as tranſcending (in our eyes) all the reſt of his workes.

2. And ſince this *mercy* is radicated in *love* (for it muſt needs be *love*, that produceth this effect) therefore the Apoſtle proſecutes his exhortation to this *mercy*, by bidding us, not onely once be mercifull, but *walk*, (continually perſiſt and live) in acts of the ſame love, which produce mercy in us; and this continuation of *love* is ſhewed to be meant by *walking* in it, when the next words in this verſe import the ſame, elſe they would not bid us *walk in love*, as *Chriſt did*, who when once *he loved us* did *love* us to the end, as is even here proved, when it is ſaid, *he delivered himſelfe up for us an oblation and hoſt to God*, to ſhew that as his *love* continued to his *lifes* end, ſo conſequently it muſt continue to eternity, ſince by his death he gave himſelfe (and his affections to us both together) up into the hands of his eternall Father, and in eternity there neither is, nor can be any change: ſo the Apoſtle might have added, *hee loved* us not onely unto *the end*, but even beyond it, that is to ſay, without end, ſince his life did end with an Act of

ſuch undoubted *love*, as never can have end. Bleſſed God! how this ought to animate us, that we ſee our ſelves made capable to imitate Almighty God, though not in his power, nor greatneſſe, yet in his humility, meekneſſe, and *love*, whileſt his Sacred Son gave us examples thereof, thereby to dignifie us with the title, of not onely *his*, but even *Gods own followers*, ſince by doing what Chriſt did, who was God, as well as man, we unite, and, as it were, identifie our Soules to God, as Chriſt his humanity was united and made one perſon with his Sacred Deity; not that our perſons can be made one with God, but that our *loves* may be united to his *love* by being the ſame to our neighbours, as Chriſts was to us: and if we will inſtance in the beſt example of this imitation, it is when we are content to dye for our neighbors Soules, as Chriſt did dye for us; for that was indeed *an odour of ſweetneſſe to God*, when his onely and beloved Son was Sacrificed nnto him; and the like *odour of ſweetneſſe* doe the martyrs of holy Church ſend up to God, when to confirme the Faith they have ſetled in Chriſtian Soules, they are content to dye examples for them, to doe the like, rather then to deſert their Faith.

3. And now the Apoſtle hath told them, what they moſt doe to imitate (and thereby to pleaſe) God in the higheſt degree, he proceeds to tell them what they muſt avoid and flye from, as they would flye from the face of a devill, namely *Fornication*, &c. which he will not allow ſo much as to *be named*, or be in the mouth of a Chriſtian, leſt it ſhould be thought to come from his heart, ſince *the mouth ſpeaketh* commonly *out of the abundance of the hearts* affections, but bids us flye ſuch ſins, *as it becometh Saints* to doe, thoſe who by their Baptiſme, vocation, and profeſſion are truly conſecrated *Saints to God*, and therefore muſt not give the leſt ſuſpicion, that they goe retrograde, back to the devill againe, by degenerating from that conſtant *ſanctity* of heart, which ought to ſhine in every action, word or thought of a Chriſtian: note we ſhall explicate *Fornication* and *Uncleaneſſe* in the Epiſtle on the fourteenth

Sunday

Sunday after Pentecoſt; *avarice* ſhall be explicated anon in the fifth verſe, of this Epiſtle, ſo we now proceed to the fourth verſe as it here followes in order.

4. By *Filthineſſe* is here underſtood obſcænity of words, for *uncleanneſſe* is properly that which is obſcænity in deeds or actions; by *fooliſh talk* is underſtood waſting time in any impertinent diſcourſe, that doth not tend to edification of our neighbour, by ſome report or other to Almighty God but buſies the mind in idleneſſe, as the fooliſh virgins were buſied, who not ſo much for doing ill, as for not doing well, for *fooling* away their time, were ſhut out of heaven; ſo all the diſcourſe may be called *fooliſh*, that doth not tend to God more or leſſe. By *Scurility* is here properly underſtood ruſticity or rudeneſſe in diſcourſe, not onely where it is wanton or obſcene (to which onely ſence ſome men ignorantly apply the word *Scurility*) but when it is redundant (nauſeating the hearer) unproper to the Subject in hand, and to the company preſent, or indeed unmannerly, and ſo offenſive to them, when too too ridiculous, as procuring laughter upon any ill choſen Subject, but principally and above all, when it is breaking Jeſts out of holy Scripture, or the Fathers, or Councels, and ſo making Sacred things the Subject of an idle end, which is to raiſe laughter and mirth, from that which ſhould render us moſt ſober and ſerious, whence is grounded that *axiome, it is ill manners* (beſides that thereof can come no good) *to jeſt and ſcoffe at Holy Things*; and of *Scurility* in all theſe ſences as above, the Apoſtles next ſentence is, that it is *nothing to the purpoſe*, meaning nothing at all tending to the Salvation of our Soules, which is (and ought to be) alwayes the ſcope of all our words, of our thoughts and actions: not that by this the Apoſtle forbids civill mirth, ſuch as relaxeth the fixed ſobriety of our minds, meerly for honeſt recreation ſake, for ſuch mirth is lawfull, as offending neither God nor Man: but *Scurility* is ever to be avoided; and inſtead of that unlawfull way of mirth in our diſcourſe, the Apoſtle exhorteth to *giving God thanks*, that

that is by praising his goodnesse, shewed either to ourselves or others in his marvellous providence over all the world; for this is a scope so ample, as will ever give abundant way to discourse, and so laudable, as no man can be offended at it.

5. In this verse the Apostle sums up what he had before forbidden, and tels us that no such persons as these can hope for *heaven*, his meaning is, by being such, not but that when they leave and repent, they may be saved: but here by *the covetous person*, he puts us in mind of what he meant in the *third* verse above by *Avarice*, namely *Idolatry* of the minde, for as much as *covetous persons* make their money their *Idol God*: I say *Idolatry* of minde, or rather *Spiritual Idolatry*, because I would shew how impertinently Heretikes translate this place of Scripture, when thereby they understand the prohibition of Images, or pictures in the Churches, which is very far from the sence of this Text, where the Apostle forbids to make *Riches our God*; for so he means by calling *Avarice* adoration of *Idols*; and such it might be in Catholikes, if they did set up their bagges of gold in Churches, and worship them; but who ever heard, they were so fond, or how can they by worshipping pictures, in memory of the God or Saints they represent, be said to love the pictures, as the covetous man doth his Idoll, his Golden God.

But we are to note here by *Avarice* annexed to *Fornication* and *Uncleannesse*, the Apostle glanceth at a huge excesse of *lust*, such as makes mens mindes long after carnality, as covetousnesse doth fix them wholly upon hoording up of riches, and as such coverous men care not to cozen others for lucre of fordid gaine, so men wholly addicted to lust, care not to cozen other men of their wives, and engrosse them to their own adulterous ends: and this kind of excesse in lust is properly called *Carnall Avarice*, because as the covetous man is never satisfied with gaine, so is this luxtfull minde never satiated, though the body be rendred even unable to act the desires of a bestiall minde:

whence

whence the Apoſtle properly cals it *Spirituall Idolatry*, becauſe ſuch a man is alwayes adoring this Idoll of his luſt.

It is a pretty art the Apoſtle uſeth in the cloſe of this verſe, to put *the Kingdome of Chriſt*, and *of God* together, as one joynt thing; meaning that thoſe who with Chriſt here are humble, obedient, and holy, ſhall in heaven be exhalted, rewarded, and glorified with him.

6. The Apoſtles meaning here is, that whoſoever tels you, it is needleſſe to avoyd your ſwing of pleaſures in this world, provided you but beleeve, *doth ſeduce* and *cheat you*, and therefore, be not, ſaith he, carryed away with their *vaine words*, who would pretend to make you good Chriſtians by Faith alone, though you did not depoſe, or renounce the Sordid Gentiliſme of your former corrupted manners, and lives; theſe are indeed ſpecious, but falſe allurements, ſo we muſt take heed, we be not cheated by them, becauſe for Chriſtians continuing their ſinfull courſes, by relying onely upon Faith alone, as ſufficient to ſave them; we often ſee the preſent effect of Gods *anger* upon them, by the puniſhments inflicted either on their perſons, or on their Children and Family even in this life, and that is meant by the *anger of God* here mentioned to fall upon the *children* of *diffidence*, namely thoſe who are not here confiding in God, that he will accept of our renouncing ill manners for his ſake, as well as our *infidelity*; for in the next life there can be no diffidence, when the truth of all things, ſhall be known to all in generall, and none can doubt, or diſtruſt what they ought to doe, but ſhall either receive reward or puniſhment for what they have already done.

7. Here good Chriſtians are forbidden the *participation* with lewd ones, not in their perſons, but in their vices.

8. And that upon no leſſe penalty then of falling back into the ſame *darkneſſe* they were in, before they were converted, when Gentiliſme or Infidelity did not forbid them ſuch lewd courſes, but held them in the *darke* of beleeving, there was no ſin in liberty of life, or rather in the

the licentiousnesse thereof; and for this opinions sake, the Apostle calls the men that hold it, *darknesse* it selfe; and contrary-wise those who depose such errors, and become true beleevers, he cals them *light*, because they following the *light* of grace, become *light* it selfe; as therefore you are *light*, so *walk* like *children* thereof, in the *light* of vertue and sanctity of life.

9. *For the fruit of the light is* (that is to say, consisteth) *in all goodnesse*, meaning in benignity and bounty to others, and in *justice*, giving to each his due, not defrauding, as above the covetous men were said to doe, and in *verity* is opposite to hypocrisie and lying; that so by these contrary vertues to the vices of Infidels, you may (as by their fruits trees are knowne) be distinguished from children of *darknesse*, while you bring forth the *fruits* of *light*.

The Application.

1. BY the Illustration of this dayes Prayer, we see how the aime of our Purification is prosecuted therein; nor can there be a greater Purifier, then the Fire of perfect *Love and Charity*, the vertue recommended in the two first verses of this Epistle, as necessary to the accomplishment of our Lenten Fast.

2. And because Christian perfection, consists as well in declining evill as in doing good, therefore we are here exhorted to avoid two sorts of evills for the rendering our Holy Fast compleat. The first is *the evill of our own Tongues*: the next is *the evill of lewd Company*: both necessary to be avoided for perfecting the worke of Chastity recommended unto us on Sunday last.

3. Now in regard the Fire of *Charity* must be fetcht as far as Heaven, and *handed* to us by Almighty God himself, the chief Purifier of our Hearts; and in regard these evils (above mentioned) are so weighty, and lie

lie ſo heavy on us continually, that no humane arm is ſtrong enough to lift them off, and eaſe us of their burthen:

Therefore we pray as above, to have theſe things done for us, by *extending the Right hand* of God, firſt to give us this *Charity*, and next to defend us from theſe Evils, by taking them away from us, that ſo we may be bright ſhining *purified* Souls, as the cloſe of the Epiſtle exhorts us to be.

The Goſpel. *Luk.* 11. *v.* 14, *&c.*

14 *And he was caſting out a devil, and that was dumb. And when he had caſt out the devil, the dumb ſpake: and the multitudes marvelled.*

15 *And certain of them ſaid, In Beelzebub the prince of devils he caſteth out devils.*

16 *And other tempting, asked of him a ſign from heaven.*

17 *But he ſeeing their cogitations, ſaid to them, Every kingdom divided againſt it ſelf, ſhall be made deſolate; and houſe upon houſe, ſhall fall.*

18 *And if Satan alſo be divided againſt himſelf, how ſhall his kingdom ſtand? becauſe you ſay, that in Beelzebub I do caſt out devils.*

19 *And if I in Beelzebub caſt out devils: your children, in whom do they caſt out? therefore they ſhall be your judges.*

20 *But if I in the finger of God do caſt out devils:*

vils: surely the Kingdom of God is come upon you.

21 When the strong man armed keepeth his Court: those things are in peace that he possesseth.

22 But if a stronger then he, come upon him, and overcome him, he will take away his whole armour wherein he trusted, and will distribute his spoils.

23 He that is not with me, is against me: and he that gathereth not with me, scattereth.

24 When the unclean Spirit departeth out of a man, he wandereth through places without water, seeking rest: and not finding, he saith, I will return into my house whence I departed.

25 And when he is come, he findeth it swept with a besome, and trimmed.

26 Then he goeth and taketh seven other Spirits worse then himself, and entring in, they dwell there.

27 And the last of that man be made worse then the first.

28 And it came to pass when he said these things, a certain woman lifting up her voyce out of the multitude, said,

29 Blessed is the womb that bare thee, and the paps that thou didst suck.

30 But he said, Yea rather, Blessed are they that hear the word of God, and keep it.

The

The Explication.

14. NOte, this poſſeſſed party was one and the ſame, of whom S. *Matthew* ſpeaks, *cap.*12. *v.*22. that was both *blinde and dumb*, though S. *Luke* makes onely mention of his *dumbneſs*, which is not to contradict the other Evangeliſt, unleſs he had ſaid, he was *onely blinde* and not *dumb*: whereas to ſpeak of one effect of his being poſſeſſed, and let alone the other, is no contradiction at all, as ſome would have it to be. Note alſo, this *dumbneſs* is not underſtood to be natural, or rather a defect of Nature from the birth of the party, but onely accidental, and a meer effect of the Devils poſſeſſing him with a *dumbneſs*, but not any other defect in Nature: for ſuch a *dumbneſs* is not cured by caſting out a Devil, but by cutting out ſome ſtring, that ties the Tongue up, and gives it not leave to play according to the exigence of ſpeech or elſe by curing the *deafneſs*, if it be from the birth, for all ſuch deafneſs conſequently cauſeth *dumbneſs*, becauſe ſpeech is learnt by hearing the ſound others make with ſpeaking, or otherwiſe; and thus imitating the ſame motion, which doth beget ſpeech: So this cure was wrought by Chriſt taking away the impediment, which the Devil had by his power put in the parties ſpeech; and conſequently that impediment being gone, by caſting out the Devil who was cauſe thereof, the party ſpake immediately, without addition of any other Miracle at all: though what S. *Hierome* ſayes Rhetorically of this paſſage is not falſe neither, but a pious ampliation of the Truth, by declaring the conſequences of one thing, when he ſaid, "Three Miracles together are wrought in one "perſon: for the *blinde* man *ſaw*, the *dumb* man *ſpake*, "and the *poſſeſſed* had his *devil caſt out*. The cloſe of this verſe argues the poſſeſſed was not born *dumb*, for to that cure no *devils being caſt out* was neceſſary, as we ſaid before

before; and therefore as soon as he was cast out, the party *spake* to the *admiration of all* the people, (who could not then force him to *speak*) though happily they had heard him do it often, before he was possessed.

15. See the malice of the wicked, to attribute Gods power to the *devil*, rather then glorifie *God*, by giving him the due praise of his own wonderful works: And while they tell him, he works in the *name* and *power* of *Beelzebub*, they vilifie him all they can, to shew the little they attribute to his own power, how little they think him God, or of God; since *Beelzebub*, in the Hebrew Translation, signifies the god of Flies; and they being the most abject and inconsiderable things in nature, therefore to attribute no more Power to Christ, then to a Fly, is to undervalue him all they can: nor doth it magnifie him, that *Beelzebub* is here called the *Prince* of *Devils*, more then it were to magnifie a man, to call him the Prince of Flyes, unless it be any kinde of honor to have a man called the best of Flyes, as *Beelzebub* is therefore Prince of those Devils, who rule over that contemptible Creature the Fly: not that the Devil hath any proper dominion over any Creatures, but that the *Accaronites*, when they were troubled with a Plague of Flyes, erected an Idol, which they called *Beelzebub*, that is, God of Flyes; and to feed them in this Idolatry, upon such Adorations the *Devil* did many times ease them of these Plagues the Flyes caused amongst them; though in the Greek *Beelzebub* signifies the god of Muck or Dung: and yet that is not inconsistent with the sense as above; because where Dung is, there are alwayes Flyes; and so the *Devil* is by this name called both God of Flyes and of Dung too: since the ordure of Sin is far more nasty, then that of any dung can be.

16. This Verse will in effect be explicated on the Seventeenth Sunday after Pentecost, where the Doctor of the Law *tempting* our Saviour, *asked him*, &c. so here needs no more to be said of it, then that it was an impertinent

demand

demand *to ask a ſign* of his Deity, after ſuch a Miracle as this.

17. Here he ſhews them he knew their *mindes*, by confounding them in what they *thought*, although they *ſpake* it not, with the applying this *Simile* unto them that follows: which is as clear, as that Civil Wars deſtroy a Kingdom, and Faction in particular Families ruines both parties of the Faction, for that is underſtood by *houſe upon houſe*, family againſt family.

8. For *if I* undertake to *caſt out a devil*, in the devils name or power (and ſo by your conſequence am my ſelf a devil) do you not ſee, it were to make a faction againſt the devil, who had Seated himſelf there, from whence *I caſt him out*; and ſo I ſhould rather make a new, then end the old ſtrife; therefore to end the matter *I muſt* uſe another power.

19. By the former Verſe he had ſhewed them, his power was from another ſource, then from *the devil*, and conſequently if they will yet hold that Doctrine, and ſay that one Devil is caſt out by another, he leaves them as men ſo deſperate, that are paſt all cure of reaſon; and ſo to be left unto *the guide* of that Devil, who had ſo ſtrangely blinded them. Thus the cloſe of this Verſe argues he concluded of them, whom he found ſo maliciouſly, ſo perverſly obſtinate in an Error: Or if we take it literally, that he *caſting out devils* in the devils name, if *their children* would undertake to caſt out the devil in another name (ſince he that was God, knew they did it not in Gods Name) he leaves them to be *guided* by *their children*, that is, he calls them fools, who would have *children* for *their guides*, and eſpecially *children* of Infidelity, for ſuch were all theirs.

20. By *the finger of God*, he in this place underſtands the Spirit or power of God: for ſo S. *Matthew* ſpeaks, relating the ſame ſtory, *cap.* 12. *v.* 28. by *the Kingdom of God*, he means the grace which doth here begin to reign, and ſhall perfectly rule in Glory, when it hath brought

thoſe to Heaven, whom it governed upon Earth. And certainly Grace deſerves the Title of the *Kingdom of God*, when it is manifeſtly made appear to be deſtructive to the Kingdom of the Devil, as by overcoming Sin it is, and as here actually it was, by *caſting out the devil* from that place where he had ſeated himſelf; for though God be the principal, yet Grace is the inſtrumental agent in all Sanctity, and works that are above Nature.

21, 22. Theſe two Verſes argue from Similitude, very ſtrongly, and yet ſo clearly, that they need no other Expoſition, then their own words literally underſtood: onely that we note, the Devil was meant by the *ſtrong man*, his *Court* was this World, all wholly in his poſſeſſion by the ſin of *Adam*, and that as fully as a fortified Town is in that Governors hands, againſt whom none dares lay a Siege, but *leave all in peace* in and about the Town: not that the children of *Adam* were *in peace* by being the Devils Captives, but that no power was ſuch as durſt undertake to force them out of Captivity; until that happened which Chriſt aymed at, namely, that God *came*, who alone is able to lead *Captivity captive*, to overthrow the Devil and all his works.

23. By this Verſe our Saviour told the Phariſees, they were his enemies, becauſe they took the Devils part *againſt him*, or which was all one, becauſe they did not take his part againſt the Devil; for as in a Town beſieged, all that will not (if call'd upon) fight to keep out the Enemy ſcaling the Walls, are held as much friends to the Enemy, as if they did actually fight for them: ſo they, now that Chriſt came to take this City of the World (theſe Phariſees) who would not, being called upon by him, fight for him, were eſteemed as if they did actually fight *againſt him*, ſince (as God) he was their lawful Commander, and might command them to fight for him, by believing in him, as one that had power to quell the Devil.

24. By the *unclean Spirit*, is here meant the Devil; ſo called,

called, becauſe he is not onely defiled by the malice of his own rebellious Sin, but is like a Sow, ever wallowing in the mire of all ſinful actions, as if his whole delight were to rowl in the filthy foul ſink of ſin: Chriſt here alludes to the former caſting out this *unclean* Spirit from the Jews, when God choſe that ſtiff necked people to be his Favorites above all the Nations of the earth: and in the perſons of his holy Patriarchs and Prophets, declared he had caſt the Devil out of all the Jews, who departing from them, wandereth up and down among the Gentiles, not unfitly called *places without water*, firſt as to God, affording no drop of penitential Tears to expiate their ſins; next as to the Devil, being people he could not reſt in, becauſe he had not content in the eaſie conqueſt he made of them, who were not worthy to be eſteemed the Favorites of God: And therefore the Devil out of pride eſteemed them even unworthy to be his accurſed lacqueys, and ſo could not reſt in ſuch a conqueſt, but returned again to that *earth*, which had at leaſt ſome wholeſome *water* to compact it into a body of people worthy to be called a Nation, which the Gentiles were unworthy of, while God, angry with the Jews, ſaid by the mouth of *David*, *I will provoke them in a people, which is no Nation*, meaning the Gentiles, that deſtroyed *Jeruſalem*: The Devil therefore caſt out of the Jews into the Gentiles, when God made the Jews his choſen people, ſayes with himſelf, he will *return again into his houſe whence he departed*; for indeed he was maſter of all mens Souls, till God ſnatched the Jews out of his hands.

25. *The beſome* that had *ſwept* this houſe, was the Law of *Moſes*, which did indeed purifie the houſe of clay, the body of the Jews, but brought no Grace into their Souls: So hither the Devil returns again, when he ſet all thoſe people a murmuring in their way from *Egypt* to the land of Promiſe.

26, 27. And remembring he was before *caſt out*, when he had *taken* but ſingle poſſeſſion, he now comes armed in

with many guurds, brings *ſeven devils* more along with him, that is to ſay, all the devils in Hell, or an indefinite number meant by this definite of *ſeven*, for ſo the malice of the Jews imports, when it grew more inraged againſt the Son of God, then all the devils of Hell alone could have expreſſed, had not the more helliſh Jew concurred to encreaſe the ſame. Bleſſed God! how truly doth this Verſe cloſe, ſaying, Theſe devils *dwell there*; ſince we are told the refractory Jew ſhall never be diſpoſſeſſed abſolutely of this devil, till the day of Judgement, when Jew and Gentile ſhall both make up one Church of Chriſt, though but for a little time, yet ſufficient to verifie the Oracle of Truth, *There ſhall be one fold, and one ſhepherd.* And thus literally we may expound theſe three Verſes: myſtically the receſs and acceſs of this foul Fiend is verified, when Baptiſmal Grace firſt caſt a ſingle devil out of our Souls, guilty onely of ſingle Original ſin, and he by our reiterated actual ſins, returns again with his increaſed numbers, his *ſevenfold* Fiends, the ſeven deadly Sins, or ſome ſuch graceleſs rabble, who *made the laſt of this man worſe then the firſt.* God ſend he dwell not in us till the Day of our private Doom, as certainly he will, unleſs we caſt the waters of Contrition on him, to quench the fire of his Malice both againſt God and us; and ſo ſmoak him out of his Manſion houſe, by making it a Temple for the God he hates, when it is perfumed with the incenſe of Devotion, and adorned with all varieties of Vertues.

28, 29. It ſeems there was a huge energy in Chriſt his delivering himſelf upon this ſubject, when a pious woman raviſht, as it were, with admiration of his Sanctity and ſolidity of diſcourſe, *cryed out*, praiſing and magnifying not onely him, but even *the womb that bare him*, and *the paps that gave him ſuck*, not without ſpecial Providence of God, ordaining her ſpeech to the praiſe of the Mother, not the Father, to ſhew he had no Father, as he was man.

30. This

30. This did not deny, but it was indeed a great *bleſſing* for the virgin *Mary* to have had her Saviour in her wombe, but yet it tels us, both ſhe and others are *more bleſſed* to have him in their Souls; and ſo to make their Soules Mothers to the *Words*-Spirit, or of Spirituall Words, is to be much more honourable then to have the *word fleſh* in their bodily wombe, or to be the Spirituall Parent of Chriſt, (bringing forth the fruit of his Goſpell) then the corporall (bringing forth his fleſh and bloud;) ſo the *word of* God is valued above the *body of Chriſt*, his *Spirit* is better then his *Fleſh*. And the reaſon is, that to bee Mother of God was a grace *gratis* given, not making graceſull, but to *heare*, and *keep* the *word* of *God* is an internall grace rendring one acceptable: againe, to be Gods Mother did not ſuffice to ſave her; but to *heare* and *keep Gods word* doeth: the one proper to her, the other common to all Chriſtians,

The Application.

1. WE heard in the firſt Sundayes Epiſtle of Lent the Prieſts were bound to Preach unto us this holy time, (as in Catholick Countries they do every day) now we are particularly minded of our duty to *heare them Preach* as a work appertaining to the Integrity of our holy Faſt. And leſt we ſhould thinke we had comply'd with our obligation in this particular by a bare hearing of Sermons in Lent; ſee our Saviour adds another branch to integrate this duty, namely *to keep the word we heare*: that is, to conſerve it in our hearts by meditating thereupon, and by doing as the Preacher tels us we are bound to do: for thoſe only that ſo *heare*, as they alſo *keep this holy word*, are they our Saviour, proclaimes to be bleſſed Soules.

2. Now as this *Active word of God* cannot lye ſtill in our hearts; ſo it was fit to day to tell us of caſting out a Dumb Devill, thereby to minde us, we are bound to *ſpeak forth*

the praiſes of Almighty God, this holy Time of Lent, as wel as to *heare his* ſacred *word* delivered to us.

3. And becauſe we are not ſilent only out of ſloth to ſpeak forth the praiſes of God, but ſometimes out of ſhame are dumb, and will not ſpeake the guilt of ſome foule ſin that lies upon our ſoules, (when yet we are bound in confeſſion to diſcover it) at which time we are truly poſſeſſed with a Dumbe Devill (who by the ſtory of this Goſpell is not to be removed but by maine force) therefore the moſt forcible of other *words* (that we call divine) and the mighty *finger of God* himſelfe, are ſaid to be the only meanes *to caſt this devil out*: who leſt he enter in, to the diſturbance of our holy aimes.

We fitly pray as above, to keep him out, and ſo to be *defended* from him.

On the fourth Sunday in Lent.

The Antiphon. John 6. v. 3.

IEſus therefore went up to the mountaine, and there he ſate with his Diſciples.

Verſ. *To his Angels, &c.*
Reſp. *That in all, &c.*

The

The Prayer.

GRant, we beſeech thee Almighty God, that we who through the merit of our own actions are afflicted, by the conſolation of thy grace may be comforted.

The Illuſtration:

SEe how the Lenten Letter of our Holy Faſt is ſilently carryed down the myſticall ſtreame thereof in this preſent Prayer; for why doe we now *afflict* our bodies with abſtinence, but becauſe we have juſtly *merited* that puniſhment to be inflicted on us, *through the merits*, or demerits rather of *our ſinfull actions:* more it is to be wondered, how we dare cloſe this Prayer with a Petition of conſolation? how we can hope to be *comforted* by his holy *grace*, with whom we are ſo deeply in diſgrace, as to lye actually under the laſh of his correction; but here is the difference betweene Almighty God and man, the latter never mixeth favors with his frownes; of the former the royall prophet tels us, *that even whileſt he is angry, he is mindfull of mercy towards us*; ſo hence it is we begge this *conſolation of his grace* to be our comfort, even while we are under the *affliction* due to the demerits of our *actions*: and this with reaſon, becauſe every action that is abſolutely *ours* is mixt with ſin, and ſo *merits* puniſhment: but this obedientiall action of our Holy Faſt, is rather an act of grace then of nature. and thence it is, we preſume to begge the *comfort* of that *grace*, which doth enable us to this act of pennance: But we have yet a harder taske in hand, what relation is there in this Prayer to the Epiſtle and Goſpel of the day? where is there here a word of *Agar* and *Sarah, Abrah. Iſaac*, or *Iſmael, Sinai* or *Sion?* where a Syllable

of a miracle, of the multiplication of *five loaves* and *two fiſhes* into food ſufficient for above *five thouſand perſons*? yet theſe are the Subjects of the Epiſtle and Goſpel, and we muſt finde report to theſe, as well as to the time of Lent in the Prayer above, or we are elſe below our high deſigne of connecting all the parts of this days ſervice each to other; and yet perhaps we are no further from the matter, then he is from twenty ſeveral ſhillings of ſilver, who hath in his pocket one onely ſingle piece of gold; for as in that is virtually all the ſilver he deſires, ſo in this golden Prayer, are all the ſilver Sentences of the Epiſtle and Goſpel of this day: The *merited affliction* we confeſs to lye upon us, as condigne puniſhment of *our actions*, exhauſts the Firſt: the *conſolatory Grace* we beg to be our *comfort*, draws out each letter of the laſt: For what is the *Action* we *merit affliction* by, but that of our common Parent contracted by us in the guilt of original Sin? and which makes our Mothers *Agars*, us all *Iſhmaels*, by our firſt birth to nature, to this worlds *Sinai* or Jeruſalem; what is Baptiſm but our ſecond Birth, when holy Church becomes our Mother *Sarah*, and we her *Iſaacs*, both children of the cæleſtial *Abraham*, and heirs to *Sion*, or the heavens Jeruſalem? and what our actual Sin, but a degenerating into our former *bondage* (in this Prayer called the *merited affliction* of our ſinful *actions*?) and what remedy for all this, but the laſt verſe of the Epiſtle knitting up to the Goſpel the *conſolatory grace* of redemption, to be our petitioned *comfort*, as often as we do pennance for our reiterated ſins? And ſee this *grace* figuratively repreſented by the miracle mentioned in the Goſpel; for what better Embleme of the *grace* we beg then theſe Two natures of Food to our bodies, *Fiſh and Bread*, Types of the Humanity and Divinity of Chriſt in the bleſſed Sacrament, the very ſource of all Grace, Comfort, and Conſolation? And why this called the *Sunday of Joy*, but becauſe God will have us *comforted* with the memory of a Spiritual Feaſt, in the very midſt of our corporal *Faſt*, for

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in very deed theſe *five thouſand people* fed better on the feaſt of *Faith*, then on that of *fiſh* and *bread*, though they were full of both: and thus we break happily out of the cloud of doubt, into the cleer Sun of certainty, that this Prayer holds (myſtically at leaſt) a ſweet and pious harmony with the other parts of this days ſervice.

The Epiſtle, ad *Gal.* c.4. v.22. *&c.*

22 *For it is written, that* Abraham *had two Sons: one of the bond-woman, and one of the free-woman.*

23 *But he that of the bond woman, was born according to the fleſh: and he that of the free woman, by the promiſe.*

24 *Which things are ſaid by an Allegory: For theſe are the two Teſtaments. The one from mount* Sina, *gendering unto bondage, which is* Agar.

25 (*For* Sina *is a Mountain in* Arabia, *which hath affinity to that which now is Jeruſalem,) and ſerveth with her children.*

26 *But that Jeruſalem which is above, is free: which is our Mother.*

27 *For it is written,* Rejoyce thou barren that beareſt not; break forth and cry, that travaileſt not: becauſe many are the children of the deſolate, more then of her that hath a husband.

28 *But we brethren, according to* Iſaac, *are the children of promiſe.* 29 *But*

29 *But as then he that was born according to the Fleſh, perſecuted him that was after the Spirit: So now alſo.*

30 *But what ſaith the Scripture?* Caſt out the bond-woman and her ſon; for the ſon of the bond-woman ſhall not be heir with the ſon of the free-woman.

31 *Therefore brethren, we are not the children of the bond-woman, but of the free: by the freedom wherewith Chriſt hath made us free.*

The Explication.

22. NOte it was then lawful (beſide the wife) to have concubines: ſo *Abraham* had for his wife *Sara*, for his concubine *Agar*; *Sara* his wife was a *Free-woman*, and of her he begat *Iſaac*: *Agar* his concubine was a *Bond-woman*, and of her he begat *Iſhmael*.

23. That is to ſay, *Agar* the concubine was a young and fruitful woman: ſo no marvel (though *Abraham* were an old man) that he gat a childe by the force of nature upon a young woman, and ſhe fertil too: hence *Iſhmael* is ſaid to have been begotten and born *according to the fleſh*, that is by the due courſe of nature; but *Iſaac* was not begotten, nor born thus, but *according to promiſe*, that is miraculouſly, ſince God had *promiſed Abraham* that *in his ſeed all the nations of the earth ſhall be Bleſſed*, and ſo that this *ſeed* might be lawful heir to the promiſed Benediction, it was of neceſſity, it ſhould be the ſon of *Abrahams wife*, not of his *concubine*; ſince the concubine was a bond-woman, whoſe iſſue could not inherit the Fathers eſtate; wherefore to make this *promiſe* good, God gave power to *Sara* (a ſteril and aged woman) to conceive and bring forth a ſon miraculouſly; and this ſon is therefore called

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the ſon of the *promiſe*, not of nature, the ſon of grace not of *fleſh* and *blood*: and his name was *Iſaac*.

24. Here the Apoſtle profeſſeth to ſpeak *Allegorically*, that is, myſtically or figuratively, comparing theſe two women of *Abraham* to the *two Teſtaments* Old and New: by *Agar* he means the Old, by *Sara* the New Teſtament. So when in this verſe he ſays, *which things are ſaid*, he means *theſe things* which he ſpake in the two verſes before: and in the following verſes we ſhall finde ſo much *Allegory*, as therein uſe will be made of all the ſeveral Senſes, which in ſpeech are uſed: ſo that upon the literal ſenſe of *Agars* natural, and *Sara's* ſupernatural ſon, follows the *Allegorical* ſenſe, that theſe two *women* ſignifie the *two Teſtaments*: hence follows the Tropological, *v.* 29. that as then the *natural* ſon did perſecute the ſpiritual, *ſo now alſo*: and *v.* 26. we finde the Anagogical ſenſe, that the *Heavenly Ieruſalem* is the *freeborn woman*, and *our Mother*. This premiſed we ſhall better underſtand what follows: As for the *two Teſtaments*, they are ſo called, becauſe they contain the two Pacts or Covenants, which God made at ſeveral times with his people: The firſt with *Moſes* and the children of Iſrael, which God made by the mediation of an Angel, upon the mount *Sinai* promiſing him and the people of Iſrael, that he would give unto them the land of Canaan *flowing with milk and honey*, whence this is called the *land* of *promiſe*: and the people on the other ſide promiſed God, they would upon this conſideration keep the Commandments or Law, which he by *Moſes* did deliver to them: The ſecond Pact or Covenant was that which God made with Chriſt and Chriſtians in *Ieruſalem* and *Sion*; where God promiſed to Chriſtians, he would conduct them into the kingdom of Heaven, and make them *heirs* thereof, whereupon they promiſed to keep the Commandments delivered to them by Chriſt himſelf, and ſuch other precepts, as our Saviour ſhould deliver unto them by the mouth of his Apoſtles and their Succeſſours: and this Pact was on both ſides ratified at the laſt

Supper

Supper of our Lord immediately before his paſſion, as we read in Saint *Matthew*, Saint *Mark*, Saint *Luke*, and Saint *Paul*. Now the reaſon why *Sinai* is ſaid to *ingender unto bondage*, is becauſe the Law which *Moſes* brought the people from *Sinai*, was a Law of terrour, puniſhment, and ſervitude, as menacing temporal puniſhments and corporal death to the infringers thereof; and giving onely temporal rewards to the obſervers of it, namely proſperity and plenty in the land of Canaan; and this Law is therefore repreſented by *Agar* the woman of ſervitude and bondage, whoſe children could not hope for better condition, then that of their parent *Agar*. Hence we may figuratively ſay, that as *Abraham*, *Noah*, *Moſes*, and the reſt of the Prophets of the old Law were Chriſtians, becauſe they ſerved God filially and freely in hope of Chriſts coming to redeem them, ſo all wicked Chriſtians are Jews, ſerving God onely ſervilely, that is, for fear of Hell.

25. This vicinity is of *Similitude*, not of *Site* or *Place*, for between *Sinai* and *Jeruſalem* lyes a great diſtance, and that tedious by the interpoſition of the Idumean Mountains; ſo that this vicinity conſiſts in the ſterility of *Jeruſalem*, producing no fruits of vertue, but the meer ceremonial *ſervitude* of the Synagogue, as *Sinai* was a very barren ground; again as in *Sinai* this ſteril law was given, ſo in Jeruſalem it was principally kept; and as *Sinai* was out of the land of Promiſe, ſo this legal or earthly *Jeruſalem* was out of the Church of Chriſt Militant and triumphant, which is the *heaven'y Jeruſalem*: but laſtly, (and perhaps moſt appoſitely to the Apoſtles Senſe) as the people who received the law in *Sinai* were Parents to the Jews of *Ieruſalem*, which is a natural vicinity in blood, and conſequently begets in the Jews the ſame diſpoſitions of fear and *ſervitude*, as was in their parents, ſo *Ieruſalem* with her children is by the Apoſtle called a *ſervant* here of fear, and not a childe of love.

26. Whereas the *heavenly Ieruſalem the mother* of Chriſtians

ſtians *is free*, and bringeth forth children of *love*, not of *fear*, according to that of the Apoſtle, *&c. Love baniſheth or ſhutteth fear out of doors*, for in heaven there is no fear at all, but a continual and fervent love, which rules in that bleſſed kingdom. The Etymology of this word *Ieruſalem* is worthy our remark, not that it is derived as *Eraſmus* would have it, of *Jebus* and *Salem*, by both which names it was formerly called, but rather of the Hebrew Jire, which ſignifies *videbit*, or *ſhall ſee*, and of the old name it had *Salum*, alluding to the myſtery which reports unto this change of the name: for example; the paſſage between *Abraham* and *Iſaac* on the mount Sion, when *Iſaac* ſeeing the fire burn asked his Father *Abraham*, where the victime was, that ſhould be ſacrificed, and *Abraham* anſwered, *God will ſee to that*, or provide it, whence the mount *Sion* is called *Moria*, that is to ſay *viſio Dei, the ſight of God*, as we read *Gen.* 22. *or his proviſion*, for that which ſhall pleaſe his Divine Majeſty; and hence the city which was neer this mountain was called *Ieruſalem*, more exactly after the Hebrew written *Ieruſalem*, beginning with *Iod*, then with *He*, though the other be as uſual as this, thorough a common errour in Orthography: Now hence it is eaſie to apply the reaſon, why *Heaven* is called *Ieruſalem* or *Sion* ſince, there God hath *provided* moſt abundantly for his own glory, where he hath made a glory, by vertue whereof, all the Saints and Angels ſee his moſt glorious face, and ſo the Prophets words are verified, ſaying, *in thy light we ſhall ſee light*, that is, in thy light of glory we ſhall ſee thy light of Deity, an inacceſſible, however (by thy mercy) it is become a viſible *light* of comfort to all the bleſſed court of heaven, whoſe bliſs conſiſteth in the Majeſty and Glory of that bliſsful Sight, and is therefore called the beatifical Viſion, and it is moſt literally called *Ieruſalem*, becauſe as the old Law was given upon mount *Sinai*, ſo the new was given upon *Sion*, a mount neer to *Ieruſalem*, though figuratively it hath this name, from being the place of *bleſſed viſion*

or

or *proviſion*, as above: It is called *Free*, for four reſpects it hath to *freedom*; Firſt, *Civil*, which is oppoſite to ſlaviſh, Second, *Moral*, which is oppoſite to the ſervitude of ſin, Third *Spiritual*, which is oppoſite to temporal or corporal, and ſo ſerves in the *freedom* of the true *Spirit*, not in the ſervitude of the binding Letter; Fourth, *Heavenly*, which is oppoſite to earthly or tranſitory: She is called fecund or *fertil*, becauſe out of ſteril Souls (bred up in Gentiliſm) ſhe bringeth forth fruitful Chriſtians, ſuch as abound in all vertues whatſoever.

27. Whence the next verſe bids her *rejoyce* even for this cauſe of her *fecundity* joyned to her *freedom*: and though *Iſai.* 54. *v.* 1. bid her *rejoyce* in her *ſterility*, becauſe out of it (as out of nothing to be expected from her own barren Gentiliſm) God by his holy Grace brought forth a plentiful Iſſue of the Church of Chriſt, when the Synagogue of the Jews was antiquated or taken quite away: ſo though ſhe of her ſelf be *ſteril*, yet ſhe is to *rejoyce* that out of her *ſterility* ſprings Chriſtianity, as out of barren *Sara* ſprung fruitful *Iſaac*; though ſhe travail not with any Homogeneal fruit of her own barren womb, yet ſhe is in travail with the Heterogeneal, the ſpiritual fruit of grace; ſo her *cry* is to be of *joy*, not of ſorrow; and why? becauſe many more are the children of the Church, that was *deſolate* when ſhe did firſt fructifie, then were thoſe of the Synagogue that had a *husband*, that was actually and long married unto God, but under the notion of a puniſher, rather then of a rewarder; whereas when Chriſt was eſpouſed to this *deſolate Church* of the Gentiles, then God became husband to his Spouſe under the notion of a redeemer, a rewarder, and a Saviour of his people: again, *more are the children of the deſolate, than of her that hath an husband*, might be underſtood comparatively ſpoken to the time of the primitive Church, unto that time of the Synagogue, as who ſhould ſay, God hath more ſervants in the very firſt days of the primitive Church, then he had in all the time that the Synagogue of the Jews did laſt; ſo fruit-

fruitfull was the child of the *Spirit*, ſo barren that of the letter; ſo abundant the child of *grace*, ſo ſparing that of *fleſh and bloud*; the reaſon was, becauſe *Moſes* being but a man of *fleſh* and *blood*, was the firſt-born of the Synagogue, but Chriſt who was both God and Man, was the firſt-born of the Church: not that therefore he was not the head and founder thereof, but that in the order of Gods decree, the firſt thought was to ſerve himſelfe of his creatures, or people regulated in the old Law by a Synagogue, in the new, by a Church, and ſo by priority of nature, (as the Schoolemen ſpeake,) the *Idæa's* of Synagogue, and Church were firſt in Gods decree, though there were no priority of time, wherein the Synagogue was exiſtent before *Moſes* the firſt-borne thereof; nor of the Church before Chriſt, the firſt-borne of her: So here we ſee, it is not inconſiſtent, that Chriſt be both the Father and the childe of the Church, the childe, as the firſt borne of it in the ſight of God, the Father, as the firſt erector of it in the ſight of man.

28. And from hence floweth the genuine ſence of this next verſe, wherein the Apoſtle doth not onely meane, that we Chriſtians are *Brothers* to each other, but that we have yet an honour farre tranſcending this, namely to be even the Brethren of Chriſt Jeſus, ſo that he is a *child*, as as well as we are the children of *promiſe*, and conſequently he and we are *brethren*, being borne both of one *promiſing* parent Almighty God, out of the barren wombe of *Sara*, he only having this prerogative to be the firſt-borne of *Sara*, and ſo *Abrahams* heire, but we (as being his brethren,) by vertue of the ſame promiſe, are his coheires.

29. This verſe alludes to what we read, *Gen.* 21. v. 8. of the jeſting or playing of *Iſmael* ſo familiarly with *Iſaac* at the banquet which *Abraham* made, when *Iſaac* the younger brother was weaned; that *Sara* knowing it was her Sonne *Iſaac*, who muſt be heir to his Father *Abraham*, complained to him not onely of the boldneſſe of *Iſmael*, and of his ſawcy familiarity with *Iſaac*, (which was a figure of the Jewes

Jewes mocking of Chriſt, and of falſe Churches ſcoffing at the true one) but alſo of *Agar* his Mothers impudence, not to reprehend her Slave-borne Son for his boldneſſe with his Free-borne Brother, whereupon *Agar* and *Iſmael* were turned out of doores by *Abraham*, as the Synagogue and Jewes were out of Chriſts Church; for by *Son* of *the fleſh* is here meant *Iſmael*, and by the *Son* of the *Spirit*, the Apoſtle in this place meanes *Iſrael*, as was ſaid before: adding that this quarrel betweene thoſe two brothers continues ſtil in us, ſo long as the *fleſh rebels*, againſt the *ſpirit* in man, or ſo long as falſe Churches ariſe, and perſecute the true one.

30. Then, (and not tiil then) ſhall the *Son* of the *Bondwoman* be caſt out by Chriſtians, as well as the Synagogue was by Chriſt himſelfe, according to Saint *Pauls* meaning here, when there ſhall be in the worlds end, but *one flock*, and *one ſhepheard*; though even now we that are children of the true Church muſt caſt out of our communion in *ſpirituals* at leaſt, thoſe that are of falſe Churches, for they cannot with us inherit the kingdome of heaven, what claime ſoever they lay unto it by feigned Sanctity, or pretended legitimacy of birth unto that inheritance.

31. Note though here the Apoſtle tels us for our comfort, that we true Chriſtians (whereby is underſtood onely Catholikes, who are of the true Chriſtian religion,) are Sons of *Sara* the *Free-woman*, that is, of the remaining Church of Chriſt, and not of *Agar*, the abrogated Synagogue of the Jewes, yet withall he mindes, that we have not this *Freedome*, this honour, by right of inheritance, as from our earthly, or ſpirituall parents either, but meerly as from the gratuite gift of Jeſus Chriſt; ſince by his holy grace it is, we are *adopted Children of Heaven*, and not by our Fathers in nature, or in Spirit, the Prieſts of the Church; for as the firſt are no way able to beget us unto God, ſo the laſt doe it but inſtrumentally, as they are Vicars of Chriſt, or *diſpenſers* of the *myſteries of God*, and of his holy grace by meanes of the Sacraments.

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The Application.

1. THe Illuſtration upon this Sundayes Prayer, and the explication upon this Epiſtle are ſo full, and ſo home to the purpoſe of the Lenton Faſt, and to the end thereof (our *Purification,*) that nothing will remaine now, but to finde what good works now are by this Epiſtle taught to adde unto the Holy Faſt, which is not perfected without them.

2. Now in regard we ſee this Parabolicall Epiſtle windes off with an Application to the Catholike Chriſtian, *Redeemed* (from the Bondage of the Jewiſh Synagogue, and from the ſlavery of ſin) by *the merits of Chriſt*, and conſequently giveth us cauſe of huge comfort for this redemption: therefore we ſhall do well to joyn an *Alacrity* of ſoule unto the Lenten Faſt (becauſe God loves a merry giver) as a proper integrative part thereof, eſpecially on this Sunday, which is called *the Sunday of joy*; and not unfitly, ſo when the whole Epiſtle runs upon the joyful Allegory, between the Church Militant, and the Church Triumphant, by the abolition of the Jewiſh Synagogue.

3. And yet becauſe the motive of our *joy* is ever extrinſecal, coming from Heaven to us, out of the infinite mercy of God, and no way proceeding from our ſelves, whoſe every action (ſo far forth as it is our own) is demeriting and drawing puniſhment upon us, for the ſin it is in us, unleſſe by Gods aſſiſting grace it be made vertuous, therefore we are juſtly bid in our greateſt comforts, to acknowledge the puniſhments we deſerve, if God ſhould ever give us our own due, and conſequently to mix with our *Ioyes, our Tears*, or rather never to look for any joy, that we doe not firſt beg with ſorrow for our ſins, to the end it may be with us as Holy *David* ſaid, *according to the multitude of my griefes, thy conſolations have joy'd my ſoule*; whence

it is we are taught to mix contrition with *Alacrity*, this holy time of Lent, to make our Fast compleat.

And that we may do this, we fitly pray (when this is preached to us) as above.

The Gospel. Joh. 6. *v.* 1, *&c.*

1 *After these things, Iesus went beyond the Sea of* Galilee, *which is of* Tiberias.

2 *And a great multitude followed, because they saw the signes, which he did upon those that were sick.*

3 *Iesus therefore went up into the mountaine, and there he sate with his Disciples.*

4 *And the Pasche was at hand, the Festivall day of the Iewes.*

5 *When Iesus therefore had lifted up his eyes, and saw, that a very great multitude cometh to him, he saith to* Philip, *whence shal we buy bread, that these may eat?*

6 *And this he said, tempting him: For himselfe knew what he would doe.*

7 Philip *answered him, two hundred peny-worth of bread is not sufficient for them, that every man may take a little piece.*

8 *One of his disciples,* Andrew *the Brother of* Simon Peter *saith to him.*

9 *There is a boy here that hath five barley loaves, and*

two

two fiſhes: but what are theſe among ſo many?

10 *Jeſus therefore ſaith, make the men ſit down. And there was much graſſe in the place. The men therefore ſat downe, in number about five thouſand.*

11 *Ieſus therefore took the Loaves: and when he had given thanks, he diſtributed to them that ſate, in like manner alſo of the fiſhes, as much as they would.*

12 *And after they were filled, he ſaith to his Diſciples, gather the fragments that are remaining, leſt they be loſt.*

13 *They gathered therefore, and filled twelve Baſkets with fragments of the five barley loaves, which remained to them that had eaten.*

14 *Thoſe men therefore, when they had ſeen what a ſigne Ieſus had done, ſaid, this is the Prophet indeed, that is to come into the world.*

15 *Jeſus therefore when he knew, they would come to take him, and make him King, he fled againe into the mountaine himſelfe alone.*

The Explication.

1. *After theſe things*, that is, immediately after *Herod* had cut off the Baptiſts head, and after Chriſt had cured the Paralytick, of whom the Evangeliſt makes mention in the two precedent Chapters. *Then he paſſed, &c.* but it was about a yeere after, that he did paſſe this Sea, for Chriſt did that cure a little before the Paſchall time, in the yeer after. So Saint *Iohn* ſayes nothing, what Chriſt did all this yeer, that intervened between theſe two miracles; but one reaſon is, he undertakes not to tell all the

ſtory of Chriſt, ſo much as to ſupply in many places, what the other Evangeliſts had not ſpoken of: though much were done by Chriſt in that yeer, as namely his calling his twelve Apoſtles, *Luke* 6. His Sermon upon the mountaine recounted by Saint *Matthew cap.* 5. 6. & 7. the miſſion of the Apoſtles to preach and teach, &c. and though in this ſtory, Saint *John* repeats *cap.* 6. what others had ſaid, yet it is becauſe he takes occaſion thence, to fall upon the ſubject of the holy Euchariſt, or Sacrament of the Altar, wherein he is more copious then ordinary, and wherein the reſt were very ſparing: He cals one and the ſame *Sea*, (which our Saviour *paſſed over*) the *Sea* of *Galilee*, and the *Sea* of *Tiberias*, becauſe it was firſt called the Galilæan Sea, as lying upon the confines of *Galilee*, and afterward the *Sea* of *Tiberias*, in regard it was neer the City *Tiberias*, which *Herod* built, and called by that name in honour of *Tiberius* the Roman Emperor, under whom the Jewiſh Governors did rule, and by whoſe power they were made.

2. The *multitude* went footing it after him, as he did on foot goe round about the Townes, that lay neere the Meandrous windings of this *Tiberian Sea*; and ſtill as hee went, the fame of his converſation and miracles made the company increaſe, thoſe being carryed on, who firſt ſet out with him, by the deſire they had to enjoy him more, and thoſe that met him with a zeale to ſee ſomething of that much they had heard of him, who being many in number, could not all goe in boats, as he by boat went from one point of land to another, on the ſame ſide of the Country, ſo that ſtill the ſame company met him ſooner or later, as he ſtayed by the way doing miracles, while they went about.

3. This *Mountain* is that which ſtood in the deſert neer *Bethſaida*, not far from the *Tiberian Sea*, to which place he went with deſigne, becauſe reſolving to feed the people (as after he did) and being in a deſert where no proviſion was neer, their refection ſhould be the more miraculous: and yet by this text it ſeems Chriſt and his

Diſciple

Diſciples were gotten up to this *Mountain*, before the following *multitude* could overtake them, when in the interim, *he ſet with his diſciples*, teaching them in his accuſtomed manner.

4. What is to be ſaid of this Paſchal Feaſt, will be proper in the Lenten Tome, when that comes out: for I refer it thither.

5. St. *John* according to his wonted cuſtom omits what St. *Luke* hath more in relation of this ſtory, namely that Chriſt, *after he had lifted up his eyes and ſaw a great multitude of people, ſaid, I have compaſſion on this people*, becauſe he remembred what *David* had foretold, was his charge, Pſalm 9. verſe 14. *The poor man is left unto Thee, and thou wilt be a help to the fatherleſs*: O! how many eyes do we lift up to the Potentates of this world? how few do we caſt down upon the poor? but *Ieſus* remembers his affection to us, how negligent ſoever we are of our duty to him; he looks upon the poor with eyes of mercy, of pity, of compaſſion, and therefore ſayes immediately to *Philip*, *whence ſhall we buy bread, that theſe may eat*? where we are to obſerve the onely efficacious way to relieve the poor is to conſult their exigencies with the pitiful, as it ſeems St. *Philip* was, of whom for that ſpecial reaſon Chriſt asks this queſtion, rather then of the other Apoſtles; again we muſt note, Chriſt was ſollicitous to *buy* corporal *bread* for thoſe that out of zeal had followed him to feed upon the ſpiritual Doctrine, or *bread* of his ſacred Word.

6. Chriſt is here ſaid to *tempt* or try *Philip*, becauſe it is very fit men ſhould firſt ſee their wants can be ſupplied by none, but God himſelf; and this appeared by *Philip* asking all the reſt, what ſtore of victuals they had among them; whence it was cleer there could be no hope of ſupply from humane ſtore in that place, unleſs God ſhewed a miracle, as indeed he intended to do. So thus Chriſt *tempted* man to ſhew himſelf God, by doing that which was above mans power to effect, or to hope for indeed;

again he *tempted* an Apoſtle to declare thoſe are the men who by office are to have care of all the poor throughout the world, for their recommending mouthes muſt be (when all is done) the poor mens purſes.

7. But ſee *Philips* anſwer to this Temptation: he onely told what ſlender ſtore of money they had in all their company, but *two hundred pence*, and the bread which that could buy, would not be for each mouth there one morſel: ſo he deſpaired of their being fed upon that ſlender ſtock of money; but in this account the Apoſtle was out, the purſe of providence was full, though theirs of maintenance were empty; and the more *Philip* proceeds like man, the more we ſee Chriſt appears like God.

8. 9. See how St. *Andrew* (neerer allyed to Faith by his brother *Peter*) renowned for that vertue more then *Philip*, was, findes out a *boy with five loaves and two fiſhes* at leaſt; but checks himſelf for the fondneſs of his firſt flaſh of hope, that this could be enough, by adding, *what is this amongſt ſo many?* yet ſtill divine providence guids the proceſs of this humane action, for by how much the more they all deſpair, by ſo much the miracle is ſtill the greater; and that Chriſt had no ambition in this action is evident, becauſe he rather choſe to let creatures ſhare with him in contributing ſomthing at leaſt to his miracle, then that he would Creatour-like, do it all himſelf out of nothing; ſo for this reaſon he permits thoſe inconſiderable numbers of *fiſhes* and of *loaves*, to enter into the reliefe of that prodigious multitude, he ſatisfied therewith.

10. This verſe is onely narrative, that the *five thouſand* were by Chriſt his command placed moſt probably as St. *Mark* tells us the ſtory in *companies*, according to the cuſtom at great dinners, men by men, and women apart with their children in their laps, both for modeſty ſake, and for the more eaſie diſtribution of each perſons proportion.

11. Hence we learn while *Jeſus gives thanks*, the laudable cuſtome of ſaying grace before and after meales, to ſhew

all

all our ſuſtenance, is Gods ſpeciall bleſſing upon us; but we are here to note, Saint *Matth. ca.* 14. Sayes in this ſtory, Chriſt looking up to Heaven *Bleſſed, brake, and gave the Loaves to his Diſciples*, which they afterwards diſtributed to the people ſet round about on the ground: the like ſaith St. *Mark cap.6. v.41. he bleſſed and break the bread*: ſo hath St. *Luke cap.9.v.36.* all which is alledged to ſhew, how ill the hereticks decline the uſual cuſtom of Chriſt, who ever *bleſſed bread*, and leſt they ſhould be convinced, that this *bleſſing* of *bread* at any time was previous to his conſecrating of it, into his bleſſed body, they always tranſlate *Bleſſing* for *Thanksgiving*; whereas to bleſs God, is indeed a thanksgiving to him, for the bleſſings we receive from him; but yet *bleſſing bread* and meat is another thing, which Hereticks will never yield unto, for the reaſons above. It remains here to reconcile St. *Matthew* and St. *Iohn* upon this place, the former ſaying, *Mat. c.14.v.19. Chriſt gave the bread and fiſhes to his diſciples* to diſtribute; The latter, *Ioh. c. 6.v.* 11. that he gave it to the people himſelf, whereas both being verifiable in a right ſenſe, there can be no contradiction, for what the Diſciples *diſtributed* to the people, Chriſt *gave them*, by the mediation of his Diſciples hands; and indeed it is more likely the Diſciples did *diſtribute* the gift, becauſe thus, it was ſooner diſtributed by many hands to ſo many people. We will not ſtand here to diſcuſs, how this *bread* was multiplyed, whether by creating new corn, or extending that little to infinite parts, certain it is which way ſoever we grant it done, the *bread* given was moſt ſubſtantial, and gave as wholeſom nouriſhment, as it did abundant ſaturation to the hungry ſtomacks that did eat it; for *the works of God are perfect*, and morally hence we learn, what we give to the poor, doth increaſe (not any way diminiſh) our wealth, ſince after all men were full, there remained of *five loaves twelve baskets* of ſurplus more then all could eat.

12. 13. Theſe two Verſes afford us this Doctrine, that

the poor man is the richeſt rewarder of any curteſie in the world: lo here, how *twelve baskets* of gratitude are returned for *five* little *loaves of bread* onely. So this *boy* that had given little, received much, as a teſtimony that God never asks us for any thing, that himſelf hath need of it, but becauſe he knows we have huge neceſſity of his infinite Bleſſings, for the trifles he asks at our hands, with no other end, then to put them out for our emolument, a hundred fold over and over, above what that is worth, we give him; nor is it void of myſtery, that being there were *twelve Apoſtles*, each ſhould receive his multiplyed ſhare in the diſtribution he made, to ſhew, that no Miniſter of God can in vain labour in his cauſe, ſince even *Iudas* whom Chriſt knew then to be hollow-hearted, was not excepted from the fruit of his labours too, becauſe they fructifie from their root, Almighty God, not from the branch they grow upon.

14. By *the Prophet* they mean the Meſſias, of whom they expected *wonders*, and ſeeing *theſe*, they concluded *Chriſt* was *he*. See the difference between theſe devout people and the proud *Phariſees*; theſe ask *ſignes* upon ſignes, and when they ſee more, then they can in reaſon ask for, yet they believe none at all to be the work of God; for indeed the *ſigns* which they demanded were curioſities, meer Caſtles in the air; but here are people, without asking can obſerve *a ſigne* given of Chriſts omnipotency, beſtowed not in vain, but in a caſe of neceſſity upon the poor, and ſeeing but this one *ſigne*, they reſt ſatisfied, and went away praiſing God for the wonderful works of his ſacred Son, our Saviour Jeſus Chriſt.

15. This *intention* which Jeſus ſaw in theſe people of *ſeizing on him to make him king*, he did alſo ſee, was out of a Judaical Intereſt, that he might make them rich and great, for they ſerved God in their way with regard to humane and temporal bleſſings, and as much for that reaſon as for his own diſdain of humane honours, *he fled* from theſe promotions, that is, he ſlipt aſide from the people,

who

who were going to the Towns from whence they came, when firſt they did follow him.

The Application.

1. AS the Expoſitours of the Holy Text do interpret this, feeding many thouſand people in the deſert Mountain with five loaves of Bread and two Fiſhes onely, to be a myſtery of the Bleſſed Sacrament, ſo the Holy Church having carried us now up to the high Mountain of corporal abſtinence, which we have been climbing theſe three weeks together, following her Preachers daily, as theſe people did our Saviour, gives us this preſent Goſpel as a ſpiritual Banquet to refreſh us after a tedious journey; to ſhew us that the end of our corporal Faſt, is to make us worthy of a ſpiritual Feaſt, which is this day beſtowed upon us in this myſtery of the Bleſſed Sacrament. And hence we call this the *Sunday of Joy.*

2. And becauſe this is the laſt Sunday of Lent which carries us down the full Tyde of our Holy Faſt (the next two Sundays bringing in a new ſtream upon us of our Saviours Paſſion) therefore (having it under Precept to receive once a year at leaſt, and that about Eaſter) we ſhall now do well to look upon this Goſpel as on the beſt Inſtructions for our complying with that holy Precept; deviding our ſelves into our ſeveral Pariſhes, and repairing each to our own Paſtours for performing this Precept, as theſe people were divided into ſeveral ranks, and each diviſion ſerved by the Apoſtle our Saviour appointed them, every Pariſh hath by a proper Paſtor diſtributed unto her Pariſhioners the Holy Communion at or about the Feaſt of our Saviours Reſurrection. Hence we are taught to add unto our Lenten Faſt the vertue of *Decency or Order* in our religious Duties and Devotions, each one going to this commanded Communion in ſuch ſort and order, as is by Holy Church appointed.

3. Laſtly

3. Laſtly becauſe we ſee twelve Baskets of fragments left, and carried away (after this refection given unto the people) out of that little ſtore of fiſhes and bread, we are minded thereby to carry with us from the Communion-Table, where we are fed with the Banquet of the two Natures in Jeſus Chriſt, his ſacred Deity, and his Bleſſed Humanity (if not all the twelve Fruits of the Holy Ghoſt as the abundant effects of this heavenly Feaſt) at leaſt the Fruit of *Joy* which is proper to this Communion, in regard it is a Banquet mercifully beſtowed upon us, whoſe guilty conſciences tell us we deſerve a famine in puniſhment of our ſins, rather then ſuch a Feaſt as *joys* our hungry ſouls. And as by this we ſee a *joyful Communion* is an accompliſhment of our Lenten Faſt; ſo before that Communion we are fitly taught to premiſe ſuch a Prayer, as may firſt ſtrike into us an act of Contrition, and then compleat our *Joy*.

Say then the Prayer above, and ſee if it be not moſt propper to this purpoſe. And ſay it alſo to force out of us further yet the vertue of *Gratitude*, ſuch as theſe people ſhewed to Jeſus, when they thought to make him preſently their King. O let us make him the perfect Commander of our hearts-affections he will not fly from that Soveraignty; becauſe he doth affect it.

On

On Paſſion Sunday in Lent.

The Antiphon. John 8. v. 56.

YOur Father Abraham *rejoyced, that he might ſee the day, he did ſee it, and was glad.*

Verſ. *Deliver me O Lord, from the evil man.*
Reſp.. *From the wicked man deliver me.*

The Prayer.

WE beſeech thee, Almighty God, *propitiouſly* behold thy Family, that thou *giving* we may be governed in body, and thou *reſerving*, we may be preſerved in ſoul.

The Illuſtration.

JUſt as your ebbing waters meet yong floods, ſo doth the Lade ſtream of Lenten-faſt fall to the banks to day, and leaves the Channel for the Churches Prayers to bring the red Sea of the Paſſion in upon us; whence we cal this *Paſſion Sunday*. Yes, yes, beloved, This is very true, and yet I do believe few have obſerved this to be ſo. God grant, that all may ſee it, when 'tis made appear out of the Prayer above

above: which I confeſs was to me as hard, as if I had been forc't to pick a lock, whereof the proper key was loſt: and truly where to finde a mention of the Paſſion in a proper term, in all this Prayer I know not; but yet this help remains, a common key will do as well, when proper keys are miſſing. Take therefore the *propitious look* of God upon us which to day we beg, and then believe the door is open to our Saviours Paſſion; for what is that? but a *propitiation* for our ſins? which we implore, when *we beſeech Almighty God* to look *propitiouſly upon his Family*; and though we uſe this phraſe at other times, as well as now, yet that forbids not a common key to open a private door, nay rather this is indeed the particular key unto the Paſſion, and made common upon all other occaſions, becauſe that ſacred Sea flows over all the other works, and mercies of Almighty God, gives force and value to all our actions, and ſo is here properly applyed, however it hath become a common ſtile in all our Prayers. Now by this key we ſhall open all the doors of this days Epiſtle and Goſpel, for why is *Chriſt his blood* a more powerful Sacrifice then that of *Oxen, Goats*, and *Heyfers* in the old Law, as this Epiſtle tells us? but becauſe *theirs* availed onely to a *nominal* purity, *This* to a *real propitiation* for all our ſins, *that* onely leads us into the *Tabernacle* of the Arke, *this* into the *Tabernacle* of glory: to conclude, this *propitious look* we begge to day unlocks the Cabinet of the Goſpel alſo, and leads us (after a long conteſt between Jeſus and the Jewes, whether *he* or *they were devils*, whether *he* or *Abraham* were the *greater* perſon,) unto the very firſt entrance into his Sacred Paſſion; where we ſhould finde them *ſtoning him* to death, but that he miraculouſly preſerves himſelfe for a more ignominious Sacrifice upon the Altar of the holy Croſſe; for whileſt Jeſus thus expoſtulated with the Jewes, certainly he did looke *propitiouſly* upon the Gentiles, in whoſe behalfe hee ſo much exaſperated the Jewes, as they menaced his death. And this may ſuffice to bring our new-floud in.

See

See now how the Lenten tyde meetes the Paſſion Tyde, in a way as ſtrang as true, while we are bid begge our ſparing meales out of Gods ample *giving hand*, and the *preſervation* of *our Soules*, out of his *reſerving* from us; whereas faſting requires a hand which will take away rather then *give* food to the body, and our *ſoules preſervation* depends upon Gods *ever giving* hand, his adding more and more to his former graces beſtowed on us; all this is true in one ſence, and ſo is the contrary in another; for we begge in this Prayer a rule, and *government* of *our bodies*, and that according to the time of Faſt, whence it follows, our meat ſhould be now given us with the ſame *regulating hand of God*, that knowes beſt, how to proportion food fit for a Faſt, which we doe not know, nor doe we aske abſolutely the *full-giving* hand of God, to be extended to us; but *that* which may ſo *give*, as to *reſerve* withal; and hence we pray, that *thou giving* us little food for our bodies, they may be wel *governed*, and *thou reſerving* the former plenty we may enjoy at other times, our *Soules may be preſerved* from the guilt of thoſe paſt exceſſes, and ſo prepared, as veſſels empty of worldly trumpery, to be the more capable of thoſe heavenly treaſures, that are Sayling towards us, upon the red Sea of thy bitter Death and Paſſion (O Bleſſed Saviour) now flowing in upon us.

The Epiſtle *Heb.* 9. *v.* 11, *&c.*

11 *But Chriſt aſſiſting an High Prieſt of the good things to come, by a more ample and more perfect Tabernacle, not made with hand, that is, not of this creation.*

12 *Neither by the blood of Goats, or of Calves, but by his*

his own blood entred once into the Holies, eternall redemption being found.

13 *For if the blood of Goats and of Oxen, and the aſhes of an Heifer being ſprinkled, ſanctifieth the polluted, to the cleanſing of the fleſh.*

14 *How much more hath the blood of Chriſt, who by the Holy Ghoſt, offered himſelfe unſpotted unto God, cleanſed your conſciences from dead workes, to ſerve the living God.*

15 *And therefore he is the Mediator of the New Teſtament; that death being a mean, unto the redemption of prevarications, which were under the former Teſtament, they that are called may receive the promiſe of the Eternall Inheritance.*

The Explication.

11, 12. HItherto the Apoſtle in this Chapter had deſcribed the manner of the *High Prieſts* officiating in the old Law, as alſo he deſcribed the (*Exod. c.25.c.26.*) Tabernacle, wherein were placed the Candleſticks, the Table, and the Bread of propoſition, and this Tabernacle was called *Sanctum*, The Holy; but behinde a Curtaine, at the back of this *Sanctum*, there was yet placed another Tabernacle, which was called *Sanctum Sanctorum*, or *the Holy of Holies*, unto which none but the *High Prieſt* could goe, who there was to offer Sacrifice, while the people remained all without, praying for themſelves, as the Prieſt did for them all; and here ſtood a golden Thurible, the Arke of the Teſtament, all guilded over, wherein was a golden Shrine, which had in it the Manna,

Manna, the two Tables of the Law, and the Cherubins of Glory, above this, overſhadowing the propitiatory: and the Apoſtle told them, this way of Sacrificing ſhould laſt, till *the time of correction*, that is, untill the firſt comming of *Chriſt into this world*, who ſhould correct this manner of proceeding, and take away thoſe legall rites and ceremonies, by putting in their place a ſpiritual Sacrifice, and worſhipping of God: not that it is to be underſtood, the old being *corrected* ſhould ſtand, but be abrogated by command of Chriſt: as we ſay, ill manners are *corrected* in youth, not by remaining in the young man, but by being taken away by good behavior, and by vertue *correcting* his former vices; ſo the Apoſtle having told the Hebrewes thus much of the old way of Sacrificing, begins in this verſe to ſhew, how *Chriſt aſſiſting*, (taking upon him the *office of High Prieſt* of the new law, and of *the good things to come*) thereby diſtinguiſhed the fruits of his Sacrifice from thoſe of the *High Prieſt* in the old Law, who by *aſſiſting*, (officiating at the Tabernacle) obtained onely preſent and temporall benefits, but Chriſt was an *High Prieſt*, obtaining *the good things to come*, Spirituall and Heavenly things, as here remiſſion of ſins, graces and vertues, and in the next world glory, bliſſe, and everlaſting life; and this by *entering* (to keep the Analogy between the old way of officiating and the new) firſt a *more ample and perfect Tabernacle*, that is, (as ſome ſay) by his Divinity *entering* our humanity (as others,) by his *entering* his Virgin Mothers wombe, but the moſt genuine ſence is, by his *entering* into his Church Militant, & becoming the firſt member of it, as it was framed in the Idæa of his Heavenly Father: For ſo it was not a work of *humane hands*, of fleſh and blood, or *of this creation*, (of creatures making) but was indeed the Tabernacle of God, the firſt *Sanctum* (*Holy*) through which he was to paſſe by the vale of the Croſſe, into the ſecond *Tabernacle*, *Sancta Sanctorum* (the holy of Holies) his Church triumphant, the Kingdome of Heaven; nor was it neceſſary for Chriſt to prepare his way from his *outward Tabernacle* his

his Church Militant, to his *inward*, his Church triumphant. by *the bloud of Goates*, for his own ſins, (ſince he had none) and *the blood* of *a Calfe*, for the ſins of the people, as in the old Law the High Prieſts did once a yeare, that by Sprinkling the *Sancta Sanctorum* with *this blood*, they might render God more *propitious* to themſelves and the people; no, he ſhed once (for all mankinde) his own *moſt ſacred bloud*, and dying on the Croſſe, he entered the *holy of holies*, the kingdome of heaven, whereby he *found* for us *eternal redemption*, ſo copious an one indeed, as needed not be repeated by his dying any more for us then once, though in the old Law, the bloody Sacrifice of the *High Prieſts* were annuall, becauſe the power of that *bloud* they ſhed, was weak, and could not plead for long mercy, whereas Chriſts blood prevaileth for eternall, and that by being ſhed but once.

13. It was the ceremony of the old Law, *Num.* 19. firſt to ſhed the blood of *Goats*, *Oxen*, and *Heifers*, and then burning the Beaſts, to keep the aſhes, and putting them into living (ſo they called fountaine) water, and Sprinkling the people with them, to declare they ſhould, by that aſperſion (after Sun-ſet, not before) be *reputed* ſanctifyed, (corporally *cleane*;) and be admitted into the company of the faithfull, as formerly, which was a figure of the blood *of Chriſt* iſſuing out of his earthly body, to be a reall purgation of ſin out of our Souls, and not onely of our corporal impurity; it was alſo the ground, whence holy Church uſeth aſperſion with holy water, wherein is mixed Salt inſteed of thoſe *burnt-aſhes*. Note it is well ſaid here, this ceremony was but to the *cleanſing of the fleſh*; for it only did declare their bodies, who were *thus ſprinkled* ſhould be *eſteemed cleane* and pure, though before polluted by the touch of a dead carcaſſe, a leper, or otherwiſe; and this *cleanſing* was then called *ſanctifying*, as in this text it is.

14. It is indeed great reaſon *the blood of Chriſt*, who was God as well as man, inſpired by the inſtinct of his own Deity, and by the ſpeciall inſtigation of the Holy Ghoſt, to

offer

offer up his life, as an *unspotted Sacrifice* to God the Father for our sins, should have much *more force* to purge our Soules from Sins, that is *from dead works*, then the *blood of beasts* had to *cleanse mens bodies*; and Sin is not unfitly called a *dead work*, because it not onely defileth our Soule worse then the touch of a dead carcasse did their bodies of the old Law, but even kils them too; and yet by the *blood of Christ*, they are both *purged* and revived so, as to be able to waite upon the *living God*, before whom no dead Soul, that is to say, no Soule in deadly Sin, can give any attendance at all, it being unfit that the Fountaine of life should be attended on by the ougly countenance of death.

15. He is therefore truly *the Mediator*, because he did partake of the nature of both extreames, that is, of God offended, and of man offending, and so *death being* a *mean*, which is to say, man dying in Christ, God was satisfied, not onely for the Sins of those, who live under the Law of grace, but as is specially noted here in this verse, for the Sins of those under the former Law of *Moses*, which was the *former Testament* here specified, and of those also under the Law of nature, (*quoniam copiosa erat apud eum redemptio, because redemption* with him is plentifull,) and since he took humane nature, it was not out of the Spheare of his activity to satisfie for all mankind, to whom that nature is common; by those *called* are understood here the elected, for those onely are effectually *called*, to the participation of the *promise of eternal inheritance*, of being eternally heirs of God and coheires of Christ; and this *inheritance* is called a *promise*, because it was the pact of God the Father, with his Sacred Son, that if he would once dye to satisfie divine justice for mans Sins, those whom he should *call*, that is, effectually single out, or elect for eternall salvation should receive the same by vertue of *promise* from God the Father, to his Sacred Sonne, whence their salvation is called *the promise of eternal inheritance*; and in this regard Saint *Paul* speaking of himselfe, as of one thus effectually *called*

or elected, ſaid, that he having done what was required of him, had *repoſed for him in heaven a Crown of Juſtice*, not as due to his work, but as due to the promiſes, God the Father in *Pauls* behalfe, made to his Sacred Son our Lord and Saviour Jeſus Chriſt; and the like *promiſe*, we account is made in the behalfe of all thoſe, whom Chriſt hath elected to his *eternal inheritance*; not that it is a thing, man can claime of God in reſpect of his own merits, but in reſpect of the merits of Chriſt, elevating mans workes to a height of value, more then in themſelves they have, or can have; or to ſpeake more plainly, not that man workes his own Salvation by his owne power, but that God workes that in man, which man alone cannot work in himſelfe; and which yet by cooperation with Gods holy Grace, he may claime, not as abſolutely due to him, but as due to Chriſt working in him.

The Application.

1. WHileſt S^t. *Paul* brings us in the very front of this Epiſtle, our Bleſſed Saviour himſelfe, the High Prieſt officiating to day, no marvell that the Church erects the Altar of the bloody Croſſe for Chriſt to celebrate upon, and this *Paſſion Sunday*, when the enſigne of the Paſſion is diſplay'd alone, the holy, and the bloody Croſſe of Chriſt.

2. As little marvel 'tis we are to day depriv'd of all the ſuffrages of Saints in Publick Office of the Prieſt, ſuch as we formerly made open interceſſion to, beſeeching their aſſiſtance in the cloſe of Lawds, and Even-ſong; becauſe we now are to ſuppoſe that time is flowing when there were no Saints at all, (nor any Angels able to relieve us) ſince we ſee the Saint of Saints, the Son of God begins to ſuffer, more, decreed to dye: hence are the uſuall Ornaments removed to day, the Churches left with naked wals in Catholike Countries, where Rights and Ceremonies are obſerved,

obſerved, the Pictures of the Saints pull'd downe, and nothing left us, but the bloody Croſſe, to minde us, that Almighty God nev'r look't *propitiouſly* on us, but when he frown'd upon his Sacred Son and made *his Paſſion* our *Propitiation.*

3: Say then beloved, what's our duty now? is it to wave the Holy Faſt or no? is it to ſeek for diſpenſations, by corrupting our Phyſitians, by deluding Ghoſtly fathers, by flattering (indeed by cheating) of our ſelves under pretext of ſickneſſe or infirmity? fie no, where theſe are reall, there's no Faſt commanded, where they are not, diſpenſation's Null, becauſe the Faſt obligeth maugre diſpenſation. Ceaſe then O Chriſtians, ceaſe to pamper ſinners, while God ſuffers for our ſinnes; looke for no favor but from Chriſt himſelfe, take no reliefe, but what his ſparing hand gives to your bodies now, reſerving greater graces for your ſoules, as in the Illuſtration we have heard. Adde rather frequent *Teares* unto your Faſt, for the accompliſhment thereof, adde your *Compaſſion* to our Saviours Paſſion, becauſe there is no company acceptable to our bleeding Chriſt, but a weeping Chriſtian.

Thus may we hope for the *Propitious look* we begge to day, when he beholds us the relenting, the reſigned ſoules we ought to be, whileſt holy Church prayes as above.

The Goſpell, *Io.* 8. *v.* 46, *&c.*

46 *Which of you ſhall argue me of ſinne? If I ſay the veritie: why do you not beleeve me?*

47 *He that is of God, heareth the words of God.*

Therefore you heare not, becauſe you are not of God.

48 *The Iewes therefore anſwered, and ſaid to him, do not we ſay well, that thou art a* Samaritan, *and haſt a devill?*

49 *Ieſus anſwered, I have no devil: but I doe honour my Father, and you have diſhonoured me.*

50 *But I ſeeke not my own glory. There is that ſeeketh and judgeth.*

51 *Amen, Amen, I ſay to you, If any man keepe my word, he ſhall not ſee death for ever.*

52 *The Iewes therefore ſaid, now we have known that thou haſt a devill.* Abraham *is dead, and the Prophets: and thou ſayeſt, if any man keepe my word, he ſhall not taſte death for ever.*

53 *Why, art thou greater then our Father Abraham, who is dead? and the Prophets are dead; whom doeſt thou make thy ſelfe.*

54 *Ieſus anſwered, If I doe glorifie my ſelfe, my glory is nothing? it is my Father that glorifieth me, whom you ſay that he is your God.*

55 *And you have not known him, but* I *know him; and if I ſhall ſay, that I know him not, I ſhall be like to you, a lyer. But I doe know him, and doe keep his word.*

56 Abraham *your Father rejoyced, that he might ſee my day: and he ſaw, and was glad.*

57 *The Iewes therefore ſaid to him, thou haſt not yet fifty yeeres, and haſt thou ſeen* Abraham.

58 *Ieſus ſaid to them, Amen, Amen, I ſay to you, before*

before that Abraham *was made, I am.*
59 *They tooke ſtones therefore to caſt at him; but Jeſus hid himſelfe, and went out of the Temple.*

The Explication.

46. IT was in the preſence of the High Prieſt; as well as of divers Doctors and Phariſees, that Jeſus uſed this art of proving, he might uncontrouleably reprove the people, becauſe he knew they could not anſwer him by *recrimination*, nor put him to the bluſh of turpitude in a doctor reprehending others who is himſelfe faulty in the ſame kind; ſo Chriſt here reprehending the abominable *ſins* of the Jews, takes the priviledge he cannot be denied of urging them to tax him, (if they can) with *ſinne*; and yet left his immunity from *ſinne* might not ſuffice in their eſteeme, which yet was rooted both in his beatificall viſion, and hypoſtaticall union, making God and man but one perſon, he futher tels them, it is pure *verity* that he preacheth to them; ſo by theſe two titles of his *veracity* and *ſanctity* he claimes beliefe of his doctrine, and authority of rebuking their ſinnes; and he doth not here meane onely a naked delivery of *truth*, but a demonſtration of all hee tels them to be undoubted and abſolute *verity*, rooted in his owne divine *veracity*, and ſo not to be any wayes diſputed, but exacting their firme and conſtant beliefe, whence with great reaſon he ſayes here, *why doe you not believe me?*

47. It is here to be noted, that the Manichæan Hereſie was ill grounded from this place, as if there had been ſome men born of a good, and others of a bad Spirit, and ſo they (of neceſſity, not of choice) were either good or bad; ſince here Chriſt alludes not to the natural, but to the ſupernatural man: Hence when he ſays, *he that is of God*, his meaning is, he that is inſpired by the Grace of God, and of his *Spirit*; ſuch it is that *hears the word of*

God; and therefore they *heard it not*, becauſe they followed the inſpiration of the evil, and not of the good *Spirit*: Now that he meant this as to them ill (at that time) inſpired, not ill created, or naturally made ill, it is evident, for diverſe of them were afterwards by his death, and by his Apoſtles preaching, converted and doubtleſs ſaved too; whence it follows, that as they naturally were not made ſo bad, as no good could come of them, ſo they were by ſupernatural (and not by natural) means made the good people, which afterwards they became; and thus thoſe once good, become bad again, when leaving the inſpiration of the good *Spirit*, they follow the dictamens of the bad one.

48. It ſeems by this manner of ſpeech they were uſed frequently to call him *Samaritane*, ſo now they think they have reaſon, and do well in ſo reproaching of him, becauſe firſt they had obſerved he did frequently converſe with *Samaritanes*; next that he was bred up in *Nazareth* a City in Galilee neer to *Samaria*, whence the Jews of that place were eſteemed to be much like *the Samaritanes*: Laſtly and moſt literally, that the Religion of the *Samaritanes* was mixed partly with Judaiſm, partly with Gentiliſm, ſince they did worſhip the god of the Aſſyrians (from whom they were deſcended) as well as keep the Rights of the Synagogue, and for this cauſe the Jews held them Schiſmaticks, and ſo deteſted their Sacrifices; that to call Chriſt a *Samaritane*, was to ſhew they did deteſt him too, which appeared by their adding he was alſo *poſſeſſed* by ſome *Devil*, and ſpake as mad men do that are in *diabolical* frenzies. But the truth is, they did really believe he was *ſome Devil* himſelf, becauſe he laid claim to be the *Meſſias*, and to be the Son of God, which they looked upon him for, as if he had been Luciſer himſelf; and Chriſt underſtood their meaning to be thus, when in the next Verſe he tells them.

49. He neither is, nor hath in him any *Devil*, becauſe in telling them he is the Son of God, he doth not boaſt his

his own deſcent ſo much, as that he gives the *honour* and *glory* of all he doth unto his *heavenly Father*; and for this Act of his, they ſeek to diſgrace, and to diſhonour (indeed to revile) him. O unparalleld meekneſs, and deep reply in one word to both their calumnies! for though he mention not *Samaritane* in this Reply, yet by ſaying he hath *no Devil in him*, he includes the other, ſince the Schiſm of the *Samaritanes* made them ſlaves of the *Devil*: wherefore he replies onely to the Slander caſt upon *his Father*, by calling *him Devil*, to ſhew he regards not much the abuſe they committed againſt himſelf, as he was man, but as he was *the Son of God*, whence he muſt needs vindicate his Fathers, if not his own cauſe.

50. How well might he ſay this, who had profeſſed he came hither by command of *his Father*, that he preached his Fathers, not his own Doctrine, and the like: I do therefore (ſaid he) *not ſeek my own*, but my Farhers *honour* and *glory*; it ſufficeth me, that I know, when the hour of his holy Pleaſure is come, he will *clarifie (glorifie)* me, as afterwards he did, when Chriſt ſaid unto him before his Transfiguration, the hour is come, *clarifie thy Son*, Joh. cap. 17. v. 1. and as then he did honour him by manifeſting *his glory*, and avouching him to be his Son; ſo the other part of this Verſe will be verified, when he ſhall judge (as God) and puniſh thoſe that revile his ſaid *Son*; not that in this place Chriſt reflected on the general *Iudgement*, which is referred to himſelf, but unto the private Judgement, that God makes either by puniſhing temporally the ſins of the people (as he did in the deſtruction of the Jews by *Titus* and the Romans, for having crucified Chriſt) or eternally, if he reſerve their puniſhment till the hour of their death; for Chriſt is not properly ſaid to come *as Iudge* to every Soul dying, but to all Souls at the latter day. So our private *Iudgements* are the Sentences of *God* rather then of *Chriſt* upon us, yet not to the excluſion of Chriſt neither.

51. Whereupon turning to his own *veracity* rather then

regarding their falſehood, he ſays *Amen, Amen*, Truly, Truly) or (ſince I am God, and cannot lye) be mens opinions what they will, yet really and truly be it ſo, that whoſoever ſhall *hear and keep my Word* ſhall never dye eternally, for ſo he would *taſte eternal death*, but though he dye temporally through the ſeparation of his Body from his Soul, yet he ſhall not *dye eternally*, that is, he ſhall not ſin mortally which can onely cauſe eternal death, and even that death of the body I ſhall take away too, when at the general Reſurrection, I ſhall give both corporal and ſpiritual life everlaſting to thoſe Bleſſed, who have inviolably *kept* and obſerved *my word*, by living as I have given Law unto them.

52, 53. By this Reply we may ſee they underſtood not the true Sence of Chriſts meaning, when they think to obtrude the lye, and the *Devil* upon him, by ſhewing he hath aſſerted a manifeſt lye, in ſaying, who believe in him ſhould *never dye*, for ſay they, though thou were God, yet would it not follow, to *hear thy word* and *keep it*, were enough to render one immortal; ſince *Abraham* and *the Prophets* did *hear* and *keep Gods Word*, and yet are *dead*; whereas he never meant they ſhould not dye temporally, but that they ſhould not dye eternally, or which is all one, dye in deadly ſin; nor can indeed the other Sence be rationally inferred out of the Letter of the Text, which alludes onely to *eternal death*. No marvel they ſhould wonder at his pretending to be *greater then Abraham*, whom they were content to make Head of the Synagogue, by reaſon he was the Firſt Believer, for this proceeded not onely out of their affected, but indeed out of their reall ignorance, that Chriſt was God, as well as Man, and ſo they held it abſurd, he ſhould pretend to an immunity not granted to the beſt of them, as then, they (to argue againſt him) were content to admit *Abraham* to be, he being indeed the Father of all Beliefe, (the firſt Believer of all the Synagogue) for they went not to *Adam*, nor to the Faithful under the Law of Nature, though indeed

deed *Moſes* was the firſt Member of the Synagogue, framed into a Body; for *Abrahams* Beliefe was Perſonal, onely *Moſes* his was Legal.

54. The beginning of this Verſe, is his Anſwer to the cloſe of the laſt, as who ſhould ſay, he did not make nor boaſt *himſelf* to be much; (though he might with modeſty and truth enough have done it) ſo he doth not deſire any other, or *more glory*, then what his *Father gives him*; and ſays, if he *deſire more*, it proves *null*, alluding to the Judgements of Courts, that never take the Teſtimony of any Party in his own Cauſe; and ſo now that he is in contraſt with them, he pretends not to his own Teſtimony of himſelf, but remits all to his *Father*, whom they did confeſs to be their *God*, and conſequently beyond all exception to be believed.

56. Obſerve he tells them, they *do not know his Father*, (though they confeſs him to be their God) when *they heard* him ſpeak, and profeſs Chriſt *was onely his beloved Son*, and bid them *hear* (that is, believe) *him*, for then they did not (or would not) take notice this voyce came *from heaven from God the Father*, as it did indeed. But the literal ſence of this place is, that though they knew there was but one God, and did believe in him, yet they did not know that God who was one in Eſſence, was Trine in Perſons, and conſequently did beget *the word* his eternal Son, and that from theſe Two (loving each other) did proceed the Holy Ghoſt, the third Perſon of the Bleſſed Trinity; in this Sence he ſaid they *did not know him*, and in this Sence he profeſſeth *he did know him*, and that if he *ſhould ſay otherwiſe, he ſhould be a lyer, as they were lyers* who had called him *Devil* and *Samaritane*; yet particularly that they *did not thus know him* to be as well *Father* of Chriſt Jeſus, as to be *one onely* true God: But ſays Chriſt, I *know him* thus; and more then this, I *keep his word* (that is) in the beſt literal Sence, *I am his Word*, though this place may bear the other Gloſſes too, that Chriſt (as Man) obeyed the Precepts of his Father, and that as the Jews did

ſhew,

ſhew, they were not of *God*, becauſe they did not give ear to his *Word*, meaning his Laws and Commandments; therefore he ſaid they were *not of God*, but rather of the *Devil*, whoſe ſuggeſtions they did adhere unto and follow.

56. *Abraham your Father* (from whom you glory to be deſcended in your Faith) he himſelf *was glad to ſee me*, nay did long *deſire* it, and when he had the happineſs of my ſight, he leapt for joy, and yet you that boaſt your ſelves to be his children, are ſo degenerate, as ſeeing me, and perpetually converſing with me, you *rejoyce* not, but reject and reviſe me moſt blaſphemouſly. Many expound this Place diverſly; ſome will have *the day of Chriſt* (which *Abraham did long for*, and *exulted to behold*) to be the time of the eternal generation of the Word of God; others, the day of his Living upon Earth; others, the inſtant of the Incarnation of God in his Mothers Womb; others, the Day of his Paſſion, which wrought all mankindes Redemption, and all theſe very well. And they differ as much in expounding the Time, when *Abraham* injoyed *this deſire* by actually *ſeeing this day*; ſome affirming that by Faith he ſee *this day*, when he obeyed God, in Sacrificing his Son, which was a Figure of Chriſt his being to dye for our Sins; others, that *he ſee* it by Revelation, as Prophets do things to come; others, that he knew it, and *ſee* it, when *Simeon* came to *Limbus*, and told *Abraham* he had held Jeſus in his hands; as alſo when *Zachary*, St. *Anne* the Bleſſed Virgins Mother, and St. *John* Baptiſt told him, they had ſeen him, and likewiſe by the Angels of God telling him thereof, as the like Angels do tell Souls in Purgatory, what doth daily comfort them; but the beſt way of all is, that God for a reward of his Obedience, gave him the happineſs, both by Revelation and Elevation of his Souls Faculties to ſee Chriſt Born, as the Saints in Heaven. Now ſee all we do (if yet this may not be done as ſome conceive) by the very natural Faculty of a Soul, able of her ſelf to know all things naturally, as ſoon as ſhe is out of

the

the body) or as St. *Stephen*, *Act. cap.* 7. *v.* 55. from Earth (though clogged with his body) did ſee Chriſt up as high as Heaven, by the like Elevation: nor doth this leſſen the *Joy Abraham had* therein, to *ſee* and know no more, then an other ſeparated Soul, ſince his *joy* was anſwerable to his expectation (longer then that of any other) and if we ſay more earneſt, perhaps we ſhall not do others wrong, becauſe as the *promiſe* of all our happineſs was made to *Abraham* in his Seed, ſo queſtionleſs, his ſhare of joy was *greater*, becauſe he had thereby the fulfilling of the *promiſe* made to him above two thouſand years before; and although all who receive a benefit equally divided, are equally happy, yet if among theſe any one had the happineſs to be able to ſay, this benefit was derived to them by vertue of a *promiſe* made to him in all their behalfs, ſure he hath ſomwhat more of *Joy* even in his equal ſhare (admit he had no more) then others have. This then was *Abrahams* Caſe, though if this were not, the Text doth not deny, all the reſt that ſee the day of Chriſt with *Abraham*, did *exult* thereat with him; but here it was enough to the purpoſe, that Chriſt told them, how careleſs ſoever they were of the honour, yet their Father *Abraham rejoyced* at it.

57. It is not hence to be inferred, that Chriſt did live, as ſome have pretended, almoſt *fifty years*, for the reaſon they ſaid, he was *not yet fifty*, was to be ſure they would not fall ſhort of the years he had; leſt our Saviour might have intrapt them, as they deſired to do him, ſo they named a time much beyond what he had lived, and therefore he could not (as they conceived) poſſibly have ſeen *Abraham*, whence they would infer, he did lye, and was not to be believed, not reflecting (nor indeed knowing) he (as God) was elder then *Abraham*, how much younger ſoever he were as man.

58. And by this Anſwer of Chriſt, it is evident he ſpake of knowing *Abraham*, not as man (for ſo he was *Abrahams* Junior) but as God, who (as ſuch) created *Abraham* and all the world beſides, and therefore he doth not

not ſay of himſelf, I *was* before *Abraham*, but I *am* before him; thereby to ſhew, that in God there is no difference of the time, no not any time at all, but all that is in him is eternal, and ſo cannot be ſaid to *have been*, or that it *ſhall be*, but that it *is*; whence we ſee, God giving himſelf a name, *Exod.* 3. ſays, *I am who I am*, ſo now Chriſt ſpeaking of himſelf as God (not as man) ſays, *before Abraham was, I am*, which was as high an expreſſion of his Deity, as he could uſe, and for that cauſe, the Jews not believing but even hating him, run and

59. *Took up ſtones* to pelt him immediately to death, as the higheſt blaſphemer in their opinions that poſſibly could be; For it was according to the Law, Blaſphemers ſhould be ſtoned to death, *Levit.* 24. *v.* 16. though indeed they were ſo doting on their Father *Abraham*, that even for Chriſt to have preferred himſelf before him onely, was enough for them to have *ſtoned him to death* if he had not declared alſo that he was God, and the Creator of *Abraham* (for ſo his words imported) and ſo it was indeed; by our Saviours *hiding himſelf* is here underſtood his hindering the Faculty or Power of their optick Nerves, or withdrawing his concurſe (as God) from their Faculty of ſeeing *him*, though he left them power at the ſame time to ſee all things elſe beſides himſelf, as perfectly as ever: if yet we may not more rationally ſay this was done by hindering his body from reflecting any ſpecies to their eyes, for this, every glorified Body ſhall be able to do. So it is not hence to be conceived Chriſt did hide himſelf by running into any corner or covert (for thither their malice would have purſued him) but that he did by his omnipotency work a miracle, that they *ſeeing*, ſhould yet *not ſee* him, who ſtood in the midſt of them, when he had ſpoken to them, and anger'd them as above.

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The Application.

1. SAint *Paul* to day hath been the Sacriſtan, and made the Altar ready for the Prieſt, lo here he enters in, who is the Sactifice and the Sacrificant, our Saviour Jeſus Chriſt, *the lamb of God that takes away the ſins of the world.* And therefore enters reprehending ſin as you hear in this days Goſpel, becauſe he came to dye for ſins. And who can better reprehend then he that is himſelf irreprehenſible? as Jeſus ſhewed he was that asks the Jews, *who amongſt you all can accuſe me of ſin?*

2. Thus by his Lamb like Innocency is he brought bleating into Holy Church to day, as was the Legal Lamb, *Exod.* 12. *v.* 11. juſt fifteen days before the Paſcal Feaſt, that by his bleating day and night, ſo many days together, he might minde the Jews how the blood of the Lamb upon their doors did cauſe the Angel to ſhew mercy there, where he had found that blood. Now in regard the Blood of Chriſt is that which is the Safegard of the World, from the not onely killing but damning ſword of the Angel of Darkneſs; therefore is this Lamb of God brought in to Holy Church to day bleating and minding Chriſtians (by the juſtifying of himſelf from ſin) that he is indeed *the lamb of God who takes away the ſins of the world,* and that brings ſalvation unto thoſe who by *Integrity and Innocency of Life* ſhall accompliſh the Holy Faſt of Lent, and ſo make up that happy Fold of Lambs and Sheep, who know their Shepherds Voyce, and who are known by him for their *Compaſſion* on him now they hear the Tydings of his bitter Death and *Paſſion.*

3. And in regard the Jews ſhould not pretend they were excus'd from having his Innocency ſo far, as therefore to believe him God, becauſe he was an Innocent Man; See how all this Goſpel runs upon a pregnant Proof of his Divinity, where he not onely tells them, *Before Abraham*

ham was, I am (that is to ſay) *I am, who am,* I am Almighty God, whoſe beſt Definition is his Eternal Being. Nor did he ſay this gratis, for ſee *the ſtones they ſling* (pretending this was Blaſphemy) can no way hurt him, nor can the Flingers ſee whom they intend to hurt, though juſt before their eyes, becauſe his Deity was not pleas'd they ſhould then ſee his Human Perſon whom they thought to ſtone to death; yet from this malicious Intention we may fitly call this *Paſſion Sunday.*

And therefore fitly pray as above expreſſing in the begg'd *Propitiation*, all *his Paſſion*, and ſo conclude by caſting all our care upon him both for Soul and Body.

On Palme Sunday in Lent.

The Antiphon. Matth. 26. v. 31.

FOr it is written, I will ſtrike the Paſtor, and the Sheep of the Flock ſhall be diſperſed: but after I ſhall riſe again, I will go before you into Galilee; There you ſhall ſee me, ſaith our Lord.

Verſ. *Deliver me O Lord, from the evil man.*
Reſp.. *From the wicked man deliver me.*

The

The Prayer.

OMnipotent everlaſting God, who haſt cauſed our Saviour to take humane Fleſh upon him, and be crucified, for mankinde to imitate the example of his humility, grant propitiouſly, that we may deſerve to have both the Inſtructions of his patience, and the fellowſhip of his Reſurrection.

The Illuſtration.

YOu will have heard in the preface to this Book, why the *Antiphon* above is not taken out of this dayes Goſpell of the Maſſe, but of the Goſpell read at Bleſſing of Palmes. Suffice it here to ſay, they are both waters of one and the ſame red Sea, and therefore ſuteable to the deſigne in hand; and I think it will be ſufficient, to caſt your eyes onely upon the Epiſtle and Goſpel here below, to ſatisfie you, how this Prayer above and they agree, ſince in them both we have the greateſt *examples* of *humility* that can be given: in the one Chriſt *humbled* to the very ignominy of the Croſſe, in the other his *humble entrance*, that he made into *Jeruſalem* upon an Aſſe, to the triumph of his ignominious Death and Paſſion; for he was pleaſed onely to accept the acclamations of his being King, to make greater unto us, that example of his humility, which he deſired we ſhould *imitate*, and which he gave us for that very end, as we ſee this Prayer avoucheth, profeſſing, that God *cauſed our Saviour to take humane fleſh, and be crucified, for mankinde to imitate the example of his humility*; whence we begge as followeth *That he will grant propitiouſly, we may deſerve to have both the Inſtructions of his patience, and the fellowſhip*

low ſhip of his Reſurrection. Stay bleſſed Jeſu; how can we deſerve this? to have thee our eternall God become our Temporall Maſter in the Schoole of *patience*, and which is more (if more can be) to *deſerve*, that we may have *the fellowſhip of this Reſurrection?* what *fellowſhip* can there be betwixt God and man? the creator and the creature? (ſetting that aſide, which is betwixt the Sacred Deity, and the humanity of Chriſt, where man may in a kinde be bold to ſay, *Haile, fellow well met?*) But for us, that are as much removed from Chriſt in dignity, as nothing is from all things in the world, for us not onely to hope for *our reſurrection* out of the infinite mercy of God, but to begge we may *deſerve* it too, nay, *deſerve the fellowſhip* thereof with Jeſus Chriſt himſelfe, this I confeſſe ſeems very ſtrange, and ſounds like a bold preſumption, rather then a modeſt Prayer: and yet becauſe the Holy Ghoſt inſpires the Church to make this Prayer to day, we muſt not feare to ſay it with a confidence, it will be gratefull in the eares of God, and for that reaſon gratefull to him, becauſe ſenſible by us; yet no way ſenſible, unleſſe he grant us his *propitious* glaunce againe, by looking on us through the bloodſhed eyes of his Sacred Sonne; then indeed we may hope for *propitiation* by his paſſion; and that *propitious looke* being afforded us, we may like *Peter* weep moſt bitterly, when the like aſpect was caſt upon him by our Bleſſed Lord, *Luc.* 22. 61. But why doe we ſo timorouſly come to that, which Saint *Paul* ſo confidently leads us up unto? did not he vaunt to the *Coloſſians cap.* 1. v. 24. His ſufferings to *have been an accompliſhment of thoſe things, that are wanting of Chriſts Paſſion*, according as we heard in the firſt Lenten Sundayes Epiſtle? See there v. 1. for in conſequence to the Doctrine there delivered, we pray to day, that we may *deſerve* to have had *Chriſt our Maſter* of *Patience*, and to *be his fellowes in his Reſurrection*, ſince then we ſhall *deſerve* ſuch a Maſter, when we become ſuch Scholers, as Saint *Paul* was, and as he taught us (in the *Coloſſians*) to be, *Imitators* of his *patience* in our *paſſions*) which then become the ac-

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compliſhment of *his*, when we bear them, as *patient'ly*, as he bore his Croſſe, *Coloſſ.* c. 3. *v.* 12. and being *his*, at leaſt they muſt have *merit* in them, and that merit is to make us to *have deſerved ſuch a maſter*; then let us confidently ſay this Prayer to day, and all this holy week: for as it is the laſt of the Lenten Sundayes Prayers, ſo we may ſee it Steers the ſhips of our Bodies and Soules downe the very gulfe of our Saviours Paſſion, where to ſuffer ſhipwracke is to be ſaved, ſince the greateſt mercy in this Sea, is to be caſt away upon the waves thereof, as our Pilot Jeſus was himſelfe; heare his own words out of the royall Prophets mouth, *Pſal.* 68. *v.* 3. *I came into the depth of the Sea, and was drowned in the Tempeſt of it.* This Sea was that of his Paſſion, which we are now all ſayling on, nor can we hope for greater mercy then to be uſed, as heavenly *Ionas* was, our Lord and Saviour Jeſus Chriſt, to be ſwallowed up by the whale of death, to dye to this wicked world, that ſo we may with *Ionas*-Jeſus be caſt upon the ſhore of *Reſurrection*, according as the Prayer above purports: But leſt we forget the Edde of our Lenten Faſt, running by the ſhoares of this Red Sea, ſee how admirably the holy Ghoſt hath contrived this Prayer, with due regard to all circumſtances of perſons, time and place; for what more eminent effects of a religious Faſt, then *patience* and *humility*? and to what more apparent end are theſe vertues recommended unto us in this dayes ſervice, then that thereby we may obtaine a *propitious looke* from heaven, and to *deſerve* a *fellowſhip* in the *reſurrection with Chriſt*, after we have learn't without book theſe leſſons of *humility* and *patience*, which God ſent his Sacred Son to teach us?

The Epiſtle, *Philip.* 2. v. 5. *&c.*

5 *For this thinke in your ſelves, which alſo in Chriſt Ieſus.*

6 *Who when he was in the forme of God, thought it no robbery, himſelfe to be equall to God.*

7 *But he exinanited himſelfe, taking the forme of a Servant, made into the ſimilitude of men, and in ſhape found as man.*

8 *He humbled himſelfe, made obedient unto death; even the death of the Croſſe.*

9 *For the which thing God alſo hath exalted him, and hath given him a name, which is above all names:*

10 *That in the name of Jeſus every knee bow, of the celeſtials, terreſtrials, and infernals.*

11 *And every tongue confeſſe, that our Lord Ieſus Chriſt is in the glory of God the Father.*

The Explication.

5. THe Apoſtle had in the foregoing verſes of this Chapter exhorted to *humility* in ſuperiority; and now in this verſe he takes for a rule of our *humility that of Chriſt*, who (though God) diſdained not to fall below the repute of man, and called himſelfe even a *worme*, and *not a man*, ſo low he had ſtooped for our inſtruction and example: And Saint *Paul* by this expreſſion doth not onely wiſh us to thinke *humbly* of our ſelves, but even to feele by a practicall humiliation, the ſame ſubjection within us, which Chriſt felt, when he became the *ſcorne of men*, and the *out-caſt* (or *offals*) *of the people*: This is the genuine ſenſe of the Apoſtle, though even to *thinke* (to reflect on *Chriſts humility*) and by reflecting thereon to *humble our ſelves*, is not an ill expoſition of this place neither; and thereby to comfort our ſelves, that as *Chriſt his humility* was the cauſe of his

his exaltation, ſo will our *humility* prove to us, if we embrace it for our Saviours ſake.

6. But to imprint this Doctrine deeper in us, the Apoſtle amplifies, how farre Chriſt did debaſe himſelfe for our example, ſaying, that though *he were in the forme of God* &c. Where we are to note, this word *forme* is here taken perverſely by the Arrians, when they thence infer, Chriſt was not really and truly God, but had onely a ſhape or *forme divine*, better then other men ever had; yet this is a groſſe corruption of the Text; for Saint *Paul* meanes here Phyſicall, not Artificiall, naturall and not fictitious *forme*, ſuch *forme* as gives being to the thing in which it is; as the *forme* of wood gives an eſſentiall diſtinct being to wood, differing from all other ſubſtances that are not wood; and ſo in this place the Apoſtle ſayes, Chriſt *being in the forme of God*, (being really *God* himſelfe) who neither is nor can be multiplyed into many Gods, by *the forme of God* being communicated to many perſons, as the *forme* of man is multiplyed into many men, though all thoſe men have but one *forme* ſpecificall, one humane *forme*. This ſhewes, the nature or *forme of God* is infinitely more perfect, and more ſimple, then any other nature can be, which may be numerically multiplyed, though ſpecifically it ſtill remaine one, as humane nature is, when many men contract it, but the divine nature is not ſo multiplyed, though contracted by three diſtinct perſons: for we cannot ſay, there are many Gods, though it is moſt true, there are many men: ſo the Apoſtle here ſpeaks literally, and rigorouſly of *the form* (of the nature divine) and ſayes, Chriſt, being coequall *God* with his Father (in regard of his divine nature) *held it not robberie* to ſay *he was equal to God*, held it no prejudice to his Father, to ſay, he was truly one and the ſame God with him.

7. And yet this notwithſtanding, though he were in the *forme of God*, who is Lord and Maſter of all the world, he would *exinanite himſelfe*, debaſe and leſſen himſelfe, into the *forme of a ſervant*, *made into the ſimilitude of man*, *and in*

ſhape found as man, who is by all the Titles of the world, a vaſſall, Servant, and creature of Almighty God; though indeed *exinanire* is not to be truly rendered into Engliſh; for it is in effect to ſay *Annihilare*: not that he was in truth *annihilated*, onely this word imports thus much, that Chriſt, who, as God, was all things, had in a manner *annihilated* himſelfe to become man, who in the ſight of God was, and is, as much as nothing, becauſe pure man, hath no being, but from God, and if God could take away that gift or rather loane of Being which he affords to man, inſtantly man would returne into his firſt principle which was nothing, before Being was lent unto him; I ſay, if God could, becauſe as to give Being argues perfection, ſo to take it away, ſome Divines thinke would argue imperfection in God, as if he would or could deſtroy himſelf by Annihilation of any thing, ſince to take Being from a thing is to take his own perfection away, which God cannot doe, though he may puniſh thoſe, who uſe their Being to the diſhonor of God, by making them Be eternally miſerable, whom he created with power to have Bin eternally happy. By *the forme of Servant* is here underſtood the humane nature, which Chriſt aſſumed, for that was truly a Servant even to his own Divine nature, which did aſſume it; and this, for as much as that nature was a creature, and ſo a *Servant* to the creator thereof; but not that Chriſt was a *Servant*, by any legall ſervitude impoſed on man, as puniſhment of his ſins againſt God, for this ſervitude tooke hold on the Individuals of humane nature, not of the nature it ſelfe; and ſince our Saviours Individuall perſon was one with that of God, the ſecond perſon of the Bleſſed Trinity, he was not a *Servant*, by any legall ſervitude falling on his perſon; and ſo even his humane nature, though ſervile, as a creature, was not yet ſervile as a ſinfull man, becauſe he had not the leaſt guilt of ſinne in him; and thus we ſee in captives, humane nature is no ſlave, though the man that is taken, be made ſo: when then we ſay humane nature was corrupted in *Adam*, we doe mean

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every childe of *Adam* received a contagion, or corruption from him, and yet humane nature in the line of a creature to God was not corrupted, ſo as to be a leſs perfect creature then it was before, for that had been to corrupt the Eſſence, not the Perſons of mankinde; whereas ſin onely corrupted his State, and not his Eſſence, the Perſons contracting Humane Nature, and not the Nature of man it ſelf: for if ſo, Chriſt being man made of that Humane Nature muſt have been corrupted (in that nature at leaſt) which yet he was not. By the *Similitude of man* in this verſe, we are to underſtand literally the external ſhape of man, not the accidental or phantaſtical (as the Hereticks ſaid) but the ſubſtantial and real ſhape: though St. *Auguſtine* takes it here as for the predicament of habit, which conſiſts in Garments or Clothing, and likens Chriſts Humanity to be as a Garment covering his Divinity, or as Iron is made fiery, or as Gold is made a Statue; and even in that Sence the thing is as true, as it is ingeniouſly expreſſed by St. *Auguſtine*. By being *made as man* is not to ſay onely like man, and not to be truly ſuch, but *like* here ſignifies to be *ſo like* as it is the *very ſame*; as if a Statue ſhould from a dead Stone be made move, as a man moveth, eat, as a man eateth, ſpeak, as a man ſpeaketh; why ſtill by every one of theſe gradations the Statue becomes more like a man then it was before, and when at laſt it had all the Faculties of a man, it became as man indeed, that is to ſay, not onely like, but really and truly man: In this Sence our Saviour was ſaid to be as man, as if we ſaid, though he were truly God, yet he did not appear to be ſo, but appeared onely to be *as man*, which truly he was, as well as he was God.

8. This *humility* was not an Act of God the Son to God the Father, for ſo there is no commanding Power in the one over the other, but of his Humanity, both to his own Divine Perſon, and to his heavenly Father too; by dying *on the Croſs* in vertue of this *command*, Chriſt did *humble himſelf* as low as could be, in regard no death was

ſo vile and contemptible, as that *on the Croſs* was in the eſteem of man in thoſe days, though ſince even for reverence no man is executed in that kinde; ſo Chriſts Humility made this contempt become reverentiall.

9. *For the which* (Act of Humility and Obedience) *God hath exalted him,* (his Humanity for his Deity could not be *exalted*) and *given him a name:* Here we are to note *Calvins* pervifity, who took ſuch a hatred againſt the Church for the Doctrine *of merit*, that he hence denied Chriſt the honour of meriting this Exaltation by his Humiliation, but ſays, that *for which* is to be taken conſecutively or conſequently, not cauſally, as who ſhould ſay, *after his Humility* God rewarded him by *exalting* of him, but not *for his Humility*, or for the merit thereof, which yet is an abominable Impiety and Hereſie: whereas we allow Chriſt by his Death not onely to have *merited* for mankind redemption (whereof himſelf had no need, who was from his firſt Conception Bleſſed by his Hypoſtatical Union) but even for himſelf the Glory of his Body, and the endowments of a glorious Body, the higheſt place in Heaven above Saints and Angels, nay, the very ſetting at the right hand of God, the Power to Judge all the world, and the dominion over Heaven and Earth, which were not onely due to him, as united to his Deity, but as merited by his Paſſion; further he merited to have a *name that is above all names*, and ſuch a *name* it was when Chriſt was called God, and the Son of God, the *name* of the Meſſias ſo famous in this world; laſtly the *name* of Jeſus, and Redeemer of all mankinde, which *name* though it were given him in circumciſion, yet it was not divulged to all the world, till he was crucified: ſo then, he was truly ſaid to have merited that *name* of Saviour; and many times *names* are given to foretell what ſuch men will merit before they dye; thus was the Bleſſed Name of *Jeſus* given to Chriſt, foretelling how richly he would deſerve to be called *Saviour of the world.*

10 *In the name of Jeſus every knee ſhall bow,* becauſe this

name

name is greater then ever any other was; for Jehovah (which ſignified *God creating*, and was the greateſt that ever had before been heard of) is not ſo great as *God redeeming*, and that is meant by *the name of Jeſus*; whence the Church boldly ſays, it had nothing availed us to be born, unleſs to have been redeemed had made our birth availing to us; So it is a greater abuſe to blaſpheme the *name of Jeſus*, then the *name of God*, becauſe God gave us more Grace and Benefit by our *Redemption*, then he did by our *Creation*; and Jeſus includes both God and Saviour, which God alone doth not: whence the very Angels, who were not redeemed, *bow their knees to the name of Ieſus*, as convertible with that of God; and therefore all mankinde hath much more reaſon ſo to do; for the Devils, they would refrain to honour it perhaps, if they could, but as it is, they cannot; ſince (if no otherwiſe) they muſt adore Man in the Perſon of God, ever ſince *Ieſus* took Humane Nature upon him.

11. And *every tongue*, not onely all Nations upon the Earth firſt or laſt, ſhall *confeſs that our Lord Ieſus is in the Glory of his Father*, but *every tongue* of Angels and Devils, as well as of Men: and by ſaying he is *in the glory of God the Father*, is underſtood more then that *he ſitteth at his right hand*, namely, that he is equal in Glory to *God the Father*, ſince *Ieſus* is not onely Man, but joyntly *God* withal. So that the ſummity or higheſt pitch of *Ieſus* his praiſe is indeed this, that the *Man Ieſus* being *God* as well as *Man*, is, (though as *man* much inferiour) yet (as *God*) even equal to the Heavenly Father in *Glory*, Power, Majeſty, Goodneſs, and all the other Attributes Divine, which are given to Almighty God.

The Application.

1. MOrtification, *Prayer*, and *Alms-Deeds*: *Perſeverance in good Purpoſes*, *The Fear of God*, *and Holy Poverty*, were the good works that help to Sanctifie the Firſt weeks Faſt of Lent.

Chaſtity of Body, and *Purity of Soul*, The Second.

The Love of Enemies, *Declining evil Talk and evil Company*. *Hearing the Word of God*, *keeping it in our Hearts*, *and Speaking forth the Praiſes of our Lord*, The Third.

Alacrity of Soul joyn'd with *Contrition*: *Decency and Order* in the Rights of Holy Church, and the *Fruit of Joy* (if not all the other twelve Fruits of the Holy Ghoſt (after Communion) the Fourth.

Compaſſion and a *perfect Reſignation* to our Saviours Paſſion: *Integrity* and *Innocency of Life*, The Paſſion Week.

Adde now to theſe this Holy Week (to make the Faſt Compleat) *Patience*, *Humility*, and *Obedience* (beſides the *Contempt of the World*, recommended in the following Goſpel) ſo ſhall we do as we are taught this holy Time of Lent, and as we Pray we may, to ſhare in the Joyful *Reſurrection*, according as we (Faſting thus) condole with Jeſus in his Sacred Paſſion.

2. Let not the firſt Verſe of this Epiſtle ſtagger us, beloved, ſeeming to require not onely theſe three Vertues from us for the accompliſhing our Holy Faſt, but thoſe in ſome degree of perfection anſwerable to the like Vertues in our Bleſſed Saviour; ſo that it is his Invincible *Patience*, his Profoundeſt *Humility*, and his moſt Prompt *Obedience* we are to imitate. His *Patience* St. *Paul* 2 *Theſ.* 3. preſumes to bid us pray for, ſaying, *Our Lord direct our Hearts in the Charity of God and in the Patience of Chriſt*. His *Humility* himſelf bids us imitate *Matth.* 11. *v.* 29. *Learn of me becauſe I am meek and humble of heart*. His *Obedience* we come neereſt to, at greateſt eaſe, in loving one another: ſince he ſays, *Joh.* 15. *ver.* 12. *This is my Precept*, *That you love each other*, *as I lov'd you*; and this *obedience* we bring neereſt home to his, when (as he dy'd for us all, in *obedience* to his heavenly Father) we dye for one another in Teſtimony of our *obedience* to this his Precept, as all Martyrs do, or when we rather chooſe to dye to Nature (by not ſinning) then to Grace, by breaking our *obedience* to his leaſt Commands.

3. Thus

3. Thus ſhall we with a general view ſee what we ought to have been at this time of Lent, and with a particular regard behold our preſent duty proper to this *Holy Week*, that being dead to ſin, we may live to Grace, that being buried with Chriſt, we may riſe with him to Glory, ſince onely they *deſerve* to ſhare with him in the *Joy of his Reſurrection*, who *by imitating* of his Vertues, are partakers with him in his bitter Death and Paſſion.

According as we pray above we may.

The Goſpel. Matth. 21. *v.* 1, *&c.*

1 *And when they drew nigh to Jeruſalem, and were come to Bethphage unto Mount Olivet, then Jeſus ſent two diſciples,*

2 *Saying to them, Go ye into the town that is againſt you, and immediately you ſhall finde an Aſs tyed and a Colt with her: looſe them and bring them to me.*

3 *And if any man ſhall ſay ought unto you, ſay ye, that our Lord hath need of them: and forthwith he will let them go.*

4 *And this was done, that it might be fulfilled, which was ſpoken by the Prophet, ſaying,*

5 Say ye to the daughter of Sion, Behold thy King cometh to thee, meek, and ſitting upon an Aſs, and a Colt, the fole of her that is uſed to the yoke.

6 *And the Diſciples going, did as Jeſus commanded them.*

7 *And*

7 *And they brought the Aſs and the Colt: and laid their garments upon them, and made him ſit thereon.*

8 *And a very great multitude ſpread their Garments in the way: and others did cut boughes from the trees, and ſtrewed them in the way.*

9 *And the multitudes that went before, and that followed, cryed, ſaying,* Hoſanna *to the Son of* David, *Bleſſed is he that cometh in the name of our Lord.* Hoſanna *in the higheſt.*

The Explication.

1. NOte that St. *Mark*, Mark 11. ver. 2. and St. *Luke*, Luke 19. ver. 29. relating this Paſſage, mention *Bethania*, which yet is here omitted: the reaſon they ſpeak of it was, for that *Bethania*, *Bethphage*, and *Ieruſalem* are all three neer together; and St. *Iohn* Cha. 12. v. 1. makes mention of our Saviours Supping the night before in *Bethania*; ſo they name the place whence he came, as well as thoſe he paſſed by, and went unto Jeruſalem; whereas St. *Matth.* mentions onely thoſe places he paſſed by, which were *Bethphage* and *Mount Olivet*, before he came unto the valley of *Joſaphat*, which lay juſt in view of the City, through which valley runs the river Cedron. As for *Bethphage*, it is ſo called, as ſignifying the *Mouth of the valley*, becauſe it is placed juſt at the entrance into *Ioſaphat*, and is as it were the mouth thereof; ſo it is called the *Houſe of the Mouth* in the Hebrew Tongue, becauſe through a little narrow paſſage out of *Bethphage* cloſe by the *Mount Olivet* they go into the valley of *Ioſaphat*, and then (at a Golden gate) in to the Temple, which ſtands without the City of Jeruſalem: Hence *Bethphage* is thought to be the place, where the Prieſts of the Temple

living,

living, all provisions for Sacrifices were made ready, Lambs, Goats, Oxen, Pigeons, Turtles, and the like; and therefore Christ was pleased to pass this way (through the Golden gate) into Jerusalem, to shew, he was *the lamb of God*, who came to be sacrificed for the sins of the people; and that it was his sacred Person, whom the Paschal Lamb did prefigure: As also for this cause he came from *Bethania*, when he had a little before raised *Lazarus* from his grave, and passed now triumphantly through the valley of *Josaphat*, into the earthly Jerusalem; to declare that in the same valley he was to come much more triumphantly, as Judge over all the dead, who should at the latter day be raised, and (carrying the Blessed onely with him into the heavenly City of Jerusalem) would leave the wicked to eternal confusion; as those (who now conspired his death after this Triumph) were to be left over to utter destruction, both they and their famous City; what *two Disciples* were sent, is not certain, some say *Philip* and *Peter*, some *Peter* and *John*; it boots little who they were, though the *two* latter are more likely, because they were those for certain that went afterward to provide the Paschal Lamb, which Christ did eat with his *Disciples*.

2. Whether Christ spake these words between *Bethania* and *Bethphage*, or after he came past *Bethphage*, is uncertain; if before, then probably he meant by *the Town against you*, *Bethphage*; if after, then he meant some little village by it, for certainly all agree, it was not meant of Jerusalem, because in the Latine it is called a *little Castle*.

3. In this verse is shewed both the Deity of God, and his Dominion, or power over all things; the first, that he could see things absent: the second, that he could command them to be presently brought unto him without any contradiction; onely this, that if any durst oppose, it should suffice to answer, *our Lord hath need of them*, he who is not onely Lord of those Animals, but of their Masters, and of all the creatures in the world, and then when you shall tel them this, *they will let them goe*; see the humility

of

of Christ, he did not say this shal command them away, but *they will let them goe*, to shew Gods commands doe not force, but court our wils into consent, for, those who he wil have doe any thing, he moves their consents, and doth not wrest it from them, whether they will or no; the like humility he shewed in chooſing so comtemptible a Beast for his Triumphant Steed, but yet a creature patient and able to labour, thereby to declare he was to beare a great burden, not of our Saviours weight, but of all the sinnes of the world lay'd upon our Saviours shoulders; yet lest men mistake, it is here to be obserued, the *Asses* of *Iudæa* were large, strong, and stately beasts, much like unto the Mules of other Countries, whence we read *Iud.* 12. v. 14. where seventy Sonnes, and Nephews of *Abdon*, the Prince of *Israel*, were all mounted upon such like *Asses*; and by this it appeareth, they were beasts of esteeme, as well as of strength; so Christ resolving to make a kinde of Triumph, chose though a contemptible, yet not an unapt beast for his purpose, who was resolved to shew, he esteemed not the pomp of this world, though he was content to be once acknowledged to deserve the stile and title of King.

4.5. As by these two following verses doth appeare, it was necessary that he should take this title to verifie all the predictions, that were of him *by the Prophets*, as namely this of his Triumph into *Jerusalem* was by the Prophet *Isaias*, Chap. 62. v. 11. though others conceive this place is but cited as coincident with that of *Zacharie*, Chap. 9. v. 9. to the same purpose; and so *Cornelius à Lapide* explicates this Text upon that of *Zacharie*; see him for more of this subject in that Tome; by *the Yoke* is here understood, the burthen laid upon the *Asses* back, not that *Asses* did then use to draw with *Yokes* upon their necks, as Oxen doe.

6. This Verse onely shews the promptitude wherewith *the Disciples* obeyed our Lords *commands*, as no way doubting to finde what he bad them seek, or to have been bid to bring what they should not finde: and by this we are instructed

inſtructed not to diſpute God Almighties *commands*, nor doubt of our Powers to keep them, if we go about them, as he bids us, and confide in his aſſiſtance for the performance on our parts.

7. The reaſon why both *the Aſs* and *her Colt* were *brought*, was, that Chriſt rode on them both; on *the Aſs*, the longer and mountainous way of Mount Olivet, on *the Colt*, into the City, but principally for the myſtery couched underneath, namely that Chriſt was to command not onely the Jews, who had been uſed to the bridle of the Law, repreſented by *the Aſs* made to the Saddle, but alſo the unback't and unbridled Gentiles, meant by the Colt as the ruder people, before the Law of *Moſes*, who never were bridled, broken, nor made fit for the Commands of God, by any Precept or Law upon them: Now the Reaſons why Chriſt was pleaſed to come in this Triumph, were to give a Pledge of his abſolute Regal Power over all the world, by coming like *a King* into the moſt famous City of the Earth; to let the Jews, their Scribes, Phariſees, Doctors and Prieſts ſee, he was the *Meſſias*, foretold thus coming among them by the Prophecy of *Zachary* above cited; to ſhew again that he was indeed the *Lamb of God taking away the ſins of the world*, while he came, not onely from *Bethphage*, as they do, but in the manner they uſe to come (in Pompe and Solemnity) into the City, ſome days before the Feaſt of the Paſcal Lamb, as the Legal Lamb was wont ſo to be brought in to deride the Pompe and Glory of this World, by ſeeming to accept of it to day, and reſolving to renounce it as contemptible immediately, when he rather choſe ro dye a Sacrifice for the people, then to live their *King*; Laſtly, to ſhew that his kingdom truly conſiſted here of Suffering, however in the next world it was to be glorious, and therefore even to his Suffering he went Triumphantly, as giving his Holy Martyrs example to do the like in their perſecutions, and in going towards their Executions with Alacrity and Joy, to take poſſeſſion of the Crown of Sorrow, before they come to their Crown of Glory.

8. This

8. This was to ſhew, they did in earneſt look upon him and treat him as their *King*; for when *Kings* did paſſe by, it was uſuall to ſtrew the ſtreets and deck them, as well as could be, thereby to ſhew their affections and loyalties to their Soveraigne: by *their garments* we are here to underſtand thoſe onely that hang looſe, as Coates, Cloakes, Scarfes, and the like. *Theſe boughs* they had from the *Mount Olivet*, a place full of all ſorts of Flory Plants and Trees: This ceremony myſtically bids us, cut off the luxuriant branches of our inordinate deſires, pluck up the flowers of our wanton ſenſualities, and caſt them at our Saviours feet, as the ſpoiles of his grace for him to trample over; and thereby to ſhew they ſhall no longer have roote in us; if any ſoule be ſo happy, as to have no ſinnes, let him caſt downe then the better branches of his good works, the flowers of his vertues, and ſo bedeck the way for Chriſt our Lord to paſſe.

9. *Hoſanna* is a word compounded, and ſignifying an apprecation of health or happineſſe, not much unlike to that we uſe to ſay, *long live the King*, or *God bleſſe the King*, ſo by this word they both acknowledged him to be the *Meſſias*, and the new *King*, that had been ſo many thouſand yeeres expected for the comfort and redemption of the people; for that was imported in the words *Sonne of David*, becauſe the *Meſſias* was to come by promiſe out of *Davids* loynes, who had raigned gloriouſly in Jeruſalem, and who came deſcended lineally from *Abraham*; ſo the beſt ſenſe of this acclamation was, to wiſh *health* firſt to Chriſt their King, and next to *themſelves*, as knowing the good of the people depends upon *the Kings* proſperity; by *bleſſing* him *comming in the name of the Lord*, they mean as the promiſe of our Lord God made to *Abraham*, and in him to the people; *Hoſanna in the higheſt* imports, thou *God on high*, ſave this our *Meſſias*, and in him *ſave* alſo *us*.

The

The Application.

1. WHat may be added here more then was ſaid in the Illuſtration of the Prayer, in the Epiſtles Application, or in the Explication of this Goſpels Text, is, that as Jeſus came to dye for all the world, ſo he was pleaſed by all ſorts of people to be attended on in this his Triumph into *Hieruſalem* (the whole worlds Metropolis or Head-City.) by Saints, and Sinners, his Apoſtles, Jewes and Gentiles: by all Sects and Ages, Men, women, and Children; that ſo he might give an example of his humility to all the world, and unto all mankind.

2. But eſpecially to great ones, Nobles, Princes, Monarches: that theſe may learn, *Pſal.*61.*v.* 11. *If Riches flow, not to ſet their hearts upon them.* Nor if *honored* by their ſubjects, *Pſal.* 48.*v.*13. *to loſe their underſtandings, and to become like fooliſh Beaſts,* by taking Pride in Popular Applauſe; but rather with the wiſe to ſay; So paſſeth by the Glory of the world, this day cry'd up a King, and in three dayes decry'd to dye, an ignominious death.

3. As therefore Princes you are thoſe whom Jeſus repreſented laſt of all, and made the leaſt demur upon your Pompous State, ſo learne of him to ſet the world at naught, by *a contempt* thereof, and thereto fix your thoughts where true joyes are, live humbly, dye patiently with Jeſus here, that you may riſe and reign glorioufly with him in the world to come.

See how to all theſe purpoſes we fitly pray as above.

On Eaſter Sunday.

The Antiphon, Mark 16. v. 4.

AND looking they ſaw the ſtone rowled backe, for it was a very great one. Alleluja.

Verſ. *This is the day which our Lord hath made.*
Reſp. *Let us exalt and rejoyce therein.*

The Prayer.

O God, who this day by thine onely begotten Sonne, haſt opened to us the doore of eternity by the deſtruction of death; proſecute, we beſeech thee, in us thoſe good deſires, which thou preventing haſt afforded us.

The Illuſtration.

LOoke how the Salt-Sea waters (ſtrained through the looſe and ſandy grounds) breake into Springs, that head the greateſt and the freſheſt Rivers; thus doth the red Sea of our Saviours Paſſion, breake from his Sepulchre into the Chryſtall ſtreames of his glorious *reſurrection*;

ction; ſo that all the Churches Prayers will now a while taſte of thoſe *living waters* that doe ſpring from *death*, (from the Sepulchre of our Bleſſed Lord) in ſuch ſort as if death were content to dye, that we may live. For we ſee by this Prayer holy Church eſteemes Chriſts reſurrection to be the *deſtruction of death* (ſince he hath no otherwiſe then by *riſing* againe this day from his grave, *opened unto us the door of eternity* (of eternall and bliſſefull life) whereupon ſhe prayes the zeale we are now ſuppoſed to have of living eternally may be perfected, by *God his proſecuting in us our good deſires* thereof, which are firſt *afforded us* by his *preventing* grace, without which indeed wee cannot have (as of our ſelves) one good thought, much leſſe can we doe any the leaſt good deed. Now as there can be no tidings of any greater joy unto us (who even naturally deſire eternall life) then for holy Church to tel us, it is this day beſtowed upon us by Chriſt his *riſing* from his grave, and by his raiſing us to everlaſting life from the eternal death of deadly ſinne, which before had ſwallowed up all mankinde; ſo we ought to rejoyce to day, as a dead man would to find himſelfe revived, and brought from the brink of eternal damnation, unto a promiſe of eternal life and bliſſe. O could we ſay this Prayer with a lively apprehenſion of this to be our preſent condition, with what fervour ſhould we ſay it? with what joy ſhould we repeat it over and over again? and how infinitely ſhould we profit our ſelves thereby? nay, how home ſhould we *Preach* unto our Souls by *praying* thus? Since thereby we ſhould exhauſt not onely the whole Epiſtle and Goſpel of the day, but even the *Introite* of holy Maſs, wherein the Royal Prophet, *Pſalme* 138. ſpeaks in the Perſon of Chriſt, ſaying, *I am riſen, and yet I am with thee.* He was indeed with *Ieruſalem* many a day after he had riſen from his grave, to ſhew her whom ſhe had crucified, her *Ieſus*, (if ſhee pleaſed,) if not, her *Iudge*: and againe in the graduall at Maſſe, (which Holy Church makes ſtand to day for a verſicle to the Antiphon above) the ſame Pro-

phet, *Psal.*117. Speakes in our persons saying, *This is the day which our Lord hath made, let us exult and rejoyce in it:* hence we see how gladsome a day, our Holy Mother would have this to be unto us? how cheerfully she would have us say the Prayer aforesaid? and withall how suiteably to the Epistle, which (if observed) is no other then a groundwork of our Prayer, in the very sense above, of our *holy desires* given us by Gods *preventing* grace, and *prosecuted* by his grace *continually helping* us to enter in at the doore of a new life, by going out of the old gate of sinfull death: for that indeed is the true meaning of this dayes Epistle, exhorting us to purge away the *old leaven*, the sinne, that makes our actions not only sowre, but deadly in the esteem of God Almighty, who having set his teeth on edge, by the *leavened* bread of our sins, desired now to make us *unleavened* loaves, seasoned with vertues, not with vices; for though Saint *Paul*, as the Rhemists interpret this place, alludeth here to our Communion at Easter, (according as by precept we are bound,) and in that sense, cals the blessed Sacrament *Christ our immolated Pasch*, whereon he bids us *Feast*, when by the Sacrament of pennance, we have *purged away the old leaven of malice* and *wickednesse* out of our Soules; yet in very truth, both the beginning and ending of this Epistle tels us, that while we thus *Feast* on Christ, he feeds on us, who have made our selves *Azymes*, or unleaven'd loaves of *sincerity*, *and verity*, which is to say, pure Manchet for his heavenly Table; since thus we become *the new paste and Azymes* of Sanctity, as the Apostle cals us under the termes of *sincerity* and *verity*; as to the Gospel, (which is Saint *Mark* his story of the Resurrection) it is all wide open unto us, even in the first clause of the Prayer above, saying, *Christ opened this day the door of eternity, by the destruction of death*; though it be all abstracted too, even in these closing words of the Prayer, *thou preventing*; for in every deed, as Christ *prevented* the early Maries in his rising, so doth his holy Grace *prevent* even the first thoughts of our rising from the lazinesse of sinne, into the sedulity

ſedulity of ſerving God Almighty : And thus we ſee the whole ſervice of Eaſterday abſtracted in this little Prayer, and conſequently we have hitherto made good our hard deſigne thereof.

The Epiſtle 1 *Cor.* 5. 7, *&c.*

7 *Purge the old leaven, that you may be a new paſte, as you are Azymes. For our Paſche, Chriſt, is immolated.*

8 *Therefore let us Feaſt, not in the old leaven, not in the leaven of malice and wickedneſſe, but in the Azymes of ſincerity and verity.*

The Explication.

7. BY *the old leaven,* Saint *Paul* meanes that notorious kinde of Fornication, which was practized amongſt the *Corinthians*, worſe then any among Gentiles, as in the firſt verſe of this Chapter, the Apoſtle ſayes of it in termes, namely to lye with their Mother in Law, or Fathers wife, which, it ſeemes, ſome one or more among the *Corinthians* did ſo openly practiſe, that they even defended the fact, or at leaſt would not be reclaimed from it; whence the Apoſtle orders them to be excommunicated and given, (as he ſaith v. 5.) *corporally over to Satan,* that ſo by this puniſhment their Soules may be reclaimed from that filthy ſinne and ſaved. Wherefore it is of this notorious vice by name, (and of all other whatſoever ſort of ſinnes) the Apoſtle ſpeakes here under the name of *leaven,* which he would have the *Corinthians* to *purge,* (to caſt out

from amongſt them) for he had told them in the immediate Verſe before, how the *leaſt of Leaven would ſpoil a whole Batch of bread*, giving it a diſreliſhing taſte; and for this cauſe it was commanded in the old Law, that when the Paſcal Lamb was killed, it ſhould be eaten with bread purer and ſweeter then ordinary, ſuch as was made without any *leaven* in it at all, to give it the leaſt diſreliſh to the taſte: and this Bread was by a ſpecial and proper name called *Azymes*, which ſignifies *unleavened bread*; and to this the Apoſtle alludes, when he exhorts the *Corinthians* to *purge* out of their conſciences all ſin whatſoever, as he inſinuated, when he wiſhed them to caſt out of their ſociety (by excommunication) any one that ſhould be ſcandalous in his life, as it ſeems, this, both Adulterer and Fornicator was, that kept his Mother in Law for his Concubine, a ſin the very Gentiles did abominate. The literal Sence therefore of the Verſe is exhorting the *Corinthians* (and in them all us Chriſtians) that ſince our *Paſcal Lamb Chriſt Jeſus is immolated* (ſacrificed upon the Altar of the Croſs for the ſins of the people) they (and we alſo) ſhould remember, as the Legal Paſche was to be eaten with pure and unleavened bread, ſo the Spiritual Paſche *Chriſt Ieſus* was at this Feaſt of Eaſter to be received with pure conſciences, clean Souls, ſuch as by Contrition, Confeſſion, and Satisfaction had been *purged* from *the old leaven* of ſin, and more, made a Spiritual *Azyme* or unleavened bread, *fit* to be eaten with this Paſcal Lamb, this Bleſſed Sacrament, that was now by ſpecial command of Holy Church to be received, with a Chriſtian Piety exceeding in all degrees that of the Ceremonial Law, upon the onely Umbratil or Figurative Exhibition, of this real Subſtance and Truth. Beſides it is worthy our remark in this place, that all the Neophytes of the Primitive Church were brought in White Garments on the firſt Saturday after Eaſter to be Baptized, and at the putting off their White Garments were to receive an *Agnus Dei* from the Biſhop, which was to hang about their necks, down upon their

their Breaſts, in Teſtimony of an inward Purity of Conſcience put upon their Souls at the caſting off their outward Garments, which were onely Figures of this Internal Candor of Conſcience: to this alſo alludes the Chryſome put upon the heads of thoſe that are Baptized, and the Candle given into their hands, repreſenting the Light of Grace to be their guides to Heaven, whoſe Souls are pure and clean from ſin: Note, that what we now call *Paſche* was originally called the *Paſsover*, becauſe it was a legal Lamb yearly commanded to be killed and eaten in memory of their preſervations, who had their Poſts and Threſholds of their Doors, ſprinkled with the Blood of a Lamb, as we read *Exod.*12.v.11. for a mark to ſhew the Angel whoſe houſes he was *to paſs* by, or *over*, without killing the Firſt-born therein, whereas elſe he was to ſpare none that had not the Blood of a Lamb upon their doors: ſo by Allegory we now call Chriſt our Paſcal Lamb, becauſe his Blood was ſhed to preſerve from the Angel of darkneſs his Ireful Sword, the Firſt-born of Grace, that is the Chriſtians, or the true Believers in Jeſus Chriſt.

8. And hence the Apoſtle in this next Verſe exhorts the *Corinthians* (and in them all Chriſtians) to make a Solemn Feaſt of Joy all this Paſchal time, that is, all their life time (for the ſeven Days of this Feaſt ſignifie all the days of our life) and to feed now, not upon old Leaven, that is, (not upon priſtin Infidelity:) And leaſt hence it ſhould be thought, Faith alone were enough for a Chriſtian to be ſaved by, the Apoſtle addes, we muſt not onely believe right (which is to caſt off the *old Leaven* of Infidelity) but further we muſt do good Works, and ſo caſt off the *Leaven of malice and wickedneſs*, alſo by taking in their places *the Azymes* (the unleavened bread of good Works) of *Sincerity* in our Actions, of *verity* in our Words, as the Badges of upright Chriſtians, that neither we diſſemble with God nor with our Neighbour, in thought, word, or deed; but as we have vowed in Holy Baptiſm, we ſhall make it good all the days of our life, that ſo we

renounce the World, Flesh, and the Devil, and will be Loyal to our Lord and Saviour Jesus Christ, loving him above all things, as our heavenly Spouse, and loving our Neighbour (with all other Creatures) but for his sake, and in order to heavenly Conversation with Almighty God, both in this world, and in the next.

The Application.

1. THe Expositors upon this Holy Text tell us, it pointeth at our present Obligation to Celebrate the Feast of Easter by now Confessing, and receiving the Blessed Sacrament, that beeing *purged* thus *from the old Leaven* (from the sinful Greatures) we were formerly, we may become the Saints we ought to be hence forward. For though before our Saviour suffered for our sins, he did converse with sinners, yet now that he is risen from his Grave, he hath not taken any sinner with him from the dead, how then can living sinners hope to keep him company? and how without him can we hope to live?

2. O happy Christians in our Rising Christ! who hath destroyed Death, and given us a double Life by his once onely dying; a Life of Grace to that we had of Nature, so though we cannot hope to keep him company by living, as to Nature, which propends to sin, and so to death; yet we may hope by living as to Grace, which leads to Vertue, and so to everlasting Life, to keep him company for all Eternity: yes, this may be our hope if with St. *Paul* each one of us can say, *I live now, not I, but Christ he lives in me.*

3. And thus no doubt it will be too, if we can either keep what we have got in Lent, (the Magazine of Vertues requisite to Sanctifie that Fast, and make us fitting for the present Feast) or if we can but wish we had those Vertues, and that we were able yet to make amends (as yet we may) for not acquiring them when they were easier to

be

he had then now, by reaſon of that Seaſon more acceptable. So good, ſo gracious is Almighty God, that where there wants a will, a *wiſh* ſufficeth: Say then beloved can you *wiſh* at leaſt ability to riſe from Death of Sin, into the Life of Grace? *O wiſh* it then for ſhame, and *wiſhing*

Pray as above with Holy Church, that having had from God the grace of ſuch *a wiſh*, he will vouchſafe to proſecute it in you, till you come thereby to ſuch a Glory, as you cannot *wiſh* to have a Greater.

The Goſpel, *Mark* 16. *v.* 1, *&c.*

1 *And when the Sabbath was paſt,* Mary Magdalene *and* Mary *of* James *and* Salome *bought Spices, that coming they might anoynt Jeſus.*

2 *And very early the firſt of the Sabbaths, they come to the Monument, the Sun being now riſen.*

3 *And they ſaid one to another, who ſhall role us back the ſtone from the door of the Monument?*

4 *And looking, they ſaw the ſtone rolled back; For it was very great.*

5 *And entring into the Monument, they ſaw a yong man ſitting on the right hand, covered with a White Robe; and they were aſtonied.*

6 *Who ſaith to them, Be not diſmayed: you ſeek Jeſus of Nazareth, that was crucified: he is riſen, he is not here, behold the place where they laid him.*

7 *But go, tell his Diſciples and* Peter, *that he goeth before you into Galilee: There you ſhall ſee him, as he told you.*

The Explication.

1. THat is, when Saturday night was *paſt* (for Saturday was *the Sabbath* of the Jews) then (and not till then) leſt they ſhould be ſaid to violate *the Sabbath, they bought Spices to anoint Jeſus.* Here is to be noted the Sedulity and Diligence to be uſed by Chriſtian Souls, to take hold of the firſt minute of time allowed for devotion, and not to loyter any inſtant thereof away, ſince theſe pious women watched purpoſely all night to lay hold of the firſt ſtroake of the clock, which ſtrook twelve, that then they might freely call up the Shop-keepers to ſell them oyntments, when the laſt minute of *the Sabbath was paſt.* Note, theſe three women, were *Mary Magdalene* the ſiſter to *Martha* and *Lazarus*, *Mary of James*, that is, the Mother of James the leſſer, ſo called for diſtinction from the other *James* the greater, who was alſo an Apoſtle: and *Salome*, wife to *Zebedeus*, Mother to *James* the greater, and to *John* the Evangeliſt, the favourite of Jeſus: and whether or no *Salome* be her Chriſtian name here or her ſurname, is not cleer by the Text; For ſhe may have been *Mary Salome* wife to *Zebedeus* above, which is not unſuitable to the common Tradition of the three *Maries* that viſited the Sepulcher of Chriſt, and to whom in recompence he after appeared: by this action we ſee the ancient cuſtom of Pilgrimage to Holy Places, and reverencing of Reliques, however thoſe who deny that to be lawful, diſtinguiſh between the Reliques of Chriſt, and others, becauſe Chriſt was God: and it was beſides an ancient cuſtom of the Jews to embalm dead bodies, to make them odoriferous and ſweet; ſo this was not done by them to Chriſt

Chriſt as God, for indeed they did not then firmly believe in his Deity, but were paſſionate Lovers of his Holy Perſon; and as they eſteemed him a man of Bleſſed Life, ſo to ſhew their devotion to him, they went as it were, to embalm his Body and his Tombe, which they revered as Reliques of man, not of God: and as this gives a literal avowment to Pilgrimages and worſhip of Reliques, ſo it is a Tropical Example for all Chriſtians to carry the oyntments of their Vertues and good Works about them, as ſhewing they deſire therewith to embalm the Memory of Chriſts Death and Paſſion; and thoſe who ſhall be diligent in this Art of Piety, may hope with the firſt to ſee Chriſt in Heaven, for the reward of their attending ſo Religiouſly on the Grave of his Death and Paſſion in this life.

2. It ſeems they had been ſtayed in their journey to the Sepulchre, either in the buying their oyntments, or upon other accommodations for their holy purpoſe, that it was *Sun-riſing* ere they came to *the Monument*, how ever they were going thither from midnight to that time of the day, and had aſſuredly the merit of a more ſpeedy arrival, though (by Divine providence) it was appointed, Chriſt ſhould be out of his Grave, ſooner then any the moſt faithful Soul could get thither, to ſee whether he was riſen (or not) according to his promiſe; if yet they were not retarded by the ſame Providence, for a puniſhment of their want of Faith, that came with intent to finde him there, and as man to embalm him, whom as God they ought to have believed was *riſen*, and needed not thoſe pious expreſſions towards his humanity, which this Reſolution and Action in theſe holy Women did repreſent.

3. Here again they betraied the weakneſs of their Faith, as if God could not remove all obſtacles in the way to his own Service; as it ſeems *really* he did by the hands of his holy Angels, who St. *Matth. cap.* 28. *v.* 3. ſayes, had *rolled this ſtone* away before they came, which yet the Angel did

did not by any his Corporal Touch, but by making an Earth-quake purposely to do it, and joyntly to shew the terrour all the Earth was in, for having covered the glorious Body of our Lord and Saviour Jesus Christ: and by this we see the Power that Angels have over all Corporal Things, when they can (even by the Touch of their Vertues or Powers) make the whole Earth to quake: not that there was need for the Angel to *remove this stone*, that Christ might rise, for he did rise before the Stone was gone, by the same Power wherewith he came out of his Mothers Wombe, without the least violation of her Virginity, but meerly that *by the stones removal* the coming *Maries* (and others to follow) might see Christ was risen: and why may not Christs Body be as well all under the Little Wafer of the Consecrated Hoste, as it was able to pass through the Virgins Wombe, a Childe, and through the Stone, a Man, without any Division in either Quantities or Bodies through which it passed? Note, though these *Maries* were solicitous who should help them to *role away the stone*, yet they went on with their Holy Resolutions, to shew us we are not to desist from doing good, though we finde huge Difficulties in our way, but to proceed and put our trust in God, that to those who Love him, even every thing in Nature will co-operate towards the expression of their Loves.

4. This Verse gives an excellent Proof of what was said last; for see, they no sooner *look* to have *the stone removed*, but they finde it done to their hands, by the Angel as above, though they knew not who did it; and therefore here is mention, this Stone *was very Great*, because we should not despair of overcoming any the greatest Difficulties in the way of a willing Soul to serve Almighty God.

5. See, they lose no time to ask, or wonder how the *stone* was gone, their mindes were wholly bent on the end of their journey, and they minded not so much the rubs in the way, as to stop, and say, here we expected a rub, but go on courageously to the end, as placing their happinesse

pineſs in that, not in the *mediums* thereto, which they paſs over, as good Chriſtians ought to do, with a zeal, that carries them ſtill on unto the end of their Aims: Obſerve they are again puniſhed for want of Faith, by miſſing Chriſt, and finding onely a *young man* (that is, an Angel) ſitting upon his Tombe, which was all open, and had no Body in it; And probably this Angel was *Gabriel*, whoſe name imports *fortitude*, and therefore he was the witneſs of this laſt Act of Gods Power, ſhewed in the redemption of Man, as he was the firſt that brought to the Virgin *Mary* tidings of the ſame Chriſt his Incarnation, when upon the news thereof ſhe did conceive: but this Angel appears for many other reſpects; to ſhew unto the *Maries* it was he, that had *removed the ſtone* out of their way (as our good Angels ever do all temptations out of ours) to ſhew, that as the Jews exteriorly kept the Sepulchre, ſo Angels did wait upon it within; Laſtly to let the armed Jews ſee, the unarmed Servants of Chriſt were too hard for them, when he pleaſed to aſſiſt his naked Servants, againſt the moſt ſtrongly armed Men or Devils in Hell: But there is yet further myſtery in this Angels *ſitting*, when another Evangeliſt (St. *Luke*) ſays he was *ſtanding*, for that imports as much as *ſitting* too, in the Hebrew Phraſe: ſo this Evangeliſt ſays, Cap 7. ver. 37. that *Mary Magdalene ſtood* behinde the feet of Jeſus, waſhing them with her Tears, and wiping them with her Hair, which yet imported, ſhe did either kneel or lye down; ſo *ſtanding* there imports ſhe was preſent when Chriſt ſat at the Table, and did as above: beſides, by the poſition of *ſitting*, is here ſignified the firm and fixed Faith, wherewith Chriſtians ought to believe the myſtery of the *reſurrection*; and again by *ſitting* on the *ſtone* of his *monument* is myſtically told us Chriſts Faith was placed upon the *ſtone* of his Church, or of the head thereof; or that as *ſtones* are heavy and preſs hard upon us, ſo by this *ſtone* was ſignified how heavily death lyes upon all mankinde, and yet while the Angel *ſets* upon it, he declares that Chriſt

hath

hath cruſhed and preſſed down death, as this Holy Spirit doth *the ſtone* of his Tombe: again, his ſitting on *the right hand of the monument* ſhews Chriſt is to ſet in Heaven at the right hand of his Father, and *from thence ſhall come to judge the quick and the dead*: he is *covered with a white robe* to betoken both his own Angelical Purity, and the Purity of Chriſts Sacred Humanity; for St. *Matth.* ſays, the Angels face was *bright as lightning*, to ſhew Chriſts Deity, and his Garments *white as ſnow*, to ſhew the Purity of Chriſt, which had taken away all the Stains and Ordures of our Sins, and rendered us *white as ſnow* in the ſight of his heavenly Father. It is no wonder that they were *aſtoniſhed* to ſee this *young man* there, and to miſs the Body of our Saviour, which they ſought; for aſſuredly they either found there (or met) the ſouldiers running away all in a fright, ſince the Angel did appear even unto the ſouldiers to fright them: and the women not knowing any other intention in the Angel then to do the like to all that came to this place (then delivered into the cuſtody of Angels) they with reaſon fell alſo into a mighty fear, which yet was mixed with a kinde of hope, whileſt they did not run away as the ſouldiers, but rather ſtood in a middle ſtate between hope and fear, *aſtoniſhed* indeed, but not frighted at the ſight, wondered at it, but did not wander from it, nor can a good Spirit appear ſo affrighting, but withal he brings a kinde of Comfort to all that ſee him, if they be Gods Servants.

6. And hence it was, this Angel *ſaid* immediately to theſe Holy Women, *be not you diſmayed* (*you* who have had no hand in Chriſts death) my terrour is to thoſe onely, to *you* I come a Comforter, as knowing *you* come to ſeek, not to ſlay; to Embalm, not to Kill; to Adore, not to Scorn; as thoſe that crucified him, and that guarded his Sepulchre did: Hence we that truly ſeek Jeſus crucified, muſt caſt away all fear in the purſuit of him, as theſe *Maries* were bid to do, and if we finde him not in one place or action, we muſt ſeek him out in ſome other, but never

ver ceaſe our religious inqueſt, till we finde him: the Angel here boldly names *Jeſus crucified* to ſhew he was his Servant, though others had lately Butchered him, and Reviled him, yet that ſome durſt have his name in their mouth to revere him: *he is riſen*, as who ſhould ſay, Chriſt his riſing from the Grave was as our waking out of ſleep onely, or as the Spring that ſhews the Winter Tree, is ſtill alive, though eſteemed to be dead; not but that he was truly dead and buried, but that his *reſurrection* is to him as eaſie, as our awaking is to us, by the leaſt noyſe, when we are aſleep: *he is not here*, imports he is not now dead, as you thought *here* to have found him, when you brought your oyntments to anoynt his Bleſſed Body, and that you may be ſure I tell you truth, *behold* the empty *place*, which lately his Sacred Body filled, *here* indeed it was, *he did lye*, but *here* he lyes no more, be your own eyes witneſs, that I tell you Truth.

7. Go therefore, loſe no longer time in looking *here*, *tell the Diſciples*, ſee how woman now is made the Meſſenger of Life to the Apoſtles, that were afterwards to preach it over all the world, whereas woman before brought the tidings of Death to all mankinde, that ſo the ſame who had deceived *Adam*, by Death, lurking in the Apple of Life, ſhould undeceive us again by bringing news of Life riſing from the Grave of Death: So Good is God, he makes the Inſtruments of Wo become the Meſſengers of Bliſs: But it is worthy our remark, why the Angels firſt ſaid, *tell the Diſciples*, and then by name ſhould ſay, tell *Peter* too; This was ſpoken indeed like an Angel, who had known *Peters* Soul ſo humbled at his having denied his Lord and Maſter, that he durſt not now repute himſelf worthy of the honour any longer to be reckoned amongſt the *Diſciples* of our Saviour; "whence St. *Gre-*
"*gory* ſays, he is called again to that Dignity by name,
"leſt he had deſpaired upon his Negation ever to be re-
"puted a *Diſciple* again; though others (and not perhaps without reaſon) read this place as ſpoken thus, *tell the*

Diſciples

Disciples in general, and particularly the chief of them *Peter*, for though he were permitted to fall, (being the Head of the rest) yet it was, that he and his Successors should learn to have compassion upon others, having seen the Example of Humane Frailty in the chief Pastour of Gods Church, that since the Sword of spiritual Power was put into their hands, they might also have reason to shew mercy, and not to retain other mens sins being penitent, finding their own were remitted upon Repentance; and it was not without Reason that Christ foretold his Apostles, he would rise again, and appear to them in *Galilee*, because he knew after his Death the Apostles and all the rest of his Disciples, or Friends, would be both afraid to meet together in Judea, and that the Jews were so malicious against Christ, as they would not suffer so great a number of his Disciples as Christ had above the eleven Apostles, to appear amongst them, much less to make assemblies: Again, the Apostles were most of them Galileans, and so Christ knew, they would be retreating to their own homes, when he was gone, or soon after, if he rose not presently; Lastly he had himself done many miracles in *Galilee*, and therefore chose to get belief of them all at once, by this one above all the rest, his rising from the dead to Life again; besides, *Galilee* imports as much as transmigration, and Christ passing from Death to life, chose to do it in a place proper to the mystery, which was yet redoubled by his appearing to multitudes at once *in Galilee*, to shew he found the Jews no longer worthy his aboad among them; and so he passed from them to the Gentiles, where he had left many Disciples besides those Twelve he chose Apostles, and whereof Judas was turned Apostata, and dyed despairing; so when the Angel said to the *Maries*, *Go tell his Disciples*, he meant, tell all his Friends (who are many) in *Galilee*, and St. *Paul*, 1 *Cor.* 15. *v.* 6. seems to say, that at the first apparition of Christ in *Galilee*, there were more then five hundred of his Disciples or Friends, and such as believed religiously of him, whom

whom therefore he rewarded by making them undoubted witneſſes of this (moſt doubtful and much controverted) Truth, *his riſing from the dead.*

The Application.

1. THe ſcope of all this Goſpel is to prove the real *Reſurrection* of our Bleſſed Lord, (and by that means the Immortality of Humane Souls) ſo to wean them from their Temporal *deſires*, and plant their Loves upon Eternity, the doubt (if not the ignorance) whereof, made them embrace the Tranſitory Pleaſures of the World, and laugh at thoſe for fools who thought of any happineſs or miſery to come, when this life had an end, by Death:

2. Hence when the Apoſtles preach't our Saviours *Reſurrection*, it was held *a ſcandal to the Jews and a folly to the Gentiles*, becauſe it brought the tidings of Eternity to men that knew not any thing before, but fleeting time, and ſo for want of hoping in eternal Happineſs, by leading holy Lives, fell headlong in a trice to everlaſting Miſery, by living viciouſly, according as the Royal Prophet ſaid, *They lead their days in Jollity, and in an inſtant they deſcend to Hell.*

3. As therefore when our Saviour died, good men began to think it folly to be good, becauſe their Vertue was not able to maintain them living ſtill: So when he *roſe* again, bad men began to fear they might as well revive to miſery, as happineſs; and conſequently were more eaſily reclaimed from Vice, and brought in Love with Vertue: ſo that *Eternity*, we ſee, is made a ſpecial Root of Chriſtianity, when even a *deſire* to live *eternally* is held a motive ſtrong enough to work a Sanctity into our Souls.

Since Holy Church makes it her rule to day, that as by Chriſt his *Reſurrection the door was open to a bleſt Eternity*, ſo *our deſires* thereof, may be *preſerved* in us, by him that *gave* them to us, by his *prevenient* Grace.

On

On White, or Low Sunday.

The Antiphon. Joh. 20. v. 26.

After eight days, the doors being ſhut, our Lord entring in ſaid unto them; Peace be to you, Alleluja, Alleluja.

Verſ. *Tarry with us, O Lord, Alleluja.*
Reſp. *For night draweth on, Alleluja.*

The Prayer.

GRant, we beſeech thee Almighty God, that we who have accompliſhed the Paſcal Feaſts, may retain the ſame in our Manners and Lives, by thy bounty inabling us ſo to do.

The Illuſtration.

WE heard laſt Sunday the Churches Prayers were now to run in a peculiar Channel of Life-giving Waters, thoſe of the Reſurrection of our Lord: See therefore this days Service ſliding ſweetly down that ſtream; but in this Prayer I finde a Phraſe ſo ſtrange, as needs

needs a gloſs to make it underſtood, though it ſpeak plain Engliſh too: for how can we *retain* a thing thats paſt? (as is the Paſchal Feaſt) and yet this is it we pray for to day; and not onely to *retain this feaſt* in our memories, but *in our manners and our lives*: ſure then the meaning is, we muſt *retain* thoſe *good deſires*, which we beſought God *to proſecute in us* in our laſt Sundays Prayer, and which, as by his *preventing grace* they were *afforded us*, ſo by his continued *bounty* we now beg ability to continue, or *retain* them in *our manners* and *lives*. Now albeit this makes the Prayer above to be, as it were, a recapitulation of the laſt Sundays Prayer (ſince the Octave Day is a cloſing up, one and the ſelf ſame Feaſt that began ſeven days before) yet we muſt finde a deeper ſence in this days Prayer, ſuch as petitioneth, we ſhould *retain* the Vertues, which did occur to the *accompliſhment of the Paſchal Feaſt*, as the good *deſires* to thoſe Vertues: and if we look back to what thoſe Vertues were, we ſhall finde them to be *ſincerity* and *verity*, or rather in a word, perfect *Sanctity*, ſuch as might make the *old Leaven* in us of ſin, to be White Manchet of Sanctity, as if it were nothing for us to make yearly Memory of Chriſt his Death and Paſſion, and of his Reſurrection (for in theſe two Myſteries conſiſt the Paſchal Feaſt) unleſs our ſelves did remain ever dead unto ſin, and ever alive to God, by vertue of our reſurrection in his holy grace; aſſuredly this muſt be the ſence of our Prayer to day, for this is truly to *retaine* in *our manners and lives* the *Feaſts of Paſche* that are paſt, when we make our ſelves Paſchall Lambes, by the *Sincerity*, and *Sanctity* of *our lives*, and *manners*. For thus we ſhall firſt by our *Faith overcome the world*, and next by our good works give *the teſtimony of Gods Holy Spirit being in us*, which this dayes Epiſtle ſo much inſiſteth on, as the effect of our [*Faith*,] and of our [*Victory*] over the world by the ſame [*Faith*.] And to the Goſpell this Prayer is literall; whilſt it beggs we may *retaine* in us that *Paſchall Feaſt*, which is the whole ſcope of this dayes Goſpell, telling us how our Saviour appeared in confirmati-

on *of his Resurrection* to his Apostles, and in the narration of Saint *Thomas* his infidelity, exhorting us to a firmer [*Faith*] in that, and in all the other mysteries of our Redemption. To conclude, this day is called *White*, or *Low Sunday*, because in the Primitive Church, those Neophytes that on *Easter* Eve were Baptized, and Clad in white Garments, did to day put them off; with this admonition that they were to keep within them a perpetuall candor of Spirit, signified by the *Agnus Dei* hung about their necks, which falling downe upon their breasts, put them in minde, what Innocent Lambes they must be, now, that of sinfull, high and haughty men they were by Baptisme made Low and little children of Almighty God, such as ought to *retaine* in *their manners* and *lives* the *Paschall Feasts which they had accomplished.* * And thus we see an ample performance of our designe, taking this Prayer in the true sence it hath.

The Epistle, *Ep.* 1 Joan. *cap.* 5: *v.* 4, *&c.*

4 *Because all that is borne of God, overcommeth the world. And this is the victory which overcommeth the world, our Faith.*

5 *Who is he that overcommeth the world, but he that beleeveth, that Iesus is the Sonne of God.*

6 *This is he that came by water and bloud Iesus Christ: not in water only, but in water and bloud. And it is the Spirit which testifieth, that Christ is the Truth.*

7 *For there be three which give Testimony in heaven,*

the

the Father, the word, and the Holy Ghoſt. And theſe Three be One.

8 *And there be Three which give Teſtimony in earth: The Spirit, Water, and Bloud. And theſe Three be one.*

9 *If we receive the Teſtimony of men, the Teſtimony of God is greater; becauſe this is the Teſtimony of God which is greater, that he hath teſtified of his Son.*

10 *He that beleeveth in the Sonne of God, hath the Teſtimony of God in himſelfe.*

The Explication.

4. THe Evangeliſt had in this Epiſtle, (and in the immediate verſe before told us,) *The love of God conſiſted in keeping his commands,* and that *his commands are not heavy,* and this for divers reaſons, becauſe compared to the grievous weighty precepts of the old ceremoniall Law they are nothing in a manner difficult at all; For there were (as *Rabbi Moſes* did reckon them in his third Book,) two hundred and eighteen affirmative, and three hundred ſixty five negative precepts of the old Law; which in the Law of Grace are reduced unto ten, and thoſe no other, then even any reaſonable man would exact of a creature towards God, and of one man towards another, for a quiet civill and honeſt neighbourhood; and though to corrupted nature, mortification may ſeeme hard, yet to ſound nature it is ſweet and appetible, at leaſt as medicine is unto the ſick perſon: and as grace is the balſame, that renders our corrupted nature ſound againe, ſo taking grace into the conſideration as a help, more powerfull then any impediment, it is moſt true the Commandements are eaſie, to a gratious ſoule, to any one that hath in him the fear or

love of God; whence the Evangeliſt inferres, that as by grace we are *borne* a new, to, in, and of God, ſo by this regeneration our feeble nature is made able enough to *overcome all the world*, all the enemies and obſtacles man hath betweene him and heaven, which is the inheritance of Gods children: "whence Saint *Bernard* ſaith excellently "well in his firſt Sermon upon this day, it is an argument "of our heavenly regeneration, or new birth, when we "overcome temptations; as therefore we are firſt borne children of God by Baptiſme, wherein we receive the infuſed vertues of Faith, Hope, and Charity, ſo by contrition and confeſſion after actuall ſinne, we are as it were new borne to God by his holy grace conferred on us againe, and bringing back with it all thoſe vertues and graces we had loſt by reiterated ſinnes. But we are ſpecially to note, that this Text ſaith, *every thing that is borne of God overcommeth the world*, not every man, becauſe it is not by any naturall *thing* in man, that he doth overcome ſinne, but by that which is ſupernaturall, to wit, *Grace*, *Faith*, *Hope*, *Charity*, and whence the Apoſtle ſaith immediately, and *this is the victory which overcomes the world, our Faith*; by the *victory* he meanes the cauſe of our *victory*, or the overcommer it ſelfe of the world; whereupon Saint *Leo*, Saint *Cyprian*, and others ſaid oftentimes, a faithfull ſoule is farre greater then the world, and one who is in heaven, looks upon the earth as on a contemptible point: ſo that it was moſt truly ſaid of Saint *Marke* cap. 9. verſe. 23. *All things are poſſible to him that beleeveth*; nay we ſee a ſtrong and lively *Faith* hath in it a kinde of omnipotency, when it commands, as it were, that to be done, which none but God can do. And what was it that brought the Infidell *world*, and all the Monarchs thereof to the ſubjection of the yoke of Chriſt, but *Faith*? how then every way was it true, that *Faith* is the *Victory*, or *the Victrix* rather, that *overcomes the whole world*; for by *Faith* we captivate our ſtubborne wils to reaſon, and ſo quell, as well the inward, as the outward enemies to Chriſt: and how doe

Martyrs

Martyrs elſe by dying conquer death, as Chriſt did on the Croſſe? but by dying for the *Faith*, and in the *Faith* of Chriſt.

5. None elſe indeed can doe it; for in beleeving this we are forced to oppoſe all other that deny it, and if in that oppoſition we loſe our lives, rather then our *Faith*, we get the *Victory of all the world*, that perſecutes us for it, and of death it ſelfe: for he that *beleeves* this, hopes in *Ieſus*, and hoping cals upon him, and calling him to aide loves him, and loving him takes courage to defie all his Enemies, which are the world, the fleſh, and the devill, and in ſcorning them gets force to reſiſt them, and in reſiſting obtaines grace to *overcome* them.

6. This is the *Meſſias*, that *Ezechiel* cap. 36. v. 25. and *Zachary* cap. 13. v. 1. foretold ſhould come in *water* and *bloud* alluding to the *water* of holy Baptiſme, and to the *bloud* he ſhed upon the Croſſe; (and to verifie this, both *bloud and water*, iſſued out of his pierced ſide, as he hung upon the Croſſe) as alſo of teares and bloud in his circumciſion, in his Prayer in the garden, and in his whipping at the Pillory, in memory of all which, in the ſacrifice of the Maſſe, *water* is mixed with the wine that is to be conſecrated. By *the Spirit teſtifying Chriſt to be verity*, is underſtood the holy Ghoſt deſcending, and confirming the Apoſtles in grace, and in beliefe of all that Chriſt had ſaid unto them, as if not onely a true man, but God and man had told them, and conſequently *verity* it ſelfe, for God is no leſſe then *very verity*. So Saint *John* reſts not content to have given us the double Teſtimony of *bloud* and *water*, without he had added alſo the ſumnity or height of all *Teſtimony*, the pure *Spirit* of Almighty God. Nor are they out of the way, that underſtand this place to be meant alſo of the *teſtimony* of the inward *ſpirit*, or inſpiration of the holy Ghoſt, revealing, as it were, to man internally this truth, by a ſpeciall favour of holy *unction*, of whom it is ſaid, 2 Ep. *Ioan.* cap. c. 2. v. 20. 27. *He ſhall teach all truth*, and that *his unction teacheth us in all things*.

7. This *for* is a proper illative, he having ſaid before, the *Spirit bore teſtimony*, that *Chriſt was verity*, ſince the *Spirit* is one of the three in heaven, that give teſtimony beyond all exceptions, namely Father, Son and Holy Ghoſt, which is the very *ſpirit* that is mentioned, *teſtifying* as above in Chriſt his behalfe; ſo the ſcope of this verſe is, that all the three perſons of the Bleſſed Trinity give teſtimony to man and Angels, of Chriſt his being the *Meſſias*, the Son of God, ſent to redeeme the world: *The Father* in his Baptiſme and Transfiguration, the *Holy Ghoſt* by comming downe upon him in the ſhape of a Dove, and by comming (as ſent from heaven by him) after his Aſcenſion, to confirme his Apoſtles in grace on *Whitſunday*, the Feaſt of *Pentecoſt*, and *the word*, or ſecond perſon abundantly in all the myſteries of his life and death: and *all theſe three are one*, not in eſſence and divine nature onely, but even in their Teſtimonies of him, they all concurre in *one* and the ſame Truth.

8. Saint *Iohn* having cited *three* divine, or increated *teſtimonies* of Chriſt his Deity, addes alſo *three* created *teſtimonies* of the ſame Truth, the *ſpirit*, *water*, *and bloud*, which *three*, (to make a perfect Analogy between this double Trinity) he ſayes, *are all one*, meaning they have all one root, the Sacred Deity, in which they are ſanctified. The *water* repreſents the Father, the *Bloud*, the Son, the *Spirit*, the Holy Ghoſt: for as water was the firſt principle of all ſublunary things as in the firſt of *Geneſis*, the creation declared, ſo is the *Father* the creator of all the world, and as Chriſt by his own *bloud* ſaved us, ſo his Holy Martyrs by their *bloud*, give *teſtimony* of him; as the Holy Ghoſt taught all truth to the Apoſtles, and their ſucceſſors, ſo *that Spirit of Truth* in the Holy Church, beares teſtimony of his infallible veracity, by whoſe holy *Spirit* ſhe remaines infallible. Take then this created Trinity thus, by *water* Baptiſme, by *Bloud* Martyrdome, by the *Spirit* the charity of God diffuſed in our hearts; and *theſe three are one*; (in way of Teſtimony) or teſtifying all *one* thing, the Deity

Deity of Chriſt, that he was true God, as well as man. So they are not *one* in nature, (as the increated Trinity is) but in office or *Teſtimony* they are all one and the ſame: yet may we ſay, they are even in nature all one too, if wee make the diviſion thus; that theſe three human teſtimonies were all one in Chriſt, as he was man, that is, the water and bloud out of his ſide, and the ſpirit his human ſoule, which he dying gave up to teſtifie he was a true man; and all theſe three may be ſaid one, as being ſeverall parts that integrated one whole Chriſt.

9. This verſe begins with an argument of ſimilitude, importing if we beleeve men, much more ought we to beleeve God, not that it implyeth, as if the Teſtimony that holy Church gives of truth were a *humane Teſtimony* onely, but yet creditable (even upon that account,) and undoubted (upon an other) that though men ſpeak, yet God dictates the Truth unto them, and ſo the Doctrine of the Church is not onely the Doctrine, nor *Teſtimony* of men, but alſo of God aſſiſting them, and thence it makes *human-Divines*, or *Divine-Men*: ſo in ſhort the ſence of this verſe is, whither the created or increated Trinity bear *teſtimony* of Chriſt his Deity, it is the *teſtimony* of God himſelfe, either being, or working infallible Truth, whence Saint *Peter* 2 Epiſt. cap. 1. v. 21. Sayes well. *The holy men of God ſpake, inſpired with the holy Ghoſt.* * So were thoſe ſignes, when Chriſt ſuffered, in the Sun, Moone, Rocks, &c. Signes of the creator ſpeaking in the creatures.

10. For many reaſons this is true, firſt becauſe he hath a thing *teſtified* by God, ſecondly the *teſtimony* of God about that thing for none but God could reveale, that truth of Chriſt being *the Sonne of God*, (This was told Saint *Peter*, and thence he was called by Chriſt *Bleſſed?* Matth. c. 16. v. 17.) thirdly becauſe *this teſtimony* is *faith* it ſelfe, the greateſt gift of God, laſtly becauſe by this gift of *Faith* a man is regenerate, and made of the devils Son, to be *the Son of God*. The Prieſt asking firſt the baptized if he *do beleeve* Chriſt, and that profeſſed, then baptizeth immediately.

The Application.

1. THe Illuſtration upon this Prayer, gives a great help to the preſent Application of this Text, unto our beſt advantage according to intention of the Holy Church: for ſeeing by the Paſchal Feaſt we underſtand the vertues that were proper thereunto, we muſt not exclude the magazine of vertues which men have been hoarding up ſince Advent, (but eſpecially thoſe in Lent) towards making us more capable of the benefit of our Saviours *Reſurrection*: "becauſe it is no leſſe vertue to conſerve what we have gotten, then it was to get the thing acquired: and wee ſhall then beſt conſerve thoſe vertues, when by frequent Acts thereof (as occaſion is adminiſtred) we make them perfect in us, and when our ſelves are perfected by them.

2. Now to ſhew the Church obſerves a method in her ſervices, as the three Theologicall vertues, *Faith*, *Hope*, and *Charity*, are the maine roots of all Chriſtianity, and of all other vertues whatſoever: therefore from this time till we come againe to Advent, where we firſt began the Rules of Chriſtianity, there are three ſeaſons ſet a part for theſe Three Theologicall vertues, which are the three laſt miſteries of humane Redemption, the reſurrection, whereby we are to perfect our *Faith*, the Aſcenſion whereby we are to perfect our *Hope*, and the comming of the Holy Ghoſt, whereby we are to perfect our *charity*; as ſhall be ſaid at large of each when they occurr.

3. Suffice it for the preſent that this Epiſtle in the front thereof and quite throughout commends unto us the exerciſe of our *Faith*, as the moſt proper vertue now required at our hands, ſince we ſee the myſtery of the *Reſurrection* was a thing ſo hard to be believed, that it coſt our Saviour forty dayes paines to make it good by frequent apparitians in divers places unto divers perſons, for he had elſe aſcended up to heaven as ſoone as ever he aroſe from

from his grave, had it not been matter of huge difficulty to make the world from thence beleeve that he was God, as well as man, becauſe he was riſen from the dead; and that as he being man did riſe againe, ſo they ſhould doe that were men too; the good to everlaſting Joy, the bad to everlaſting paine; no marvell then *our Faith* in the *Reſurrection* be call'd *the victory which over comes the world* in the ſence of the expoſitors as above, becauſe it was a thing unheard of, that the dead ſhould riſe againe; ſo that *Faith* is here recommended to us, for the vertue which the Scribes and Phariſes were too blame not to allow of at all, but conceived good workes without *faith*, were enough to ſave their ſoules, as in like manner the Heretickes of this Time are equally too blame, to think that *faith* alone is ſufficient without good works, whereas Catholikes are taught, both are abſolutely neceſſary, and therefore,

Pray as above, that *we may retaine in our lives and manners*, (that is to ſay, in our good workes) the *faith* we have in *the Reſurrection of* our Lord.

The Goſpel, S^t. *Iohn* c. 20. v. 19. &c.

19 *Therefore when it was late that day, the firſt of the Sabbaths, and the doores were ſhut, where the Diſciples were gathered together for fear of the Jewes, Jeſus came and ſtood in the midſt, and ſaith to them, Peace be to you.*

20 *And when he had ſaid this, he ſhewed them his hands and ſide. The Diſciples therefore were glad, when they ſaw our Lord.* 21 *He*

21 *He ſaid therefore to them againe, Peace be to you. As my Father hath ſent me, I doe alſo ſend you.*

22 *When he ſaid this, he breathed upon them: and he ſaith to them, receive ye the Holy Ghoſt.*

23 Whoſe ſins you ſhall forgive, they are forgiven them: and whoſe you ſhall retaine, they are retained.

24 *But* Thomas *one of the twelve, who is called* Didymus, *was not with them, when Jeſus came.*

25 *The other Diſciples therefore ſaid to him, we have ſeene our Lord. But he ſaid to them, unleſſe I ſee in his hands the print of the nailes, and put my Finger into the place of the nailes, and put my hand into his ſide; I will not beleeve.*

26 *And after eight dayes, againe his Diſciples were within: and* Thomas *with them. Ieſus commeth, the doores being ſhut, and ſtood in the midſt, and ſaid, peace be to you.*

27 *Then ſaith he to* Thomas, *put in thy finger hither and ſee my hands, and bring hither thy hand, and put it into my ſide: and be not incredulous but faithfull.*

28 Thomas *anſwered and ſaid unto him, my Lord and my God.*

29 *Jeſus ſaith to him, becauſe thou haſt ſeen me,* Thomas, *thou haſt beleeved: Bleſſed are they, that have not ſeene, and have beleeved.*

30 *Many other ſignes did Jeſus in the ſight of his Diſciples, which are not written in this Book.*

31 *And theſe are written, that you may beleeve that*

Ieſus

Ieſus Chriſt is the Sen of God: and that beleeving you may have life in his name.

The Explication.

19. That this apparition of Chriſt was his firſt to his Apoſtles, and to them (*for fear*) aſſembled, (all, but *Thomas*) together in a Chamber in *Hieruſalem*, is moſt undoubted by this Text; which yet may ſeeme to claſh, with what the Angels ſaid to the *Maries*, as Saint *Mark* cap. 16. v. 7. reports in the cloſe of laſt Sundayes Goſpel: For by that verſe it ſeemes, the *Maries* were to goe after the Apoſtles *into Galilee*, as if they had been fled *for feare* from *Hieruſalem*; and as if Chriſt had promiſed his firſt apparition, after his reſurrection ſhould be in *Galilee*: but upon deliberate examine, it will be found the Angell ſpake of that apparition *in Galilee* as the moſt celebrated, becauſe it was before ſo great a number, as well of Diſciples, of Chriſt his friends) as before his Apoſtles, who were not onely his choſen ſervants, and his friends alſo, but deſigned to be imployed in a higher ſervice, namely that of Apoſtolate. So this conſidered, there is no ſcruple of contradiction in the Evangeliſts, if here we finde Saint *Iohn* ſay this apparition of Chriſt to his Apoſtles aſſembled (ten of them) together in *Hieruſalem* was his firſt of all, though afterwards they fled for *fear* into Galilee, and had againe the honour to be preſent, when Chriſt did there appeare to above five hundred at once, as Saint *Paul* avoucheth 1 *Cor.* 15. v. 6. beſides it is evident by the Text of this verſe, that this was Chriſt his firſt apparition to his Apoſtles, becauſe it was *late that day*, namely on *Eaſter day* on Sunday *the firſt of the Sabbath*, ſo called from the dignity it had to be made (ever after) the firſt day of the Chriſtian week, and ſo their *Sabbath day*, as bringing them newes of the eternall reſt, which Chriſt his *reſurrection* (upon that day) had purchaſed unto

to them: and if we obſerve the ſtory, as Saint *Iohn* relates it, there was reaſon why it ſhould be *late that day*, for firſt, the *Maries* were to goe from the Tombe to the City; then *Mary Magdalene* runing away before the reſt ſeemes firſt to have met *Peter* and *Iohn* onely, and comming back with (or after) them, (who run to the Tombe to ſee if it were true, that *Mary* had told them) and returning afterwards to get together their whole number of Apoſtles if they could, (though with *feare of the Iewes,*) to conſult what was to be done by them, and in the meane time *Mary* comming back to the Sepulchre, and weeping there, had the honour to have our Saviour appeare unto her, and then to goe open mouth to the Apoſtles, and to tell them, ſhe was not now to ſeek, but had found her Lord, and that he had told her he was to aſcend to his heavenly Father; ſo before all this was done, the day muſt needs paſſe a pace away, and therefore no marvell, *it was late,* when our Saviour appeared, *the doores being ſhut, where the Diſciples were gathered together*, probably in the ſame roome where Chriſt (with them) made his laſt Supper. This place argues Chriſt may be in the Sacrament without extenſion of Parts, as well as he could with his whole Body enter into the room where his Apoſtles were, and had the *doors cloſe ſhut* upon them, *for fear of the Jews*, whatſoever the Hereticks pretend to the contrary; this being as ſtrange a Penetration, as the other is a Tranſubſtantiation, and a Celation or Covering the Order of his Corporeal Parts, not amaſſed nor confounded one with another, how ever, not requiring ſuch extenſion as is naturally requiſite to their dimenſions; ſince it is as eaſie for God to keep his real Body under the Sacramental Species without commenſuration to place, as it was for him to paſs with his whole Body thorough the walls without diviſion made by his miraculous Penetration of their Parts: being therefore they muſt grant this, becauſe his Apoſtle ſays it, how can they (with modeſty) deny the other, which himſelfe avouched, when he ſaid, *Take and eat, this is my Body*

Mark

Mark cap. 14. v. 22. Luk. cap. 22. v. 19. and which his Apoſtles *took* and believed in the Senſe that now the Roman Churches believes and defends it, againſt all the oppoſers of that moſt ſacred Truth. But obſerve the firſt ſalute of our Saviour, ſaying *peace be to you*, which is to ſay, all good betide you; fear no more, I have fought your battailes, and bring you the tidings of a victorious *peace*, as who ſhould ſay, his coming hither was not upon his own account, but ours; So he tells them, now his buſineſs is done, their *peace* is made in Heaven and Earth.

20. *He ſhewed* how they ſtill remained perforated, boared thorough, as with the Nayles and Spear that had pierced them, while he hung upon the Croſs; what more powerful Argument of the Truth of his *reſurrection*? what more convincing proof that it is a Piety for Chriſtians to revere the memory of his Sacred wounds, when the firſt thing he ſhewed to oblige us to love him after his *reſurrection*, were the Wounds he received for us in his bitter Death and Paſſion. The *joy* which followed *in the Diſciples* upon ſeeing theſe *wounds*, was not that he had received them, but that thoſe notwithſtanding (and his Death to boot for the ſins of mankinde) they ſaw him propitious, merciful, ſweet, benigne unto them, that they did not ſee him come to reproach their flight from him, nor *Peters* denying of him, but to comfort them, to conſolidate their *Faith*, and in them the *Faith* of all Chriſtians in this now undoubted Truth, that as he became man, was crucified, dead and buried for ſatisfaction of our ſins, ſo now he aroſe from Death to Life, to give all mankinde an aſſurance, that the work of their redemption was finiſhed, and their ſalvation ſecured (if they would themſelves) hence it was *the Apoſtles were glad* to ſee our Lord riſen and alive, to confirm all his former Doctrine, maugre the Jews malice againſt him, and their belief that they had put him to ſuch a death, as he was paſt all power of reviving.

21. While he repeats *peace* to them again, he ſhews the

the abundance of his goodneſs flowing ſtill from himſelf, and falling upon thoſe he loves; and further in teſtimony that theſe his Apoſtles were all in the rank of thoſe he loved moſt, behold he gives his own moſt ample commiſſion, which he had from his heavenly Father unto every one of them; while he ſends them (in vertue of the ſame Commiſſion) to convert the whole world, as he himſelf was ſent firſt to redeem it, and by vertue of his Paſſion to convert it alſo, which yet he would not do, to have the whole honour of it to himſelf, but gives to his Apoſtles the happineſs to be his inſtruments, his cooperators thereunto; as himſelf was the inſtrument of his heavenly *Father* to the ſame purpoſe; and if we obſerve the force of our Saviours words, in giving his commiſſion of Apoſtolate to theſe his choſen Servants, we ſhall finde he doth not onely give them the title and honour of being his Apoſtles, but of being even ſo many *Sons of God* (by commiſſion, not by nature) while *he ſends them even as his Father ſent him, to ſupply what was wanting of his Paſſion*, as we have heard already explicated once or twice.

22. And leaſt being but men (not God as he was) they ſhould fear to fail in the execution of this high Commiſſion. Lo, by his *breathing on them* he ſeems to convert them into *holy Spirits*, and (if we may ſo ſay) even to ſo many *Ho'y Ghoſts* (by Commiſſion or Office, not by Nature) in giving the *Holy Ghoſt* unto them; For as by Spiration of the *Father and Son* the *Holy Ghoſt* proceeded equal to both in Nature, ſo by this Spiration of Chriſt upon his Apoſtles, they became equal in Spirit to him, (*ſent*, as he was by his *heavenly Father*, in ſimilitude of office, in-ſimilitude of power) becauſe he was God, as well as his Father *in* ſimilitude of end, to ſave the ſouls of men; in ſimilitude of works, of miracles, and laſtly in ſimilitude of Spirit of Love and of affection, while their commiſſion is given by way of his Holy and Divine Inſufflation or *Inſpiration*, whence they were impowered even to dye for him, as he was by the force of his own

ho'y

holy Spirit to dye for us, and by this inſpiration he ſhews, that as God (by breathing on *Adam*) gave him natural Life, ſo he by *breathing* on his Apoſtles gives them a ſupernatural one, a life of Grace: but we muſt note here the *holy Ghoſt* was not given them as they had it before in Baptiſm, when they received juſtifying Grace, and Grace rendring them grateful, nor as it was afterward to be given them by way of plenitude containing the fulneſs when they were ſo confirmed in Grace. as that probably they never ſinned afterwards, but as a thing here *gratis* given, and limited to one ſpecial effect, namely to that of *remiſſion of ſins*, as is made evident by the words in the following Verſe: ſo here we may ſee gratuite grace may conſiſt with the ſtate of ſin, or power to abſolve others ſins, may be in a Prieſt, who is actually himſelf in ſin: Note alſo by this inſpiration the ſame power of remitting ſins was given to St. *Thomas*, though abſent, as well as to thoſe Apoſtles preſent (as *Numb.* 11. *v.* 26. we read the Spirit of Propheſie was given in like abſence by *Moſes* to *Eldad* and *Medad*) for we do not ſee it repeated after, when St. *Thomas* came in among them, though ſome think it was *then* he received that power and not before: Note alſo, that by this ceremony of our Saviours *breathing* upon the Apoſtles holy Church is grounded in ſufficient warrant, to uſe ſuch ceremonies, as to her ſhall ſeem fit in Adminiſtration or Collation of Sacraments.

23. How abſurdly doth *Calvin* wreſt this place to power of preaching, rather then he will allow man power of *remitting ſins*, though it be given him by God himſelf: This very corruption of ſo plain a place of Scripture argues, how dangerous a thing it is, for men to read and wreſt it to their own ſenſe; ſince the Act of Preaching is Teaching and Exhorting; the Act of forgiving ſins is the Act of a judging Power; beſides, all men may at all times be lawfully preacht unto, be they in ſin or out of ſin; but all cannot at all times be abſolved from ſin, nor any indeed, at any time but by Contrition, Confeſſion, and Satisfaction,

ſion, either Actual or in Vote, if opportunity be given. It is therefore an Article of Faith, that by theſe words our Saviour gave to the Apoſtles *power to forgive ſins*; however it may be diſputed, whether he had not before (at his laſt Supper) made them Prieſts, when he ſaid unto them, *as often as you ſhall do this* (that is, as often as you ſhall Conſecrate my Body and Blood, or Eat and Drink them) *do it in remembrance of me*, Luk. 22. v. 19. becauſe now whenſoever Prieſts are Ordained, it is done by their joynt prolation of the words of Conſecration with the Biſhop at Maſs, after he hath ſaid unto them, "*Receive ye power to offer Sacrifice*; and though here were given by Chriſt the Faculties of Abſolving to the Apoſtles, yet it doth not follow Prieſthood was then given, ſince to this day we ſee many Prieſts that have power to Sacrifice, and yet have not leave to Adminiſter the Sacrament of Pennance (though even when they are made Prieſts, they receive Power to Abſolve, the Biſhop, ſaying, *Receive ye power to remit ſins*, unleſs it be in caſe of neceſſity, as in the hour of Death, or that they are ſure the penitent be not in mortal ſin, though it be alſo ſtrongly argued that the very juriſdiction of *remitting ſins* is eſſential to the Order of Prieſthood, as his power of Conſecration or Sacrificing is, and may validly (as before God) though not lawfully (as to men) be executed without ſpecial faculty for that purpoſe: hence alſo it is matter of *Faith*, that the Sacrament of Confeſſion was at the ſame time inſtituted by Chriſt; for the Prieſt cannot *forgive ſins*, unleſs he know them, and know them he cannot, unleſs they be confeſſed unto him, nor can he tell, what *to remit*, what *to retaine*, unleſs by the confeſſion of the Penitent, he finde cauſe for his ſo doing; nor is the power of *retaining ſins*, a meer negation of abſolution thereof, but it is a poſitive Declaration, that they doe not deſerve pardon, and more, that if they repent not, they deſerve damnation, which is too poſitive a thing to conſiſt in a pure negation of abſolution.

24. Some

24. Some will have St. *Thomas* called *Didymus*, as ſignifying that he was a Twin-born joyntly with ſome other Brother or Siſter, as *Eſau* and *Jacob* were, and for this purpoſe the Expoſitours upon the Eleventh chap. of Saint *John* v. 16. ſay he argued himſelf to be a Twin, of Grace with Chriſt and the reſt of his Apoſtles, when he ſaid, *Let us all go and dye with our maſter*, becauſe it is noted to be uſual in Twins to love each other moſt dearly, though ſometimes it happen otherwiſe, yet very rarely, as in *Jacob* and *Eſau* it did: But others will have him in this place called *Didymus*, as this word ſignifies various, wavering, or inconſtant, becauſe he did now declare himſelf to doubt of the *reſurrection*, though he were told it by the Apoſtles for certain, after that Chriſt had, as above, appeared to ten of them; if he had not alſo before heard it from the *Maries*, who, ſome ſay, brought news of it to all the eleven Apoſtles aſſembled together in the room where they laſt ſupped with Chriſt, and where they in a kinde of faint hope expected his riſing again according to his promiſe; though it ſeems onely two of them *Peter* and *John* ran immediately to his Sepulchre with the *Maries*, leaving the other nine behinde in expectation of the Truth, and *Thomas* in the interim more diffident of this Truth (then the reſt that remained) went out from amongſt them; Whether to take his flight for fear of the Jews, or whether to ask teſtimony of Chriſts enemies, the ſouldiers watching at the Sepulchre, rather then to truſt the relation of his friends: be theſe reaſons real or conjectural onely, certain it is he was abſent when Chriſt came firſt, and as certain that after the Apoſtles had ſeen him, he would as little believe them as the *Maries*, who firſt brought news he was riſen again; and for this cauſe he may be here ſtiled *Didymus*, as it imports various, or doubting.

25. See in this Act of St. *Thomas* four ſeveral ſins, *Incredulity*, *Pertinacy*, *Pride*, *Irreverence*; the firſt in preferring the teſt of Senſe before that of Authority, for

point of Faith; the ſecond, requiring ſo many Particulars and Proofs by diverſe Senſes; the third preſuming he deſerved more condeſcending of Chriſt to him, then had been to the reſt of his Brethren; the laſt in daring to make his own Finger the Judge, whether Chriſt were God or not, which is a work of the Finger of God, of the Holy Ghoſt, not of Man, or of Fleſh and Blood; for if he might touch his wounds, it ſeems, he would then (and not till then) believe he was riſen, and conſequently that he was God: ſo from Firſt to Laſt we ſee here a Proof of all theſe ſeveral ſins in this one Act of the incredulous Apoſtle.

26.27. But behold Chriſt, who dyed to redeem us from ſin and from the penalty thereof, did not after his death diſdain to condeſcend much unto ſinners, when for this Apoſtles ſake (ſinning as he did) he not onely appears, but gives the very redundant Proofs, that this incredulous Apoſtle had required, Note, that by *after eight days* is not here underſtood the ninth day after Eaſter, but the Octave day thereof; this very Sunday, for it ſeems Chriſt by his riſing upon Sunday (not on the Jewiſh Sabbath) declared he was reſolved to make the Chriſtian Sabbath differing from that of the Jews; and ſo the Apoſtles being again on the next Sunday after Eaſter aſſembled to ſhew they were ready to practice what Chriſt was pleaſed to ordain, the celebrating a new Chriſtian Sabbath, by joynt and publique aſſembly in Prayer, ſince here they were aſſembled on that new Sabbath for that end, and ſince Chriſt by his ſecond apparition upon the new Sabbath, confirms his former purpoſe of altering the Old. See the manner of his Second appearing like the Firſt in all points, even in the pledge of *peace* to ſinful *Thomas* among the reſt, to ſhew his indefatigability in reclaiming men from ſin by all ſweet means: though withal he did this favour to St. *Thomas* with regard to the confirmation of all the world in this myſtery of his *reſurrection*: By this offering, nay making *Thomas* touch his ſacred Wounds

he

he cured the Wound of Infidelity in the Apoſtles ſoul, and ſhewed him he was God, as well as Man: *that*, was proved in the Corporal touch of *Thomas*, this, in the Spiritual of Chriſt, touching the Apoſtles ſoul, while he told him (for Chriſt knew his thoughts) how they had ſuggeſted to his tongue thoſe ſinful expreſſions of his infidelity: and though ſome doubt, whether the Apoſtle did really *touch* Chriſt, firſt, becauſe Chriſt ſaid not unto him *touch*, but *ſee my hands and feet*, as alſo becauſe Chriſts Body was then Glorious, and as impalpable, as it was impaſſible, yet it is out of all doubt, he did really *touch* his ſacred Wounds, becauſe Chriſt ſaid, *bring hither thy finger*, and *ſee my hands*, that is, by touching of them *ſee* they are fleſh and blood, no phantaſm, and again, *put thy* whole *hand into my ſide*; ſo it is more conſonant unto Chriſtian Piety and Truth, to think Chriſt diſpenſed with the impaſſibility of his glorious Body, making it palpable without being poſſible (for proof of this myſtery) then that the Apoſtle did not, nor could not *touch* Chriſt his Glorious Body: again, for this very touch the hand of Saint *Thomas* is kept, to this day, in *Rome*, together with the Holy Croſs of Chriſt, with the Title over his Croſs, with the Nail and Crown of Thorns, to ſhew there is more reverence due unto his hand, upon the Title of this Sacred *touch*, then to other Reliques of Saints.

28. And upon this *touch* it was, that the Apoſtle cryed out, *my Lord, my God*, I ſee now, and (to my confuſion too late, yet by thy mercy ſoon enough) believe that thou art *riſen*, and that thou art indeed *my Lord my God*, who didſt upon the Croſs receive theſe *wounds* for mine and all mankindes redemption; and though the Apoſtle knew Chriſt dyed for all, yet he calls him here Emphatically *his Lord his God*, as who ſhould ſay, this grace and favour was to him alone, to have ſo convincing a Proof made unto him, of that Truth he onely among all the Apoſtles then doubted of.

29. And leſt the Apoſtle ſhould Glory, that by this he

might ſeem more in favour then the reſt, Chriſt tells him plainly no, That others who without the help of Senſe *believed*, were more happy then thoſe, who for Senſe-ſake onely gave conſent unto *Faith*: Beſides, formally Saint *Thomas* did Believe more then he did ſee or feel, that is, *he believed* Chriſt to be God, by feeling him to be man, and not a Phantaſm: So if we ſhall allow him to have had onely humane *Faith of the reſurrection* by this ſight; yet he had thence Divine *Faith* of all the reſt of his Doctrines, and eſpecially of his Deity, whereunto he Attributed the Power of his *reſurrection*.

30. The reaſon why Saint *John writ* no more (on purpoſe to confirm this Doctrine of the Reſurrection) was becauſe he thought the other Evangeliſts had been large enough in that point, and becauſe this was ſo pregnant a Proof, as it alone was ſufficient; ſo what he adds in his laſt Chapter, is rather to ſhew the effect thereof, by the multitude that were converted by it, then for any other reaſon.

31. Here the Evangeliſt tells his Reaſon, why *he writ this*, viz. to render Chriſt received, and *believed* to be the Meſſias that was promiſed, and ſo *God* as well as *man*: and when he ſays, we ſhall have *life* by *believing in his name*, he means in his Perſon, in his *merits*, in his Paſſion; ſo that firſt we are to believe him to be our Saviour, Secondly, the Meſſias, Thirdly, God, and the onely Son of his eternal Father, And laſtly, that he will give to all that thus *believe* (and do as he hath commanded) *life everlaſting*, eternal happineſs.

The Application.

1. THe whole deſigne of this Goſpel being onely to prove the *Reſurrection*, and by the reality thereof the Truth of Jeſus Chriſt, his being God as well as Man; we have hence to gather that the exerciſe of *our Faith* is here

here chiefly required, and that ſo often as we reade this Goſpel, each one cry out with the convinc't Apoſtle, *my Lord, my God*, confirm in me that happieſt Act of *Faith* which believes (without the help of touch or eyes) that thou art my Leige Lord as thou art Man, and haſt all Power given thee both in Heaven and Earth; That thou art my God who haſt created me out of nothing, and redeemed me from worſe then nothing (my grievous ſinful ſtate) to make me more then all things under Heaven, a ſaved ſoul.

2. Yet leſt we ſhould pay the duty of ſuch a *Faith* without our reaſon leading thereunto, ſee here apparent Proofs of the ſame real Body riſen, which was dead and buried, while the *wounds* are juſt the ſame that were received on the Croſs: ſee that this humane Perſon is withall Divine, whileſt he gives power to *pardon ſins*, and to *retain* them if occaſion be: ſee how he proves what the Epiſtle taught, that by our *Faith we overcame the world*, when himſelf brings to his believers the Fruit and End of Victory a *happy Peace*, and gives it his Apoſtles as a Teſtimony, that it is the ſame Gods gift (now riſing from the dead) who brought it with him hither, at his Birth; onely the Angels then delivered it, and now we have it from his mouth Divine who well may give it us, now he hath vanquiſh't all our Enemies, the World, the Fleſh, the Devil, Sin and Death, and gives this *Peace* both as Recompence and Fruit of *Faith*.

3. O happy *Faith* that brings forth ſuch a Peace as ſets us right to God, our neighbors, and our ſelves; for if with any of the Three we be at odds, we can have *peace* with neither of the other. O happy *Faith*! again that *works in us by Charity*, and brings forth all the *twelve Fruits* of the Holy Ghoſt, with all the other Vertues that accompliſh Chriſtianity, and integrate the Paſchal Feaſt in us which now we Celebrate,

And conſequently pray as above with holy Church that we may *keep* theſe Vertues *in our Lives and Manners.*

On the ſecond Sunday after Eaſter.

The Antiphon. Joh. 10. v. 11.

I Am a good Shepherd, who do feed my ſheep, and for my ſheep yield my life. Alleluja.

Verſ. *Tarry with us, O Lord, Alleluja.*
Reſp. *For night draweth on, Alleluja.*

The Prayer.

O God, who by the humble abaſement of thine own Son haſt raiſed up the proſtrate world, grant we beſeech thee, unto thy Faithful people everlaſting Joy, that they, whom thou haſt taken out of the danger of Eternal Death, may enjoy perpetual Felicity.

The Illuſtration.

AS we finde in this Prayer the ſtreame of the reſurrection run ſtrongly down the Channell of the Church her ſervice thus *humbly* praying, ſo we are minded that the Paſchall Feaſt, (*which we muſt retaine in our manners,*

and

and lives) is here commemorated in one of the chiefe accompliſhments thereof, the *death* of Chriſt, ſince it was by his *abaſement unto death*, that we are *raiſed up to life*, and are imboldened to begge our *joy* may be *perpetuall*, who (by his temporall reſurrection) are *taken out of the danger of eternall death*, to the end we may not onely *joy* therein *for ever*, but even *injoy perpetuall felicity* thereby: But ſtay beloved! why doe we now eclipſe the glory of this Feſtivall, by mixing with it the memory of our Bleſſed Lords inglorious death? becauſe the Holy Ghoſt will have it ſo: firſt to ſhew us that it was an *abaſement* for the Son of God to remaine one minute out of the Kingdome of his eternall Father (though he were never ſo much triumphant over death) upon death; as alſo to indeer us the more unto Almighty God, who was content to give us glory by the infamy of his Sacred Sonne, but was not ſatisfied to give us, being out of the nothing we were, before he ſhewed his omnipotency by creating us, unleſs he had made his own Son by death, as it were, not to be, that ſo he might give us a ſecond being in grace, better then our firſt in nature; and unleſs our Saviours temporall death might give us life eternall, free from *all danger*, and injoying *perpetuall felicity*: yes, yes, the little Prayer above imports all this, and infinitely more then all we can imagine, who are not able to reach the depth of ſence, that lies under the dictates of the holy Ghoſt; and ſuch we know are holy Churches Prayers; nor is there want of admirable ſweet connexion between this Prayer, and the Epiſtle and Goſpel of the day; for what doth all the former ſay, but that our Saviours *abaſement* was our exaltation, when Saint *Peter* in his Epiſtle tels us, we that are Chriſtians, are called to [*ſuffer with Chriſt*,] who gave us [*example*] by his ſufferings to [*follow his ſteps*,] even unto death for him, who did vouchſafe to dye for us. And is not this the full ſence of the Prayer? As for the Goſpell, if we look with a regardfull eye upon it, 'tis but the ſame ſence in other words;) for while it runs upon the nature of a Shepheard,

it never comes unto the hight of his commends, untill it layes him low as death to ſave his ſheep; ſo ſtill it drives to that *abaſement*, which is our exaltation, and drawes us ſweetly on to dye for him, while it gives us an example of confidence, that admits no fear; becauſe there is no ſecurity but in Truſt; and who can we truſt more ſafely, then him that knowes no [*guile*] our Saviour Jeſus Chriſt, who rather dyes in us, then we can dye for him; and if he dye, it is that we may live, and joy eternally with him, that by his reſurrection conquered death. Thus do the ſparkes of ſpirit flye from every letter of the Holy Text, when they are ſtrook againſt the ſteele of this dayes Prayer; and thus the high dignity of Paſtorate acquires a glory from the loweſt ſtoop the Paſtor makes even that to death; ſo in a word our higheſt ſanctity, conſiſts in our loweſt humility, as this dayes Prayer, Epiſtle and Goſpel do all avouch.

The Epiſtle 1 *Pet.* 2. v. 21, *&c.*

21 *For unto this are you called: becauſe Chriſt alſo ſuffered for us, leaving you an example, that you may follow his ſteps.*

22 Who did no ſinne, neither was guile found in his mouth.

23 *VVho when he was reviled, did not revile; when he ſuffered, he threatned not, but delivered himſelfe to him that Iudged him unjuſtly.*

24 *VVho himſelfe bare our ſinnes in his body upon the Tree: that dead to ſins we may live to juſtice; by whoſe ſtripes you are healed.*

25 *For you were as ſheep ſtraying: but you are converted*

verted now to the Pastor, and Bishop of your soules.

The Explication.

21. SAint *Peter* had before advised to bear patiently not onely just punishments inflicted on the faithfull, to whom he writ (dispersed as they were some here, some there, of *Pontus, Galatia, Cappadocia, Asia,* and *Bithynia,*) but also to bear injuries with the like patience; saying, that *to this Christians were called,* because *Christ did suffer for us* most unjustly, *leaving us example* to doe the like, if need were: and as there were three causes, which moved God to become man, this last is one of them. The first was by his death to redeeme us, the second by his preaching to teach us; the third by *his example* to draw us to imitate his sanctity of life: And to this last the Apostle now chiefely exhorts in this place, as we see by the following verse, contrary to the Hereticks Doctrine who hold it needless, Christ having dyed for our sinnes, that man himselfe use any mortification, or doe any penance at all.

22. Nor could he *do any,* because he was God as well as man, and hence *Calvins* Doctrine teaching Christ was a reall sinner, and that he was (in regard of his sins) afraid to dye, and did sweat blood for fear thereof, were all most abominable blasphemies; because though in Christ there were two natures, humane and divine, yet there was in him but one person, so had that person sinned, God had sinned, as well as man; since the actions are attributed to the *suppositum*, or person, not to the natures contracted by the person: but see the Apostle mindes us, that Christ was not onely free from sin of fact, but also of word, and consequently of thought, which is by word expressed: nor is this marvell; since [*out of the abundance of the heart the mouth speaketh*] *Matt.* c. 12. v. 34. but certainly God was the most abounding in Jesus his heart, and so his words

words were all holy, he being the very *word of the eternall Father*, to whom as nothing is more proper then veracity, ſo nothing is more improper then falſity or diſſimulation, fraud or *guile*.

23: As indeed he was *reviled*, when they called him *drunkard*, raiſer of *ſeditions*, *blaſphemer*, nay, *conjurer* or *devill*, as caſting out devils in the devils name, yet did not he *revile* thoſe who uſed him ſo ill, nor did he recriminate as commonly men doe, that excuſe their own ſins, by caſting other mens faults in their diſh; though in pure charity we read in Saint *Matthew* cap. 23. How roundly he did rebuke the Jewes, to ſee if by a temporall check he could preſerve them from eternall paines of hell; which is a far other aime then thoſe uſe, who excuſe themſelves by way of recrimination of others; for their end is not charity but paſſion or revenge: and when he might have terrified the Judges, that unjuſtly did condemne him, he did not give them the leaſt threat, but gave himſelfe up to the hands of *Pilate* his unjuſt *judge*; how farre ſhort are we of following this example, whoſe whole indeavors are in all our actions (even in thoſe that are unjuſt) to juſtifie our ſelves; whereas if we would follow Saint *Bernards* counſell, "we "ſhould finde a remedy for all evils, and injuries done "unto us in the paſſion of our Lord and Saviour Jeſus "Chriſt.

24. The Apoſtle here aſſimilates Chriſt to the Emiſſary Goat in *Levit. cap.* 16. v. 21. Sent out into the deſert, loaden with all the ſinnes of the people, and ſo Chriſt came into the deſert of this world, out of his Eternall Fathers heavenly Pallace, *carrying all our ſinnes upon his ſhoulders*: (though by *ſins* here is not underſtood the fact or guilt thereof, but the puniſhment due unto them) by *the tree*, is meant the Croſſe of Chriſt; whereon while he dies, hee repreſents us to his heavenly Father, as dead to ſinne, becauſe he dyes for us, and for our ſins: whereupon Saint *Ambroſe* ſayes divinely well, &c. "It was not our *Life*, but "our *Sinne* which dyed, when Chriſt our Saviour dyed

"upon

upon the Crosse. So we being *dead* by that meanes to *sinne*, may *live to Justice*, (that is) in the sight of the just Judge may deserve Eternall life in heaven, for living justly here on earth: *O Soveraigne Stripes!* which bruising Christs body, do cure our Soules! more ulcerated with *sinne*, then his body was with *stripes*.

25. *Straying* we were indeed from God, from vertue, from Salvation, from heaven, and running to the devill, to vice, to damnation, to hell, had not Christ our *Shepheard* reduced us to his fold againe, by *converting* us to an amendment of our lives, and winning us to follow the *Footsteps* of our heavenly *Pastor*, and *Bishop of our Soules*: See *Bishops* are metaphorically called *Pastors*, because as shepheards feed their sheep, so do *Bishops* by Doctrine and example feed the *soules* of men, but Christ is eminentially called both, as feeding soules not onely by grace here, but with glory in the next world.

The Application.

1. HOw sweetly Holy Church to day mixeth the Lay mans duty with that of the Priest, to shew us that what in an eminent degree Christ taught his Apostles (and consequently their successors, the Pastors of Gods Church who by office have care of soules) in some sort at least the layty was to imitate; namely that heroicall, or rather that divine Act of Faith which is required to Martyrdom. For albeit the Priest be bound to many duties, which do not oblige Lay people, yet there is no man or woman whatsoever, that is not rigorously bound to lay down life it selfe (the deerest thing they have) rather then deny their faith in Jesus Christ.

2. Againe however the Lay-man is not bound to that perfection of charity and Justice which the Priest ought to have, nor to excell in many other vertues essentially proper to the Priest as zeale of soules especially) yet this dayes

dayes Epiſtle tels us, that every Chriſtian whatſoever, ſtands obliged thus far to imitate the perfection of Jeſus Chriſt himſelfe, as to preſerve the proper vertues of the Paſchall Feaſt *ſincerity and verity*, which is as much as to ſay, ſome degree of *ſaintity* as was declared in the expoſition of the Epiſtle upon *Eaſter* day, and conſequently if all be bound to *ſaintity*, none are priviledg'd to *ſinne*, but every one is to avoid it, as is told us in the ſecond verſe of this Epiſtle; none is priviledg'd *to beguile*, or defraud his neighbour, for that is contrary to the Paſchall *ſincerity and verity*, which all the Lambs of Chriſt are obliged unto.

3. To conclude, as all Chriſtians are rigorouſly bound to a profeſſion of the Faith of Chriſt with hazard of their lives, ſo this Epiſtle inſtructs them all in that particular duty of ſuffering for Juſtice in teſtimony of their Faith, and for that purpoſe layes before their eyes, in what manner they are to ſuffer, juſt as Jeſus did, *following his ſteps* therein, *Not reviling thoſe that revile them*, not *ſtraying* away for fear, but like believing Lambs to follow *their Paſtor the Biſhop of their ſoules*; their Jeſus, and their God *to whom they are converted* by their faith in him, for whom they are to dye (if need be) as he hath dy'd for them, and by his humble death, hath raiſed them to the hopes of an eternall life, and of everlaſting joyes therein.

Which ever living comfort they Petition for to day, emboldened thereunto by a pious memory of our Saviours death and Paſſion; ſince from his Sepulchre (as was ſaid before) flow all the hopefull ſtreames of our eternall happineſſe, for the head and ſpring of Faith is our Saviours Reſurrection from his grave.

The

The Gospel, *John* 10. *v.* 11, *&c.*

11 *I am the good Pastor. The good Pastor giveth his life for his sheep.*

12 *But the hireling, and he that is not the Pastor, whose own the sheep are not, seeth the wolfe comming, and leaveth the sheep, and flyeth: and the wolfe raveneth, and disperseth the sheep.*

13 *And the hireling flyeth, because he is an hireling; And he hath no care of the sheep.*

14 *I am the good Pastor: and I know mine, and mine know me.*

15 *As the Father knoweth me, and I know the Father: and I yeeld my life for the sheep.*

16 *And other sheep I have, which are not of this fold: them also I must bring, and they shall heare my voyce, and there shall be made one fold and one Pastor.*

The Explication.

11. GOod *Pastor* is here taken for most excellent prime, or indeed onely *Pastor*, as from whom all others derive that name; because his death is reall life to his sheep, whereas the death of other Pastors is but a due sacrifice for the dyer, and an example for the liver to follow, rather then to flye from faith: so that *Christs life* was not onely *given* us, as an example, but as a satisfaction for our sinnes.

12. By

12. By *Hireling* here myſtically underſtand thoſe Prieſts, who ſerve their Flock more for love of their Fleece then of the Sheep, more for baſe gain, then for ſouls ſalvation: as who ſhould ſay, this very Act renders a man no true *Paſtour*, though by his place he be ſo: yet literally by *hireling* is underſtood, thoſe that are not really true Paſtours, but uſurpe the places of them, Namely, Hereticks, who neither have Orders nor Miſſion, and yet live upon Tythes, as if they were truly intituled thereto; for to ſuch the ſouls of men do not truly belong, however they take an uſurped charge over them, and thoſe men commonly in time of perſecution flinch, ſteal themſelves away, and leave their *ſheep* (the ſouls they pretended right over) unto the tyranny of the devouring *wolfe*, the perſecutor of Gods holy Church. Note the *true Paſtour* is ſaid alſo to *flye* when he is ſilent, and doth not rebuke his erring Flock: by the *Wolfe* is underſtood Hereſie, or the Devil the father thereof, *ravening* and ſnatching this man to luxury, t'other to gluttony, a third to murther, and ſo *diſperſeth* them from the Flock and Fold of orderly Sheep, making them wander, till they fall into the pit that cryes *Væ ſoli, wo to the lonely.*

13. "St. *Gregory* ſays, the Name ſhews the Nature, and ſo gives the cauſe by giving the Name; for to be a *hireling*, is cauſe enough to *flye* from danger; ſince it argues he loves his hire better then his cure, his profit better then his Office; nor is he truly ſaid to have care of his Sheep, but of himſelf, and therefore by his *flying* from his *ſheep*, he ſhews he had indeed *no care* of them.

14. See the mark of a *good Shepherd*, is *to know his ſheep* and *to have his ſheep know him*; he knows their vertues to incourage them to more; he knows their Vices, to dehort them from the ſame; and they know his Love and Doctrine to follow both; ſince as his Love leads them freely, ſo his Doctrine leads them ſafely; again, as a *Paſtour* leads his *ſheep* to new Paſtures, ſo muſt the Prieſt feed them with new Exhortations: as the *Paſtour* keeps the

Wolfe

Wolfe from his Sheep, ſo muſt the Prieſt his Souls from the temptation of ſin and the Devil: as the *Paſtour* cheriſheth his Lambs more then ordinarily, ſo muſt the Prieſt cheriſh his children with frequent Catechiſms, and his new converts, even as children: as the *Paſtour* cures the Diſeaſes of his Sheep, ſo muſt the Prieſt the Infirmities of his Souls: Laſtly, as the true *Shepherd* will fight to Death, rather then be beaten from his Flock; ſo muſt the Prieſt (in perſecution) dye rather then *flye* from his Pariſh; and in caſe of Plague, the Paſtour is rather to run the hazard of it, then to leave the people unprovided of Prieſts; and in this caſe particularly the *Paſtours* are bound *ex officio*, *by office* to ſtay, when Regulars, that onely help *ex charitate* (*out of charity*, as it were) may flye in point of *danger*, if they pleaſe, and that without ſin.

15. See how he ſollows this mutual *knowledge*, comparing it to that wherewith *God the Father knows his Son*, and that wherewith the Son again *knows the Father*; as *my Father knows me* to be his natural Son, ſo he deſires the *Paſtours* to *know* ſouls to be their ſpiritual children; and the ſouls again to *know* the Prieſts for their ſpiritual Fathers: Note, the Similitude here ſhews Analogy, but not Equality; ſince the *Father knows* not us to be other then his adopted Children, as Chriſt hath by his Grace regenerated us, and made us the adopted Sons of his heavenly Father, while he ſays, *he yields his Life*, he means he lays it freely down, not that it was, or could be by his perſecutors taken from him, as the lives of his Sub-Paſtours, his Holy Prieſts may be; ſor though they may dye willingly, when perſecuted, yet they cannot be ſaid to lay down their lives as Chriſt did; for he came purpoſely to dye, and Prieſts may not ſeek death, though they are not bound to flye it neither, when there is juſt cauſe of ſtanding to it ſor others good: again he is truly ſaid to lay down life, as being Author of it, ſo is not the Prieſt.

16. This verſe alludes to the calling of the Gentiles, (beſides the Jewes,) to the Faith of Chriſt, and indeed

to

to the plenary converſion of all the Nations in the world, to that Faith before the day of latter judgement; when all Nations ſhall be of one religion, and unite themſelves to the one viſible head of Chriſt * upon earth, namely the Pope Saint *Peters* ſucceſſor, not ſo as to ſay every man of every Nation ſhall be converted then, for certainely Antichriſt will have corrupted many that ſhall dye in their errors, but ſo that ſome of all Nations ſhall be converted: And if we ſay, this hath been already verified in the Apoſtles converting all the world, of whom it is ſaid, *Pſal.* 18. v. 5. *Into all the earth hath the ſound of them gone forth: and unto the ends of the whole world the words of them*, perhaps we ſhall ſpeake more literally to the meaning of Chriſt in this place; for indeed in the time of *Conſtantine* the great, by his converſion, (who was Emperor in a manner of all Nations) there might be truly ſaid to be *one fold and one Paſtor*, namely the then Pope of *Rome*, as by the whole ſecond Chapter of Saint *Pauls* Epiſtle to the *Epheſians* may appeare, where three or foure times he repeateth *making you both one*, that is, you Jewes and Gentiles, both one Church of Chriſt, built upon the foundation of the Apoſtles and Prophets, *viz.* Chriſt Jeſus.

The Application.

1. LAſt Sunday we heard our Saviour gave his Apoſtles Commiſſion *to pardon and detaine ſinnes*: now he tels them what manner of men they muſt be who are thus impowred namely Paſtors of ſoules, ſuch as muſt feed and defend their ſheep with the ſame fatherly love as hee the head Paſtor did, even with the loſs of life if need be, which though it be an act of the higheſt charity in the world, yet is it rooted in the unſhaken Faith of the Paſtor, and hath for the primary end the preſervation of the like

like Faith in the sheep; according to that of our Lord unto Saint *Peter*, Luc. 22. v. 32. *That thou once converted, do confirme thy brethren in Faith.*

2. It is further worthy our remarke, that *a good Pastors* care ought to be (as we see in the close of this Gospel) as well to gaine other soules to believe in Jesus Christ, as to confirme those who are already true beleevers; for it is by his sub-pastors preaching and suffering that our Saviour sayes, he must have *one shepheard and one fold*, that is to say, all the world at last converted from their infidelity, and made right beleevers. This still maintaines the Doctrine, that the end of Martyrdome is the Propagation of the Christian Faith; since by the death of Martyrs, even Infidels are brought to the fold of Christ.

3. And since in the Epistle of this day, Priests are bid to follow *the example and steps of Christ in suffering*, in this *a Pastor is* most like our Saviour, that his humiliation (for we cannot come so farre as to *exinanition*) to a naturall death for the good of his sheep, is the raising of soules from their death of Infidelity to a supernaturall life, to that of Faith in Jesus Christ. When therefore *our Pastors* are invited to dye for their sheep, it is to minde us, how by our Saviours temporall death (which brought him to the lowest humiliation) the whole world was raised to the greatest and highest hope of an eternall life.

And therefore Holy Church most fitly Prayes to day as above.

On the third Sunday after Eaſter.

The Antiphon, John 16. v. 20.

AMen I ſay unto you, that you ſhall waile and weepe, but the world ſhall rejoyce, and you ſhall be made ſorrowfull, but your ſorrow ſhall be turned into joy. Alleluja.

Verſ. *Tarry with us, O Lord, Alleluja.*
Reſp. *For night draweth on, Alleluja.*

The Prayer.

OGod, who unto thoſe that goe aſtray (to the end they may returne to the way of Juſtice,) doeſt ſhew them the light of thy verity, grant unto all thoſe, who by profeſſion are eſteemed Chriſtians, that they may both eſchue thoſe things which are contrary to this name, and purſue thoſe which are agreeable to the ſame.

The Illuſtration.

IT is admirable to ſee how many regards the Prayers of Holy Church have at once, as in this (beſides that of the Reſurrection which tranſcends all the Prayers of the Church

Church between *Eaſter* and the *Aſcenſion*, and beſides that which is unto the Epiſtle and Goſpel of the day, as ſhall appear anon) we ſee here a ſpeciall regard unto the faint-hearted Chriſtians, who ſeeing Chriſt was dead and buryed, tottered in their *Faith* of his Deity, and *went aſtray* into a thouſand Meandrous doubts in point of *Faith*; for whoſe ſakes, (that *they might returne to the way of Iuſtice* by a right beliefe) Chriſt was pleaſed for forty dayes together to dwell upon earth, meerly to confirme the truth of his *Reſurrection*, not onely infinitely doubted of, but even held impoſſible; and by his dwelling here ſo long, to *ſhew them the light of his verity*; which indeed was never ſo brightly ſeen, as when it was made appear by his *Reſurrection*, confirming all the *Truths* he had taught the world before his death: now that this Prayer reflects upon thoſe tottering Chriſtians, who lived then, when Chriſt aroſe, as well as upon all us that ſucceed them, ſee the following words point out ſuch, when the Prayer beggs, that *thoſe who by profeſſion are eſteemed Chriſtians* (as many were that yet doubted of the Reſurrection) may *both eſchue thoſe things, that are contrary to this name* (and nothing more contrary, then to doubt of Chriſts veracity, as theſe men did, who would not beleeve he was truly riſen, from death to life) and *purſue thoſe, which are agreeable to the ſame*, that is to ſay, may beleeve, and profeſſe their *Faith* in this particular, or elſe they muſt diſagree from all he ſaid and taught beſides, if they did not agree to this ſo important a truth, and article of our Chriſtian beliefe. But now to our maine deſigne; ſee how this Prayer (like an Inviſible Soule) gives life to all the body of the Churches Service on this day, whileſt it tels us in generall termes the duty of good Chriſtians, which more particularly is ſummed up in the Epiſtle and Goſpel following: For what is that which Saint *Peter* in the former ſayes, more then this Prayer containes, while he bids us walk here like [*Strangers and Pilgrimes, and refraine carnal deſires*;] then that when we remember Chriſt his *reſurrection*, we ſhould follow the *light*

of that verity, to prevent our *going aſtray* after [*carnall deſires* :] what meanes the ſo much inculcated] *good converſation among Gentiles*] in the Epiſtle, but that we who are Catholikes, (and therefore by *profeſſion eſteemed* the beſt of *Chriſtians*) ſhould give example of good life to all other ſorts of Chriſtians, to all Gentiles, Turkes, Jewes, and Infidels, and ſhould by the example of Chriſt his obedience to his Parents, and to the powers of his time, learn [*to be ſubject to every humane creature*,] 1 *Pet.* c. 2. v. 13. though thereby we ſuffer even unjuſt oppreſſions, as our Saviour did ; this is to be *the* good *Chriſtians*, that by *profeſſion* we are *eſteemed*. This is *to eſchue things contrary* to *that* moſt honourable *name*, and *to purſue* what is *moſt agreeable* thereunto, according as the Epiſtle exhorteth us. To conclude, this is alſo to beare patiently the viciſſitudes of [*joyes*] and [*ſorrowes*,] mentioned in the Goſpel, if [*a while*] we [*See*] comfort, and if [*a while*] after we [*See it not*,] This is to be content, Chriſt ſhall depart from us, ſo the Holy Ghoſt come amongſt us in his roome ; This is to be like teeming women, groaning here, and in [*Travell*] with the children of perſecution, paine, torments and death it ſelfe for Jeſus Chriſt : and [*rejoycing*] when we are delivered of the manly and heroick acts of vertue (the *babes* of *grace*) which will bring us a comfort, that [*no man can take from us*] a peace of conſcience here, and a crowne of glory in the world to come : So we ſee how home this Prayer comes to all the whole Service of the day beſides.

The Epiſtle, 1 *Pet.* c. 2. v. 11, &c.

11 *My deereſt, I beſeech you as ſtrangers and pilgrimes, to refraine your ſlves from carnal deſires which war againſt the ſoule.* 12 *Having*

12 *Having your converſation good among the Gentiles: that in that wherein they miſreport of you, as of Malefactors, by the good works conſidering you, they may glorifie God in the day of viſitation.*

13 *Be ſubject therefore to every humane creature for God: whether it be to King, as excelling;*

14 *Or to Rulers, as ſent by him to the revenge of malefactors, but to the praiſe of the good.*

15 *For ſo is the will of God, that doing well, you may make the ignorance of unwiſe men to be dumb.*

16 *As free, and not as having the freedome for a cloak of malice, but as the ſervants of God.*

17 *Honour all men. Love the Fraternity. Feare God, Honour the King.*

18 *Servants be ſubject in all Feare to your Maſters, not onely to the good and modeſt, but alſo to the wayward.*

19 *For this is thank, if for conſcience of God a man ſuſtaine ſorrowes, ſuffering unjuſtly.*

The Explication.

11. IT ſeemes there were in thoſe dayes faigned devotes of women, who under a pretence of piety intruded themſelves very officiouſly into the company of Churchmen, but oftentimes it appeared their pretended piety was but *carnality*, covered under a vizard of devotion; and it is with ſpeciall regard to ſuch ſingularities, and dangerous converſation with women, that the Apoſtle here ſpeakes both to Church-men, to thoſe women, and to all good Chriſtians in generall, *beſeeching* (out of his humility) though he might have commanded them, that they

never let fall the memory of their being but *ſtrangers* *pilgrimes*, meere paſſengers upon this earth, ſince they are members of Chriſt, who as a *ſtranger* came into the world, when at his firſt birth he was (*ſtranger*-like) caſt out of doores, and not allowed *a place in any houſe to lay his head in*; ſo he was content to be borne in a manger, that by this meanes he might ſhew us, he came to looke us out, who were *ſtragled* from Paradiſe (baniſhed thence indeed) and made (like *ſtrangers*) wander over all the world. And ſeriouſly it is a deep word, if well reflected on, for Chriſtians here to call themſelves *ſtrangers*, ſince they have here, *no dwelling place*, but are Citizens of the heavenly Jeruſalem, and all their life time being as a *pilgrimage*, through the deſert of this wicked world. The Apoſtle ſtrongly perſwades, when he bids them take heed of ſetting their affections upon creatures here, for how abſurd were it, if a *pilgrim* or paſſenger, (whoſe life lay at ſtake, to be at ſuch a place, by ſuch a time where he was promiſed a preferment) ſhould yet doat upon ſome miſerable bond-ſlave in the road, and thereby not onely loſe his way home, but his preferment too; and binde himſelfe Prentice to an eternal bondage or ſlavery? And the Apoſtle ſpeakes all this very pathetically, very briefely under the notion of *carnall deſires*, which are indeed the greateſt enemies the ſoule hath, and doe clap the Irons of captivity ſooneſt and faſteſt upon her, no vice ſo ſurely, ſo ſpeedily inthralling ſouls, as *carnality* doth. See therefore how ſtrongly the Apoſtles charms under this notion of *Pilgrim*; ſince the very name ſhews the nature of the man, one that hath no right at all to any thing he ſees; one that even to eaſe his own labour, makes it his ſtudy to keep his right road, that longs for nothing more but to get home; that for this purpoſe is content to toyl and moyl continually, and never to take long reſt; that dares offend none he meets, leſt as a *ſtranger*, all the natives riſe againſt him, to revenge the injury he did to any one of them. That looks on all he meets as *ſtrangers* to him, ſince he knows himſelf ſo to them;

that

that gets ready tacklings for his tedious journey, and caſts off all things elſe as cumberſom; that finding himſelf laught at by moſt he meets with, eſpecially all youth, for the Exotick habit, which he wears, regards not their flouts nor ſcorn,, but bears them patiently. Thus, thus the Apoſtle exhorts all Chriſtians to walk through the wilderneſs of this World: Note, by *carnal deſires* (which above all he bids them refrain) he means all the works of *the fleſh*, all vice indeed, *gluttony*, as overloading, *venery*, as over-waſting, *anger*, as retarding, while others in revenge ſtop his journey: and ſo of all the other fleſhly works, as St. *Paul* enumerates them, *Gal.*5.19. which ſhall be explicated on the fourteenth Sunday after Pentecoſt.

12. Since by *Gentiles* here are underſtood all the Nations of the World, the Apoſtle tyes up Chriſtians to a very good and a cloſe guard, when he allows him not to uſe the leaſt miſcomportment before any one man or woman whatſoever; that ſo whom they cannot edifie by their words, at leaſt they may by their example: by *miſreports* he alludes here to the cenſure which the Gentiles made of all Chriſtians for wicked and lewd men, becauſe they found a Sect of Chriſtians called the Gnoſticks, who were originally deſcended from Chriſtians, that did indeed live wickedly, and defended their errors with obſtinacy: again, they held Chriſtians to be Cannibals and eaters of mans fleſh, becauſe in the Sacrament they received *the Body and Blood of Chriſt*, and upon which groſs miſtake Chriſtians were perſecuted almoſt three hundred years, by thoſe who hearing of the thing, did not underſtand the myſtery: Now there is nothing indeed that ſo beats down *ill reports* of men, as to ſee their good works, for when thoſe are conſidered, God *is* preſently *glorified*, becauſe thoſe *works* proclaime God to be within the men that do them. By *the day of viſitation*, is here underſtood literally the examine of thoſe falſe reports before Judges, as then *Plinius* (a Gentile) was a Judge in thoſe days; myſtically when by comparing your good deeds with the bad ones

of your Detractors, that day of ſuch examine may *glorifie God* by the converſion of the wicked; laſtly, when notwithſtanding you ſuffer upon falſe accuſations even death it ſelf, that the wicked finding how ſtrong God is in the juſt, may be converted upon this *day of viſitation* to the juſt, who dyes temporally himſelf, that others may live to God eternally.

13. This Illative *therefore* is aptly taken up after the precedent Exhortation: For it was a calumny then laid upon the Chriſtians by the Infidels, that they as *Subjects* and Children of God, were exempt from all obedience to man. And the Apoſtle brings in this *ſubjection* here, as one part of perfect *converſation* and good life in Chriſtians; and to ſhew how little this miſreport againſt Chriſtians was the Apoſtolical Doctrine; ſee here, the head of the Apoſtles commands a *ſubjection* ſo large, that he will have it extend to all, from all men, as part of the Chriſtian Doctrine, that is, to all Superiours over all men of what Religion ſoever; to ſhew that none are, and ought to be more truly obedient and humble, then Chriſtians, who obey not onely Superiours, but Equals and Inferiours too, as St. *Paul*, *Galat.* 5.13. exhorts by *charity of the Spirit, ſerving one another*. Note by *humane creature*, is here underſtood men, as it were, made by men, or created by men, Superiours, who were before but Equals; For as creation ſtrictly taken gives being out of nothing, ſo in a large ſence (and here it is thus meant) creation of a king makes him to have a moral Being, which before he had not. The like is of all Superiority Political: and to make this *ſubjection* the more acceptable, he bids it be for *Gods ſake*, becauſe though men chooſe men for Governours, yet God ſo ordains, that man by man ſhall be governed; and therefore it is an act of Religion, to be obedient to man *in power*, as to Gods appointed vicegerent; and hence it was that *Lycurgus* fained, he had his Laws dictated to him by the Gods: next we are to look upon Princes, as Gods Images, by St. *Pauls* adviſe, ſaying, *who reſiſteth power, reſiſteth*

reſiſteth the ordination of God, and for *reſiſting acquires to himſelf damnation*, Rom. 13. 2. Again, it is *by God, Kings* (and other Magiſtrates) *rule*, *Prov.* 8. 15. as who ſhould ſay, the obedience we pay to man ought to be in teſtimony of our obedience to God, ſetting man over us, and requiring teſtimonies of our Love to him by obedience to his vicegerents; that Chriſtians obeying Infidels may gain them to an obedience unto Gods commands. Finally, that Princes ſo command, as they remember themſelves to be Gods Subjects, however mens Superiours; and this is to *obey for God's ſake*.

14. See here obedience to *Captains*, or any other *Magiſtrates*, is commanded as to men *ſent* by the *Kings* or *States* to govern; by *puniſhing the bad*, and *praiſing the good*; for hence the Good receive praiſe, when Malefactors are puniſhed for offending them, and when they will rather ſuffer unjuſtly the oppreſſing of the wicked, then do unjuſtly, or become themſelves unjuſt.

15. This Verſe encourageth all men to be good, when the *wicked* have nothing left to ſay for their excuſe, why they are not good, becauſe they ſee other men good before their eyes, and that God hath given grace to the good for a confuſion to the bad, in not following the like grace which God gives ſufficient to make all men good, that will follow the inſtinct thereof: by *unwiſe men* are here underſtood wicked men; by *ignorance* is here meant *affected*, rather then *real ignorance*, ſuch as men pretend, when they ſeek excuſes for their ſins.

16. *As free*, that is to ſay, being truly *free*, not onely being like free men: and by *freedom*, is here underſtood immunity from any *ſubjection* to ſin, not from *ſubjection* to men, who are lawful Superiors: for to claim exemption from ſuch *ſubjection*, were to make *malice a cloak* of Vertue, by pretending more liberty then God allows his *Servants*, who are never more their own maſters, then when they ſerve him beſt: for to *ſerve God* is truly to raign over all iniquity, that would inſlave mankinde.

17. This

17. This alludes to that of St. *Paul*, Rom. 12. 10. *with honour preventing one another*; though by *honour* is here underſtood all good offices of Charity, which while we do to Chriſtians, we ſhew that in them we do truly love and *honour* Chriſt; by *fraternity* is meant the men, who are all true brothers in one faith to God, who were in thoſe dayes diſtinguiſhed by their *fraternities*, and living as children of one God all together in one *brotherhood*. By the *fear of God*, he means here filial, not ſervile *fear*, ſuch *fear* as conſiſts with *freedom*, and doth not make men ſlaves. By *honouring the king* underſtand not onely external, but internal *honour*, ſuch as is beſt paid by Prayer for the *King's* proſperity, as who ſhould ſay, it cannot be happy to the people, if it be unhappy with the *King* or State, under whom they live.

18. In this Verſe the Apoſtle deſcends to the obedience which *Servants* ought to pay their *Maſters*, as well as that which Subjects pay their Princes, to ſhew he meant to recommend all kinde of *ſubjection*, as well as duty to Princes. By *all fear*, is underſtood *fear* of fault, *fear* of puniſhments, *fear* of ſcandal, in fine all kinde of *fear* of all offence whatſoever, as knowing we cannot offend our *maſters* without *offending* God; be our *maſters* what they will, good or bad men, we are not ſubject to their Vices, but to their power; here is alſo meant, though they be of different Religions, as well as of different Diſpoſitions.

19. By *thank*, is here underſtood thank-worthy, or doing a thing that is ſo notable an effect of grace, as ſhews it can have no other root to ſpring from; ſo by Grace, is here truly meant Glory or Praiſe, as who ſhould ſay, we deſerve true Praiſe, if *for conſcience of God*, (*towards* God) for Religion ſake, we ſuſtain that *ſorrow* which falls upon thoſe who are unjuſtly moleſted; for commonly this breeds affliction to moſt men, yet Chriſtians ought to make this their comfort or their glory and *grace* in the ſight of God and men: For ſaith the Apoſtle in the next Verſe, *What glory is it if ſinning you ſuffer*; for *conſcience to God*

God may be underſtood, that God is conſcious or knowing of our unjuſt ſufferings, and ſo in his juſtice will one day do us right: Again, *for conſcience to God*, is that by ſo doing we be cleer in our *conſcience* before Almighty God; or laſtly, and beſt of all, if need be, to dye for vertues ſake, rather then be beaten out of it by any threats whatſoever; and to this the Apoſtle alludes: for many ſlaves that in thoſe days became Chriſtians, were by their *maſters* beaten ſome of them to death, and yet indured patiently the tyranny of their earthly *maſters*, rather then they would gall their *conſciences towards God* their heavenly *maſter*, by receding from that vertue which he gave them, the grace to conſerve even unto death.

The Application.

1. UPon what other account then that of the Chriſtian *Faith*, can St. *Peter* hope to make us believe? we that are made of the Elements of this World, are *Strangers and Pilgrims* here, and are to refrain from the Pleaſures of the World; is it not becauſe we *believe* that Jeſus Chriſt hath by his bitter Death and Paſſion purchaſt us a better inheritance? is it not becauſe at our Baptiſm we make a profeſſion of this our *Faith*, and renounce the World, the Fleſh, and the Devil? aſſuredly it is.

2. Again, from what other Root then that of our Chriſtian *Faith* are we ty'd up to ſo ſtrickt *a converſation amongſt Gentiles*, (amongſt the miſ-believers) but becauſe we that *believe rightly* are bound to do uprightly, and religiouſly, when he is onely counted a juſt man, who is a true *believer*, as we reade, *Rom.* 1. 17. *He is juſt who lives according to Faith* (he means the Chriſtian *Faith*) where note the word *Lives* imports outward Actions, for we do not otherwiſe know whether a man be dead or alive, but by outward operations.

3. To conclude, whence is it elſe that the true children

of

of God are obliged to obey, even miſ-believing Superiors? but becauſe *all Power being from God*, thoſe that are his children muſt obey it, and are by the Principals of their *Faith* (and of Chriſtian Doctrine) obliged thereunto; for ſince the Ruler of our Souls St. *Peter* the Vicar of Chriſt himſelf, doth teach us this Doctrine, aſſuredly he had it from *that ſpirit who teacheth all verity*: and ſince the firſt Light of Truth is that of *Faith* which brings all *erring ſouls* in to the right way to Heaven (*the way of Juſtice* grounded in *Faith.*)

Therefore we moſt fitly pray as above, that all who *bear the names of Chriſtians* may *reject* unchriſtian deportments, and do *Chriſtian actions*, ſuch as the Light of *Faith* leads them to.

The Goſpel, *Iohn* c. 16. v. 16. &c.

16 *A little while, and now you ſhall not ſee me: and again a little while, and you ſhall ſee me: becauſe I go to the Father.*

17 *Some therefore of his Diſciples ſaid one to another, what is this that he ſaith to us: A little while and you ſhall not ſee me: and again a little while, and you ſhall ſee me, and becauſe I go to the Father.*

18 *They ſaid therefore, what is this that he ſaith, A little while? we know not what he ſpeaketh.*

19 *And Jeſus knew that they would aſk him: and he ſaid to them, Of this do you queſtion among your ſelves, becauſe I ſaid to you, A little while, and you ſhall*

ſhall not ſee me, and again, a little while, and ye ſhall ſee me.

20 *Amen, Amen, I ſay to you, that you ſhall weep, and lament, but the world ſhall rejoyce: and you ſhall be ſorrowful, but your ſorrow ſhall be turned into joy.*

21 *A woman when ſhe travaileth, hath ſorrow, becauſe her hour is come: but when ſhe hath brought forth the childe, now ſhe remembreth not the anguiſh for joy, that a man is born into the world.*

22 *And therefore you, now indeed you have ſorrow; but I will ſee you again, and your heart ſhall rejoyce: And your joy no man ſhall take from you.*

The Explication.

16. THis place is diverſly underſtood, by ſome, of the day of Judgement, which Chriſt calls a *little while*, becauſe to God all time is but a moment; yet in regard he had immediately before comforted the *Apoſtles*, that though he was to leave them, he would ſend unto them the Holy Ghoſt, another Comforter, who ſhould teach them *all truth*, and that what ere he taught them, he ſhould receive it of him; therefore it is moſt probable our Saviour here alluded to his Paſſion, Reſurrection, and Aſcenſion, which being at hand, when he ſpake theſe words, and conſequently he being by his Death to diſappear *a while*, and *a little* afterwards (namely three days) he was to riſe again, when they ſhould *ſee him a while again*, that was, for fourty days, after which he was to aſcend unto his Father; probably I ſay, this was the moſt literal Sence of the Words, *a little, &c.*

17. 18. No marvel if they underſtood not this Riddle, and

and ſo brok out into theſe two Verſes following, full of doubt, what his *meaning* might be.

19. *He knew* indeed they deſired to ask him, being grieved and ſad at the news of his departure, yet were loath to be ſo bold; ſo he *knowing their meaning*, not by any outward actions of theirs, but by his Deity, which did ſee the ſecrets of their hearts, was pleaſed to ſatisfie them; and yet he did this by ſweetning their ſorrow, with diverting them from one Riddle to another, opening the firſt by the laſt, as appears in the next Verſe.

20. Wherein he tells them, as in the two Sences above, Verſe 16. That *his Diſciples* and all good men ſhould *here weep*, while the bad men of the *world* did *rejoyce*, but that as the temporal *ſorrow* of the juſt ſhould be turned into eternal *joy*, ſo the temporal *joy* of the unjuſt ſhould be turned into eternal *grief*; or rather that you who are my friends, ſhall *weep* to ſee me ſuffer and dye, while my enemies the Jews ſhall *rejoyce* thereat, you being ſad in the mean time, but as by my reſurrection your *ſorrow* ſhall be turned into *joy*, ſo their *joy* ſhall be turned into *ſorrow* and confuſion; not for love to me, but for ſhame of themſelves.

21. For divers reaſons the *ſorrow* of the Diſciples at Chriſts death was compared to the pains of a *woman with childe*, and their *joy* at his Reſurrection, to the *joy* of a *woman delivered of a Son*, after a hard labour: Firſt, becauſe both theſe Griefs were very Bitter, Secondly, both Short, Thirdly, both full of Danger, Fourthly, both converted into after *Joy*, ſuitable to their Sorrows, Fifthly, becauſe as the ſame childe was firſt cauſe of pain, ſo he is cauſe of *comfort*, the like of Chriſt dying and riſing again, Sixthly, both *joys* are exceſſive Great, whereas they take away all ſenſe of Sorrow. So here the Paſſion of Chriſt is in this Parable, ſuppoſed to be the labour or travail of the Apoſtles, *dolorous* as a womans in childe-bearing, and his Reſurrection is ſuppoſed to be as the Birth of a Son to them, after ſo hard a labour as they were in, whileſt all the world

jeered

jeered and scorned them, for hoping after so impossible a comfort, as it was thought, when the Apostle calls it a *scandal* to *the Jews*, and to *the Gentiles* a *folly*. St. *Augustine* is so acute upon this place, as to say Christ compared the Apostles *sorrow* for his Passion, to the pains of a *woman in labour* of a Boy, and not of a Girl, because those are the greatest labours of women: and again, he makes a special remark, that the Text saith here, the Mother forgets her pains, not because a Boy is born, but *a man*, one that is to be the Support and Prop of her house, when her self can no longer live; for saith St. *Augustine*, Christ was, as it were, born by his Resurrection to the World, not as a Childe, but as *a Man*; conquering Death, winning eternal Glory to himself and to all his Posterity, to all Saints of Heaven, who are the Children of his Grace.

22. This Verse applies all the rest by way of Repetition to the Senses as above, while it tells the Apostles, this shall be their Case about him, this their Grief at his Death, this their Joy at his Resurrection, like the *travail* and *comfort* of *a woman* first in labour, then *delivered* of a Son: But when he adds this Close, That *their joy no man shall take from them*, he means neither in this world, nor in the next; for such shall be their *joy* to see Christ risen, who was dead, that even the menace of Death to themselves shall be comfortable, out of their assurance to share with Christ in *the joy of his Resurrection*, if they partake with him in the pains of Death, by dying for his sake. Whence St. *Paul* boasting said, *who shall part us from the Love of God? Nakedness, the Sword, Persecution?* Rom. 8. 35. No, no, the love of Christ, and hope of Heaven are comforts above all afflictions whatsoever: whence we reade of the Apostles that they went *rejoycing from the bench of the Judges, because they were held worthy to suffer contumely for the name of Jesus*, Act. 5. 41. And this to shew, that no man could *take away that joy* which God gave them, as the Text above hath told us.

The

The Application.

1. IT is worthy our obſervation, that amongſt ſo many paſſages as were between Chriſt and his Apoſtles after his *Reſurrection*, this days Goſpel is taken out of Saint *Iohn* Evangeliſt, his Story of our Saviours Actions reporting what he ſaid to his Apoſtles immediately before his Death. For we ſee the Expoſitors upon the firſt Verſe of this Goſpel tell us all that is here ſaid, alludes to the Death, Paſſion, and *Reſurrection* of our Lord, as well as to his Aſcenſion and to the coming of the Holy Ghoſt. Then certainly our Mother Church reads us this Leſſon to day, with intention to draw from us ſuch like *Acts of Faith*, as our Saviour deſired the Apoſtles ſhould make when he told them he was ſhortly to dye, and ſhortly to *riſe again*.

2. And ſince this Parable aims at raiſing conſolation in the Apoſtles hearts, out of the diſconſolate Death and Paſſion of their Lord and Maſter, by vertue of *the Faith* they had in his future *Reſurrection* after his Death. Aſſuredly it is now our parts that are Chriſtians to make the Croſs of Chriſt our chief content, the Death of our Saviour the onely hope we have to live, and his *Reſurrection* the ground of our *Faith*, that by vertue of his Bleſſed and Incorrupted Body riſen from his Grave, our corrupted fleſh and blood ſhall *riſe* again, and be made partakers of thoſe heavenly Joys which he hath prepared for all that do firmly *believe*, in him, and live according to the *Rules* of Chriſtian *belief*.

3. Note, that amongſt thoſe *Rules*, a Principal one is read unto us this day, of *believing* firmly that all the ſorrows this world can afford us, are not able to rob us of the future joys prepared for us in Heaven; if from *erring* Infidels we become right *believing* Chriſtians, and live according to the *light of Truth*: The *Faith* of Jeſus Chriſt, that is, if we do ſuch Actions in Vertue of that *Faith*, as

We pray to day we may do: ſay then the Prayer, and ſee how pat it is to this Doctrine of the Church.

On

On the fourth Sunday after Easter.

The Antiphon. Joh. 16. v. 5.

I Go to him that sent me; but because I have spoken these things unto you, sorrow hath filled your hearts. Alleluja.

Vers. *Tarry with us, O Lord, Alleluja.*
Resp. *For night draweth on, Alleluja.*

The Prayer.

O God, who makest the mindes of thy faithful to be of one accord, grant unto thy people, that they may love what thou commandest, and desire what thou doest promise; that amongst worldly varieties there we may fix our hearts, where are true joys.

The Illustration.

O Beloved, what a Prayer is here! what an elevated language doth the holy Ghost speak in to day! be-

hold a whole Sermon in a few lines; what preacher needeth other Text then this Prayer, to dilate upon even till the day of Judgement? shall I speak a big word upon this Prayer? be it but with us, as this day we pray, and we are even with God himself; at our journeys end: and why should we despair thereof? since in vain we are bid to pray for this, if it were not (by Prayer) to be obtained. beg it then, beloved, on your often bended knees, beg it earnestly, fervently, heartily, and doubt not but it will be granted, for God doth not feed us with fond hopes, of what he will not grant; if we so ask it, as we ought. But stay, how comes it, that with so much plenty of Spirit we finde to day so little seeming connexion with the Epistle and Gospel, which yet I am confident will prove both as it were eminentially contained in this admirable Prayer? And first observe how suitable it is for holy Church to pray thus, when we are now in the time, that Jesus Christ prepared his Apostles to be content to leave him, or at least, that he should leave them. How often did he command them resignation on all occasions to the will of Almighty God? was not this the very form of his Prayer? *Thy will be done in earth, as it is in heaven*, Matth. 6. 10. Hence the Church begs to day, that we *who believe in Christ, may live all of one minde*: and since it is morally impossible, so many men should be consenting all in one; therefore we see the prayer gives that to God, saying, it is he must *make* that to be, which we beg; he must gives us grace, since we are *all one* in Faith, to be *all of one minde* in the operations of that belief, *which works by charity*, that knows not [*thine*] and [*mine*] but gives all to God, and takes onely from his Holy Hand, what he pleaseth to give back again. Next we pray; that *we may love what God commands*, which in this case was (to the Apostles) that they might love to leave our Blessed Lord, for so God had commanded, That *they might desire what he promised*, which was the coming of the holy Ghost. *That amongst worldly varieties, there they might fix their hearts,*

where

where onely true joys are to be had. O! what a taking off their mindes was this even from himſelf? whoſe departure was one of the *worldly varieties* he would not have to trouble them, but that they ſhould upon the loſs of the happineſs they had in his ſociety, *fix their hearts* on a greater happineſs (who but the holy Ghoſt could make this good) upon *the joys of heaven*, which are *true joys* indeed; and this alſo ſhews we are ſtill ſliding down the Channel of *the Reſurrection* too in this Prayer, as hath been ſaid. Bleſſed God! how good art thou to man, who haſt made him a happineſs greater then the company of thy ſacred Son, whom yet we know is God and man too? the reaſon was his Humanity here did ſhade his Divinity; but in heaven his Deity ſhall outſhine his Humanity, and ſo make us love man in him for Gods ſake, whereas here the Apoſtles did love God but for Chriſts ſake, as he was man; and therefore this Prayer (as it ſpeaks the Apoſtles parts) bids them *fix their hearts upon true joys* indeed, thoſe onely that are in heaven, being greater then any they could have in the ſociety of Jeſus Chriſt himſelf, ſo long as he was upon earth: not that his Glory was leſs here then in heaven, but that man is leſs capable to ſee God on earth, then he ſhall be to ſee and enjoy him too, when he comes to heaven; and therefore hee ought not to *fix* his *heart* upon any content whatſoever upon earth, but ſtill to keep it moving towards a greater and a *truer Joy*. And thus having made way for the Application of this Prayer unto our ſelves (by ſeeing how in the Apoſtles ſence we ought to ſay it;) let us cloſe with our accuſtomed Application of it, to the Epiſtle and Goſpel of the day, or rather of them both unto it, which are, as it were, eminentially contained therein. And firſt there is nothing ſo cleer, as that it is [*a gift*] of God to make us thus reſigned; hence the Epiſtle breaks out into that acknowledgement, ſaying, [*every good* and *perfect gift* is *from above deſcending from the Father of Lights, with whom there is no tranſmutation, nor ſhadowing of alteration*; and *who by his own ſacred word hath ingrafted in us a*

filiation, that makes us be a beginning of his creature] that is, willing by our resignation, to be made through his holy Grace, his better [*creature*] then by nature we are. And so in brief to be those Saints, which St. *James* in his Epistle sets before our eyes, and consequently those which the Apostles were, when our Saviour had prepared them for his departure from them, and told them, they *were not inquisitive* enough after the heavenly *joys*, whilest they doted too much upon his Humane presence, after he had made them believe, it was *expedient (even for themselves) that he left them, and that the holy Ghost came to them*, in his stead, to all those purposes that are recited in the Gospel following; and to all which purposes we shall finde this Prayer availing us, if in this sence we say it often, and thereby take (as in a little Cordial) the whole substance of the Epistle and Gospel of this day.

The Epistle, *Iac.* 1. v. 17, *&c.*

17 *Every best gift, and every perfect gift, is from above, descending from the Father of Lights, with whom is no transmutation, nor shadowing of alteration.*

18 *Voluntarily he hath begotten us by the word of Truth, that we may be some beginning of his creature.*

19 *You know my dearest Brethren; And let every man be swift to hear, but slow to speak, and slow to anger.*

20 *For the anger of man worketh not the justice of God.*

21 For

21 *For the which thing casting away all uncleanness, and abundance of malice, in meekness receive the engraffed Word, which is able to save your Souls.*

The Explication.

17. IT is prodigiously strange to see how much the Apostle here speaks in Little, under these two terms of *best gift*, and *perfect gift*; for though the simple and literal meaning be, that all which is good amongst men, is given them from God, and all which is bad amongst them comes from the Devil, and from their own concupiscence, yet there is a far deeper sence couched also here; and first, under *best gift*, is understood not onely the goodness of the thing given, but the excellent good will of the giver, and even that, being as good as the gift, adds much to the value thereof; for indeed as man hath nothing of his own to give, so he hath no will of his own, nor desire to give any thing that is good, but even that good will is Gods, and *comes from God* inspiring man to do good unto his neighbour; but the sence is yet deeper by the reduplication of *perfection* upon the goodness of the donation or giving, and of the gift given; as who should say, *Gods gifts* are not onely goodness in themselves, (by being communications of his infinite goodness to us) but they are also most *perfect*, both as their intrinsecal goodness makes them so, and as their extrinsecal operations and effects do make us so likewise unto whom they are given; since the end for which they are given, is, that man (by means thereof) may be *perfect* as Christ was *perfect*: again, many men give oftentimes that, which obligeth others, and yet is not either *perfect* in it self, or properly their own to give; neither of which can be wanting, when God is the donation, *the gift*, the perfection, and all that can be imaginable to render a *gift*, or the donation of it *good* and *perfect*, *best* indeed

and moſt abſolutely accompliſhed. Again, by *all gifts* are here underſtood thoſe of Nature, Grace, and Glory, whereof each is from God ſo immediately, as none of them can flow from any other fountain: ſince he is *Natura naturans*, as Divines call him, and we *Natura naturata*, he is the Fountain, Origin, and firſt Principle of all Natures, he is a ſimple and perfect Nature, in, and of himſelf, ſo fecund or fertil, as he is able to branch himſelf out into an infinity of other Natures, which yet ſhall all be as diſtinct from his own Divine Nature, as Creatures are from their Creator, and from one another too. But the very truth is the Apoſtle here reports, to the two latter ſorts of *gifts*, namely thoſe of Grace and Glory; for he had before ſpoken much of *Faith*, *Grace*, *Wiſdom*, and *Patience*, all of them ſeeds planted in the ſouls of the Faithful, purpoſely to render them the fruits of Glory in the next World. To conclude, Saint *Thomas* of *Aquin* will have the word *Datum*, that is, *the thing given*, to mean the *gift* of Glory in the next world; as who ſhould ſay, all God gives here is to make us *good*, all he gives in Heaven is to make us *perfect*; others (and they not unproperly) ſay, by the *beſt* and moſt *perfect gift* here mentioned, is meant our Saviour Jeſus Chriſt himſelf, who is indeed all goodneſs, all perfection; and ſo it is well ſaid, that when God gave us his onely Son, *how is it poſſible he muſt not with him have given us all things?* but we may alſo conceive the Apoſtle here gives all Chriſtians a general rule to ask of God nothing, but what is *good* and *perfect*, becauſe he can give nothing elſe, being himſelf all goodneſs and all perfection. And ſince Chriſt was the beſt pledge of this goodneſs, and of this perfection, that ever man was witneſs off, he coming from his heavenly Father, it is by conſequence true, that all the good we can hope for, muſt come from the ſame Fountain, the ſame heavenly Father; who is therefore called the *Father of Light*, becauſe he is the Fountain of in *acceſſible Light*: and indeed by the *Father of Light*, is here underſtood the whole ſacred Trinity; Firſt, becauſe

becauſe God is *ad intra*, as Divines ſpeak, meaning in himſelf, Majeſty, Glory, and Light, inacceſſible, as was ſaid above: again, as in this Trinity there are three Divine Perſons, ſo every one of them is properly called a *light*; as of the Son we are told by the Nicene Council, that he is *Light* of *light*, or the *Light* of the eternal Father, and conſequently the holy Ghoſt is *Light* of *lights*, proceeding both from the Father, and from the Son, whence holy Church calls the holy Ghoſt *lumen cordium*, the *Light* of *hearts*; and St. *Dennis* explicates the myſtery of the ſacred Trinity by *light*, in which are three Properties, Light, Splendor, and Heat: for as light without its own loſs produceth the other two, ſo the Father without his own loſs begets his Son, who is called *Splendor patris*, *the Splendor of the Father*; and from them proceed the holy Ghoſt, called Love, which is not onely a Heat, but a Fire of Charity burning eternally bright between the three ſacred Perſons, Father, Son, and holy Ghoſt: Secondly, becauſe God *ad extra*, that is to ſay, without himſelf, is the Origen of *light*, as he created Angels, the chief of whom being for his exceſſive brightneſs called *Luciſer*; and the reſt having power, each Superiour of them to illuminate his Inferiour Angel. Alſo as he created man endowed with the excellent *light* of reaſon, by which he was able to enlighten the ſouls of thoſe that are ignorant in the knowledge of Truth: Thirdly, as he created the Sun, Moon, and Stars, all gallant *lights* uſeful to creatures in this world: Fourthly, as he is the Author of all Supernatural *lights*, namely, of Faith, Hope, and Charity, Wiſdom, Underſtanding, Counſel, and all other Vertues whatſoever, and Graces, that are the *lights* guiding our ſouls to eternal Bliſs amidſt the myſty darkneſs of death and ſin: Fifthly, as he is the Author of all prophetical Spirits, foreſeeing by the *light* of Revelation things to come. Laſtly, as he is the Author of the *light* of Glory, a creature ſo perfect, that St. *Thomas* ſaith, God cannot make it perfecter; his reaſon is, becauſe it is the *medium* to ſhew us perfection

it self, his own sacred Deity, and without the help of this Glory elevating the powers of Angels and blessed Souls of men, neither of them could behold this *inaccessible light*, which is God himself; but whether this light of Glory may not be answerable to the more or less Grace in Saints or Angels, and consequently an accident more or less intense or perfect accord, to the exigence of every individual subject in which it is; we shall rather leave to Schools to dispute with S. *Thom.* then presume here to determine; *with whom*, that is with which *Father of Light*, with which sacred Trinity, there is no *Transmutation*, no going from place to place, as all other *lights* do, especially the Sun from East to West; not no *vicissitude* of *over-shadowing*, no Eclypse or Darkness by the Interposition of any thing between God and his creatures, or by his recess from them, as the Sun goes from us, and so makes night, called vicissitudinal *darkness*, and comes to us, and so makes day, called vicissitudinal *light*; because it comes and goes by fits, by turns, by changes, by alterations, whereas in God there is none of these to be found; for his *light* doth not come and go, he is not now Author of Grace, now of sin, but all that comes from him is Grace, and if sin interpose, it is from us that interposition comes: *nor* doth his Glory to the Blessed fade at any time, grow dark or dim, but keeps still the same fulness of lustre, it hath at first: but God is so far from mutability, that he is from five remarkable Heads immutable; First, by nature Immortal; Secondly, by quality (as we call it) Unalterable; Thirdly, by place Immoveable, because immense and filling all place; Fourthly, by Will constant, ever the same in Resolution; Lastly, by Operation, ever here with Grace, ever in Heaven with Glory working upon his Creatures; and all these four last flow as from their origin out of his Immortal and Eternal Nature; nay that which is most remarkable is to think, how in all the vicissitudes and changes that Christ Jesus felt in himself for us (as man) he was not the least altered as he was God, but therefore became man, that he might

might incourage us to beare patiently, the changings and turnings of corrupted nature, when he that was God exposed himselfe to the like, lest we should despaire of ever coming to an unalterable eternity of bliss from amidst so great a privation of rest, as this perpetually *altering* world produced in us.

18. This verse proves God is not the Author of temptation or sin in us; since he hath *freely begotten* us to be his children, children of his own inaccessible *light*: and this generation also is that *best* and *perfect gift*, which in the verse above we heard *came from God*; but this word *voluntarily* is of deep sense, and alludes to the difference wherewith God begot his own naturall and eternall Son, namely naturally and necessarily, so that he could not choose but beget him from all eternity, coequall to himselfe; but our generation was gratuit, free, *voluntary*, whereby we were in time begotten, and so, as God might have chosen, whether he would or not, have gotten us to be his children of grace, and not of nature, infinitely inferiour, no wayes coequall to him: againe, by *voluntarily* is understood not only *gratis*, but also by designe, as it is distinguished from hazard, fortune, chance; besides we are three severall times begotten; first by nature or creation, secondly by grace and regeneration in Baptisme remitting originall sinne, thirdly by grace and pennance remitting actual sin, though the Apostle here alludes only to the two last ways of our regeneration, as is cleer by what followes, saying we are thus begotten *by the word of truth*, which is first understood, by the second person of the Trinity, becoming man to save us, who were before Gods creatures, but the devils children by the guilt of sinne: and he is truly called *the word of truth*, who is truth it selfe; secondly, *the word of truth* alludes to the promise of redemption made by God to *Abraham* through one of his seed Jesus Christ; Thirdly, *the word of truth* may allude to the Sacramentall words, that are most *true*, I *Baptize*, I *absolve thee*; fourthly and most literally, by *the word of truth* is understood the word

word of the Goſpel, which is called properly the *word of truth*, as firſt taught for ſuch by Chriſt, and afterwards confirmed for ſuch by the Holy Ghoſt: laſtly by *the word* is underſtood the good life and doctrine of the faithfull correſponding to the *word* of God, or Goſpel of *Truth*, for thus we are *begotten* alſo as *by the word*; ſo that we may ſee in this generation God is our Father, his grace the ſeed, our Mother is a conformed will to the will of God, her ſeed the conſent to what our Holy Father cals unto, and laſtly the childe thus begotten of theſe Parents is our inward or ſupernaturall man, ſo called from our better Parent God Almighty; and yet even thus happily brought forth, you ſee the Apoſtle cals us, but *ſome* kinde of *beginning* to be creatures of Almighty God, that is, ſo his creatures, as we are alſo his children, though by this word *beginning* is beſt underſtood the chief, principall, or firſt fruits among men, ſuch as are to ſhare in glory with the firſt created Spirits the Holy Angels: as if other men, that are not true Chriſtians, could not hope for this happineſs: and of this ſort the Apoſtle accounts theſe to whom hee writes this Epiſtle; by his *creature* therefore is underſtood onely thoſe faithful ſoules, who ſhall finally live and raigne with him in glory; for all other creatures, though his, are not yet ſo excellently his as theſe; for theſe are by ſpeciall grace *new creatures*, that is, twice or thrice borne, or made over ſuch by nature or creation, by grace or Baptiſme, by pennance and by glory.

19: *Know you*, that is to ſay, you know enough by what I have ſaid to you upon this ſubject of Chriſtianity, as above, in generall termes: now let me give you a leſſon or two in particular, *let every one of you be ſwift*, or nimble *to heare*, (For as the wiſe man ſaith, Prov. *c.* 1. v. 5. *a wiſe man will heare* and *be more wiſe*) for he had obſerved many of them were ſo tranſported with finding they had ſome gifts of grace, that they were alwayes boaſting of them, though even to the interruption of others, that firſt had undertaken to ſpeake of Godly things to them, whence often

often they fell into passion and anger one with another; and to all these the Apostle speakes particularly, exhorting them with humility, rather to *heare* others teach them, then to undertake *teaching* others, and not onely to *heare*, but to follow the rules of their teachers; for he onely perfectly *heares* the word of God, who lives a life according to the doctrine he heares; whence Saint *Paul* sayes, *Rom.* 2. v. 13. *not the hearers of the Law are just with God, but the doers of the Law shall be justified*; we note here, the Apostle relates in all this exhortation to the attaining of those vertues, which he had first recommended to them in the beginning of this Epistle, and in particular to *wisdome* which he mentioned in the fifth verse thereof; so that, as the property *of wisedome*, he commends attention to what others can say; *slowness to speake* our selves and *slowness* to *anger*; and here he seemes by *slowness of speech*, to recommend unto Preachers that quality, and that they affect not loquacity, but rather tardity of speech in their Sermons, as more proper to imprint what they say, and to edifie in the hearer; for it was excellently said of *Publius Mimus*, "he knowes not how to speak, *that cannot* "hold his peace, but much better of Saint *Augustine*, Epist. "132. *& in Psalm.* 139. in vaine doth he *Preach* the word "of God to the eare, who doth not himselfe *heare* it in "his heart; his meaning is, let no man preach the word, that hath not first heard what the Holy Ghost dictates to him upon it, by way of meditation, or contemplation; besides Christ himselfe gave us this rule, of whom we read, *Act.* 5. 1. *Iesus began to do and to teach*, to be *silently* a good man, before he did openly Preach to perswade others to be good. To conclude, *slowness* to *anger* is advised, as the best guard we have to stand upon, because nothing so much loseth a wise man in the repute of others as choler, passion, and *anger*, especially when it is frequent; and therefore the Apostle not presuming it likely to be able to cut off that vice by the rootes, adviseth at least that we be wary of it, and not to fall unprovoked thereinto.

20. By

20. By *the anger of man* is here underſtood, that as God, when he doth moſt juſtice, (in the latter day of judgement) paſſeth that finall ſentence without *anger*; ſo to be here a juſt man, one muſt be free from *anger* too: but there are divers ſenſes of this place among the expoſitors; ſome will have it to meane, that God, to doe juſtice, made not private *mens anger* the meaſure, but the ſentence of the impartiall Judge amongſt men; others will have it, as if *anger* did not love but hate juſtice; but the moſt genuine ſenſe (and to the Authors minde) is, that *anger* generally hinders all juſtice, as if *anger* and paſſion did obſtruct all the wayes to make a juſt man; note Saint *Thomas* gives an excellent mark, to know how we may be angry, and not ſinne, when our *anger* followes reaſon, and contrarywiſe whenſoever reaſon followes *anger*, there muſt needs be ſin, becauſe *anger* is the chiefe agent, reaſon but the inſtrument, whereas in the former way *anger* is the inſtrumentall, and reaſon the principall worker; ſo by the *anger of man* is here underſtood the *anger* of the naturall man, for if it be of the ſupernaturall, it may be ſuch as Chriſt and his Holy Saints had, when they were *angry* at ſinne, and yet meeke to the ſinners.

21. Many refer this verſe onely to the laſt thing ſpoken of, *anger*, as who ſhould ſay, ſince *anger* doth not produce juſtice, it muſt needs worke the contrary effect, namely all injuſtice, amongſt which is *uncleanneſs* and *malice*; but yet this verſe ſhall be much better referred to all that was ſaid before verſe, v. 18. of our being by *the word of truth begotten*, ſince the Apoſtle doth cloſe this verſe, with telling us how to make our ſelves more apt to *receive the word of truth* into our ſoules; or as who ſhould ſay, ſince wee *are begotten voluntarily by the word of truth*, let us endeavor by all meanes to preſerve in us this regeneration, this *inborne word* in us, this filiation to God, this adoption to glory; and by the name of *uncleanneſs* the Apoſtle here alludes to concupiſcence, drawing us from the life of this word unto the death of ſinne; by the name of *malice* hee

alludes

alludes to the sinne of *anger* before inculcated, as hindering our *justice*, such as by *meekness* we produce in our selves, and so preserve the *inbred word*, (our filiation to God,) which must be our finall salvation of our soules; by taking in, or *receiving the ingraffed word* is here meant keeping it; for this was spoken to those who were already Christians; and the allusion is pretty, which is here made to a graft; for as by *ingrafting* on the body of an Apple-tree, the gardiner (if he please) brings forth a Plum or Peare, so the word of God *ingrafted* into our soules brings forth the fruits of grace, which are the Seeds of better fruit, of glory: if any aske what is this *ingrafted word*? we may say, it is God incarnate; for his incarnation is as it were, an *ingrafting*, or inoculating God into the hearts or soules of men; since as the graft is alwayes of a better kinde, then the Stock it is *ingrafted* on, so the Divinity is much more sweet and fertil, then our sowre Crab of humane nature; whereas by the Hypostaticall union, God and man in Christ became one person, as the Tree and the *graft* become one body, when the Sap unites and cements them together; againe, as all *grafts* are first cut from their own homogeneall Stock, before they be *ingrafted* into another, so the second person of the Trinity was taken (as it were) out of the bosome of his eternal Father, to be *ingrafted* in the wombe of the Blessed Virgin *Mary*, and so was brought out of his heavenly, to be planted in our earthly Paradise, or rather wilderness indeed, for such it was, when he came downe to earth; and as from the sowre Stock of a Crab-tree, we must first cut a branch, before we can *ingraft* a better fruit upon it; so was there cut off from Christ, his humane hypostasis, and he made to subsist by the hypostasis divine: besides as *the graft*, and the Stock are bound together, till they fasten into one another, so by the hypostaticall union was the divine *graft* bound to our stock of humane nature, that thereby God and man might grow into one person, consisting of two natures; others will have this *ingrafted word* to be the Blessed Sacrament united to our Soules:

Soules: others understand it to be Christ crucified on the Cross; others contend it is the word of God *ingrafted* by the Preachers into the hearts of the Faithfull.

The Application.

1. THe two first verses of this Epistle, point directly at the gift of *Faith*, which is indeed the *Best and most perfect gift*, eminentially called *the gift of God*: and is such a *Light* to our Reason, as can come from none but *the Father of Lights* in it selfe, the Blessed Trinity, but as to us, we may say it comes from *the Father of our Light*, (that is of our *Faith*) our Saviour Jesus Christ: who hath indeed *voluntarily begotten us by the word of Truth*, the Holy Writ, the Record of our *Faith*) whereby we have our first *beginnings* of being *God Almighties creatures*.

2. The two next verses tell us with what Alacrity and Promptitude we should hear this Sacred *word* of God: as also with what Patience we should bear the Rebukes and Checks it gives our Consciences, when it reprehends our vices. In plaine termes we are told that to be *Angry* at any holy reprehension, is an evident signe of our not being *Right beleevers*; since by our operative *Faith* we are made just, as we have often been taught; and nothing is less consistent with justice *then Anger*.

3. The last verse tels us what effects *Faith* ought to work in us, namely Purity, Love, and Meekness, for without these we are not capable of saving our soules by *the ingafted word of God in us*, which yet of it self, is sufficient *to save us*, if received with that Purity which renounceth all mixture of Heresie, Schisme, or Infidelity; for these are the Obstructions to the unity of minds which *Faith* worketh in the soules of true *beleevers*, making them therefore all of *one minde*, because they are all of one pure and impermixed *Faith*, (such as is only in the Catholicke Church) and the effect whereof is to make them therefore *love* even the hardest *commands* of that good God they *do beleeve in*, and

to

to *covet* ardently what he *promiseth* unto them in requitall of their love, who amongst all the allurements in this world *fix their hearts* only upon heavenly joyes, which are promised in the next world, not on such shadowes of joyes as we possess here; in a word not *to fix their hearts* upon our present loanes, but upon our future promises, for God here doth not properly give us any thing, how ever he lends us all we have, *his gifts* are for eternall enjoyment, not for temporary uses onely,

Now that we may doe this, see how fitly Holy Church Prayes as above.

The Gospel, *John* 16. *v.* 5, *&c.*

5 *But I told you not these things from the beginning, because I was with you. And now I goe to him that sent me; and none of you asketh me, whither goest thou?*

6 *But because I have spoken these things to you, sorrow hath filled your hearts.*

7 *But I tell you the truth, it is expedient for you that I goe; for if I goe not, the Paraclete shall not come to you. but if I goe, I will send him to you.*

8 *And when he is come, he shall argue the world of sinne, and of Iustice, and of Iudgement.*

9 *Of sinne; because they beleeve not in me.*

10 *But of Iustice; because I goe to my Father: and now you shall not see me.*

11 *And*

11 *And of judgement : because the Prince of this world is now judged.*

12 *Yet many things I have to say to you : but you cannot bear them now.*

13 *But when hee, the Spirit of truth, commeth, hee shall teach you all truth ; for hee shall not speake of himselfe : but what things soever he shall heare, he shal speake : and the things that are to come, he shall shew.*

14 *He shall glorifie me : because he shall receive of mine, and shall shew to you.*

The Explication.

5. TO understand what the Apostle meanes in this verse, we must know the meaning of the foregoing words; and though many wil have *these things* to report unto what went before, namely our Saviours having told them they should be persecuted and punished to death for his sake after he was gone ; which he told them of, that when it happened, the Apostles should not say, he had cheated them by his vocation, or calling them to be his Disciples, and had not told them, what would follow; so somewil have *these things* now report to our Saviours prediction of his Disciples persecution ; but indeed they refer to what followes, as is cleer, by his saying, he told them not *those things at first*, whereas he had long before told them of their persecutions, as we read *Matth.* 10.17. *Luc.* 12. v.12. But now he meanes *these things* that follow, namely his leaving them, and his resolving to send them in his roome the Holy Ghost, which he did not so particularly tell them of, as now he doth, being he is to part with them, and so had need leave them the comfort of another comforter to come to them in his place ; for *at first* (meaning) as long

as

as himself was with them, they had comfort enough; but now that he goes, he tels them *these things*, which shall be comforts to them, (though persecutions) when he is gone: and the following verses will cleer it to be thus meant of *these things*, &c. though this may also be understood, partly of their persecutions, and partly of their comforts, because he now at parting, added some particulars of their troubles, which before his presence took from them, as namely their being *cast out of the Synagogue*, and that their persecutors should thinke *they did God good service* by ill offices to them; for these, (while Christ was with them) fell all upon him; so it was needless then to tell them of it: Thus others not unaptly upon *these things*. *And now I goe to him that sent me*; by *now* is understood (shortly I shall goe;) for these words were spoken a little before Christs passion; so he speakes, as if that were over; when he sayes, *now* (that I have suffered for you) *I goe* (by the way of that death, of my resurrection and ascension) *to him that sent me*; to my heavenly Father: and none of you are inquisitive, or curiously diligent enough *to aske me* questions about the place I goe to, about heaven and eternal glory, which is the end of all mine and your pains: see here, our Saviour seemes to chide them, that they doe not interrogate him something more particularly about the Court of heaven, and the endless joyes thereof: since he knew this would be of huge concerne unto them, and give them exceeding comfort in their present afflictions: For Saint *Thomas* had in the fourteenth Chapter, v. 5. Glanced at some such questions, but not it seemes enough, so here Christ tels them, *they do not ask him*, (meaning *they ask him* not zealously enough) as who should say, wee must not huddle over good things to halfes, for that is, as not done, towards God, and our salvation, which is not done enough to purchase them unto us.

6. But instead of *asking me* (what may comfort you yet to hear) you are *sad*, for what you have already heard, that I am to leave you.

7. Be *ſad* as you will, *I tell you the truth, it is fit I goe* nay, *it is fit for you*, as well as for me; thus ſome: but others better, who ſay, be not *ſad*, ſince it *is truth*, that my going, (which you make the cauſe of your ſorrow) is and ſhall be the greateſt cauſe of your comfort, for *unleſs I goe, the comforter* (the Holy Ghoſt, who is *Conſolator optimus, the beſt comforter*) *ſhall not come unto you*; whereas, *if I goe, I will ſend him you*: and the very truth was, the Apoſtles were ſo carryed away with an affection to the humanity of Chriſt, that though they did (after his reſurrection) beleeve and love his Deity, yet it was with too much dotage upon his humanity; an excellent leſſon therefore was his abſtracting the preſence of his own perſon from them, that their loves might be righter ſet, namely upon his Sacred Spirit, rather then upon his bleſſed body: and by this let fondlings leave to doate too much upon the perſons of their Ghoſtly Fathers, leſt they love them better then they ſhould, rather let them bear a mind of indifferency to the perſon of the Prieſt, and love him more for his ſpirituall power, then for his humane perſon, ſince we ſee, Chriſt weaned the Apoſtles from their humane affections to his outward perſon. Againe it was *expedient* for them that he went, *to ſend them the Holy Ghoſt*, that ſo they might ſee the third perſon of the bleſſed Trinity was perfect God, though not God and man, as Chriſt was; and this proofe was made by his own comforting them, even more then Chriſt had done; becauſe without mixture of creature: Laſtly, the reall diſtinction of the three divine perſons was by this *miſſion* proved; for *miſſion* in God, imports as much as *generation* and *proceſſion*; ſo the Sons *miſſion* (as to us) was the notion of his *generation* by his heavenly Father, and the *miſſion* of the Holy Ghoſt was (to us) the notion of his *proceſſion* from them both, namely from the Father, and from the Sonne: all which, as it was *expedient*, (indeed neceſſary) for us to know, ſo for theſe reaſons was it neceſſary for Chriſt to go; neceſſary I mean, towards the accompliſht comfort of the Apoſtles.

8. By

8. By *the world* in this place is underſtood properly the Jewes and unconverted Gentiles, for theſe ſhall be particularly accuſed by the Holy Ghoſt; telling them, while they refuſe to become Chriſtians and true beleevers, they ſhall have the guilt of conſcience here to gnaw them in peeces, as it were and to render them divide from themſelves, while their reaſon ſhall be convinced by the works of the holy Ghoſt in good men, that they ought to beleeve as the right beleevers doe, and teach, though their obſtinate will reſiſts this reaſon, and makes them either pertinacious in Judaiſme, or peremptory in hereſie and choice of their religions, rather according to their own dictamens, then to the Doctrine of the Church; aſſiſted in the delivery of truth by the Holy Ghoſt, ſo far that *hell Gates ſhall never prevaile againſt it.* *Matt.* c. 16. v. 18.

9. See here how Judaiſme, Infidelity, or Hereſie are called *ſinne*, by ſpeciall title to that ougly name, as who ſhould ſay, theſe are the *ſinnes of ſinnes*, theſe are the *ſinnes* which the Holy Ghoſt ſhall firſt and chiefely lay to the charge of all *conſciences*, into which he comes, while the Text ſaith, he ſhall *argue* them of *ſinne*, for not beleeving aright in Jeſus Chriſt: which ſhall be exteriourly by the Apoſtles and their ſucceſſors Preachings and Miracles, interiourly by the Sanctity of life in good Chriſtians ſo evidently proved, as it ſhall be without all excuſe laid to them for a huge *ſin*, not to beleeve all that the Church teacheth of our Bleſſed Saviour, not to beleeve indeed what Saint *Peter* ſaid; (as we read, *Actor.* 4. v. 12.) *There is no other name under heaven given unto men, in which wee ought to be ſaved, but that of Jeſus Chriſt*; no *ſinne* therefore like that of infidelity, as alone damning without redemption; *for he that beleeveth not ſhall be condemned.* Mar. c. 16. v. 16.

10. Againe he ſhall *argue* them of *Juſtice*, (that is hee ſhall accuſe them of injuſtice) ſhewing to the Jewes, all their ceremoniall rites and Lawes did not render them juſt: nor would all the morall vertues of the Gentiles (that

were infidels) *juſtifie* them in the ſight of God; becauſe none could render them juſt there, but Jeſus Chriſt, who for that purpoſe went to his Father, to tell him, theſe onely ſhalt thou *juſtifie*, who beleeve aright in me, who renounce the ceremoniall Law of the Jewes, the humane Law of the Gentiles, and follow the divine Law that I have left them, who alone have redeemed them, and can alone ſave thoſe that keep my Law, that can make them truly *juſt*, in the ſight of men and Angels, and of God himſelfe: it is very pretty what Saint *Bernard* ſaith of theſe words, *Ser.* 12. The Holy Ghoſt doth *argue* the *world* of *ſinne*, "becauſe it diſſembles, of *Juſtice*, which it doth "not rightly order, while it attributes the ſame to man, "not to God, of *Judgement*, which it uſurpes, while it "judgeth raſhly, not onely of it ſelfe, but of others too.

11. Laſtly, he ſhal *argue the world* of *Judgement* is diverſely underſtood; by ſome, that the Holy Ghoſt ſhal ſhew the world made a falſe *judgement* of Chriſt his Miracles, holding them to be witchcrafts, or workes of the devil, by others, that he ſhal *argue* men of ſloath, to be overcome by the wounded and conquered devil, for want of diligence to reſiſt him, by others of couſenage, to put their hopes in the devil, who himſelfe is damned, and can ſave no man: by others (and thoſe beſt of all,) that the Holy Ghoſt ſhal *argue* men of *Judgement*, in ſhewing them how juſtly they deſerve damnation, who follow (for their guides) the damned devil, and all his wayes and workes: and this when he ſhal make the Apoſtles caſt out devils out of the viſible Temples, where they were, as Idols, adored for God; and out of the inviſible Temples (the ſoules of men) whom they had poſſeſſed, both by their ſoule perſons preſence, and by the guilt of enormious ſinne, caſt out by Sacramental grace of holy pennance.

12. Chriſt here alludes to the myſteries of Faith, the converſion of the Gentiles, the foundation of the Churches, and Government thereof by his Vicar, by the Biſhops and Prieſts in a Hierarchical way; all which he left to be the

product

product of the holy Ghost, and *things* deeper, then for novices to be able at first to dive into, in whose eyes the carnal and ceremonial Rights of the Jewish Churches (or Synagogues rather) were too fresh as yet: and their souls were not sufficiently illuminated to attend to higher matters, and those altogether spiritual; whence we may gather that even the Apostles had (by the coming of the holy Ghost) new lights, and did daily increase in the knowledge of the mysteries of Faith and Religion, according to that of the *Proverbs* Cap.4.v.18. *The ways of the just are like light, shining and increasing to high noon day*: whence the Primitive Church is compared to be, *quasi aurora consurgens, like the dawning of the day*, Cant.6.9. and proceeding brighter and brighter daily, till she come to the brightness of the latter day, when all her Saints shall enter like so many *noon-time Suns* into the kingdom of Heaven.

13. *when* (for the reasons above) *he shall come*, who is *the spirit of Truth, he shall teach you all Truth*, that you are capable off, and that is fit you should know, to guide your own and others souls to Heaven: For *he shall not speak of himself, but what he shall hear*, since tis not what he alone says, but what my Father and I say too, that he shall tell you; so all he says, shall be as we all three determine, nor shall he speak (as men do) out of their fancy, no, but just as I have taught you before, and as my Father and I will have him tell you hereafter, not as fables, but as undoubted Truths, which are of eternal Verity: so look how Christ said, [*his doctrine was not his own, but his Fathers that sent him*;] in like manner *the truth* which the holy Ghost shall teach, is not *his own* onely, but joyntly the Fathers and the Sons, from whom he doth *proceed*, and fro
whom he was *sent*: *And he shall tell you things to come*
this is understood the Apostles were to have the Sp
Prophesie (as *Actor*. 11. v.18, 20.v. 19, 21. v.
may read) nor is St. *Johns Apocalypse* other then a
Prophesie from one end to the other. Nor w

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ſite, Chriſt his Apoſtles ſhould be inferiourly gifted to any of the Miniſters of God in the old Law; and this gave great comfort and encouragement to the Apoſtles, ſince naturally men deſire to know future things: by *future things* alſo venerable *Bede* underſtandeth *things* of Heaven, of Grace and of Glory, as who ſhould ſay, the Apoſtles ſhall not be onely able to guide you here, but to ſet you ſafe into a bleſſed Eternity, and future Kingdom, that ſhall never end.

14. *He ſhall glorifie me*, when he ſhall confirm the world in the belief of my being the *Meſſias* expected, *God and man*, the Saviour of the World: *He ſhall receive of mine*, for he ſhall proceed from my Father and me, and receive the Divine Eſſence (one and the ſame in all the three Perſons of the Trinity) and conſequently his Will ſhall be *mine*, his Science *mine*, his Doctrine *mine*: where note the Text doth not ſay, *he ſhall receive me*, but *of mine*, becauſe he is a diſtinct Perſon from the Son; and though he *receive* not the filiation by his proceſſion, he receives the Eſſence of the Son, ſo that is to *receive* of *him*, and yet not *him*, nor to be *him*: And thus he gave compleat content to the Apoſtles, ſeeing they did paſſionately love him, to tell them the *Comforter* he was to ſend them, ſhould ſupply his abſence by teaching them, as he had done by loving them as he did, ſince he *received his doctrine* from him, and his affection too.

The Application.

1. THe whole ſcource of this Goſpel is to beget *belief* in the Apoſtles, that our Saviours departure from them was *for their good*, and that the Primary effect of *the coming of the holy Ghoſt*, was to beat down the ſin of *Infidelity*, as who ſhould ſay it were the ſin of ſins, *not to believe in Jeſus Chriſt*, and not to obey all his commands in vertue of that *belief*.

2. What

2. What ſhould then be the Practice of us Chriſtians at this time, but to uſe all means poſſible to fortifie our *Faith* as the greateſt Bulwork againſt all ſin whatſoever, and indeed what is it elſe but a kinde of Infidelity not to do according as we are taught *by the rules of Faith*? that is, not to make all our actions tend to the ſole will and pleaſure of Almighty God? ſince if we did *firmly believe* he would not forbid us any pleaſure; but as knowing it were hurtful to us, certainly we ſhould refrain all *forbidden* things, and embrace all that were *commanded* by him.

3. As when our Saviour would have a Proof of Saint *Peters* love, he bid him prove it *by keeping his commands*: ſo if Chriſtians will make it appear they are all of *one Faith*, they muſt be conſequently all *of one minde*, they muſt all do as that *one Faith* teacheth them.

And what that is, no tongue of men or Angels can better expreſs, then is declared in the Prayer above: let us ſay it then (beloved) fervently, and practice it *faithfully*, ſo that we be *right Believers*, true *Lovers*, and happy Saints.

On the fifth Sunday after Easter.

The Antiphon, John 16. v. 24.

Aske and you shall have, that your joy may be full; For my Father loveth you, because you have loved me, and have beleeved. Alleluja.

Vers. *Tarry with us, O Lord, Alleluja.*
Resp. *For night draweth on, Alleluja.*

The Prayer.

O God, from whom all good things doe proceed, grant unto thy humble supplyants, that we may thinke on those things which are Right (thou inspiring us) and (thou governing us) we may put the same in execution.

The Illustration.

WHat a home Prayer is here? that rectifies at once all our Thoughts and Actions too (at least beggs a rectitude in them all?) and no marvel, for tis now *Rogation week* we enter into, *asking week*, in which the Holy Church

Church appoints this Prayer: it is that *week*, when our Saviour bid his Apoſtles (and in them us too) ask, what they could wiſh, before he left them, to work out that ſalvation, which he is going to ſecure them of in Heaven, according to their working. And 'tis a Petition large enough to all purpoſes, for if we always *think* and *do rightly*, we cannot fail of being ſaved; nor will it clog our Saviour in his aſcending up to Heaven, that by this Petition all the world tye themſelves faſt about him, ſince we know his own words, *When I ſhall be exalted from the earth I will draw all things to my ſelf*, Joh. 12.32. Again, it is no marvel, ſince here we ask of God to inſpire us to *think on thoſe things which are good*, that we firſt confeſs *all good things proceed from him*; for indeed from our ſelves we know, there cannot come any one good thought: as little marvel it is, that we begg, he will *govern us*, in *putting our good thoughts in execution*, in doing *the good*, which by his Grace we *think* to do; for ſo little are the good deeds we do our own, that it is both from God we are inſpired to *think* of doing good, and to put our good thoughts in *execution*. And yet ſo good God is, that he accepts (as our works) what he alone inables us to do. When will man do this? what maſter is there that doth not look for the profit (and honour too) of all the pains his ſervant takes? whereas God gives us not onely the honour of our own labours, but the profit alſo of his own pains taken in our behalfs, whileſt Heaven is given to man in conſideration of the Death of Chriſt. But we muſt ſee how this Prayer ſuits with the other parts of this days ſervice: and firſt with the Epiſtle of St. *Iames*, truly it is ſo ſuitable, that it exhauſts it entirely, while we pray, we may not onely *think well*, but *do well* alſo, as St. *James* in the firſt verſe of this Epiſtle bids us, ſaying, [*Be doers of the word of God, not hearers onely*] and the like is of all the other Counſels given in this Epiſtle, for as they are the *inſpirations* of the holy Ghoſt, ſo we pray to day, we may be *governed* in the *execution* thereof. As for the Goſpel, which is all of *asking*, truly the Prayer is very

ry pat to it, which asks no leſs, then all that can be wiſht to ſave a ſoul, namely, always to *think*, always *to do* well; and ſurely this Petition is (as the Goſpel bids it ſhould be) *in Chriſt his name*, when we ask it, as profeſſing Chriſt to be the very God from *whom all good proceeds*, 1 Cor. 11.12. and when in that profeſſion (moſt pleaſing to his heavenly Father) we ſecure our ſelves of the grant that we demand, ſince when the Apoſtles underſtood and believed Chriſt was God, they reſted ſatisfied, that his receſs from them to his heavenly Father was for their good, and that by ſending God the holy Ghoſt unto them, they ſhould be well repayed for the abſence of God the Son; ſince God, who is every where, cannot be abſent any where: and thus ends the Feaſt of Reſurrection, when the laſt Prayer proper thereunto is a leave-taking of Chriſt riſen from his Grave, and a preparation to his aſcending up to Heaven, while we ask before he goes, all we can want or wiſh when he is gone.

The Epiſtle, *Iac.* 1. v. 22, *&c.*

22 *But be doers of the word, and not hearers onely, deceiving your ſelves.*

23 *For if a man be a hearer of the word, and not a doer: he ſhall be compared to a man beholding the countenance of his Nativity in a Glaſs.*

24 *For he conſidered himſelf, and went his way, and by and by forgat what an one he was.*

25 *But hee that hath looked in the Law of perfect liberty, and hath remained in it, not made a forgetfull hearer, but a doer of the worke: this man ſhall be Bleſſed in his deed.* 26 *And*

26 *And if any man thinke himſelfe to be religious, not bridling his tongue, but ſeducing his heart: this mans religion is vaine.*

27 *Religion cleane and unſpotted with God and the Father, is this, to viſite pupils and widdowes in their tribulation: and to keepe himſelfe unſpotted from this world.*

The Explication.

22. HE alludes here to the *ingrafted word*, mentioned in the verſe before; and by *doers* underſtands workers, according to the exigence of the ſaid *word*, as working ſanctity and perfection into your ſoules; for that is the end of *hearing Gods word*, to make it the motive and meanes of our perfection, ſince Chriſt did not *know* better then he did *doe*; nor did he teach more then himſelfe did practiſe; *deceiving* your ſelves, that is, ſaying Chriſt hath done enough for us, we need onely now to hearken unto him, to beleeve in him, and be baptized by him; for it is written, ſuch ſhal be be ſaved, yes, if they performe in deeds what they beleeve in their ſoules; but to frequent the Churches meerely to heare Sermons, and not to put in practice the Doctrine there delivered, that is, *to ſeduce* our ſelves: for our Saviour gave not his bleſſing to thoſe onely that *heard*, but to thoſe that *hearing kept* his holy *word*, obeyed his commands, followed the counſel given them by their good Angels, their ghoſtly Fathers, or ſpiritual adviſers: Theſe (and onely theſe) make the *hearing* of Gods *word* a *bleſſing* to them.

23. By this compariſon, Saint *Iames* makes the *word* of God to be as a *glaſs* to a man, ſhewing him the features and deformities of his ſoule, according as he is truly in himſelfe, good or bad; for that is the property of a *glaſs*, to repreſent truly the object which is ſet before it; and the

the Apoſtle in effect here ſays, thoſe that run to Churches or to their ghoſtly Fathers, to hear onely what they ſay, and do not put in execution their Counſels, are like a *man* (note, tis not ſaid a woman too too frequently looking there) *ſeeing* his *native* (his natural) *countenance* (not then his painted face) *in a glaſs*; for what indeed follows of this meer ſight? nothing, but (what is ſaid in the next Verſe) *forgetfulneſs*, which cannot tend to perfection; and ſuch an introſpection men make into their ſouls, by reading or hearing the word of God, if there they perſiſt, and do not ſtudy to perfect themſelves thereby; and truly the Law or *Word* of God is rightly called a *Glaſs*, becauſe it repreſents to us that image of perfect creatures, which God would have us to be; it tells us what reward our Vertues ſhall have, what puniſhment our Vices.

24. The reaſon why a man ſooner *forgets* his own face then anothers, is, becauſe he never ſees his own but by reflected Species in a Glaſs, which are therefore weaker and leſs vigorous, then if they came directly to his eye as thoſe of another mans countenance do, both directly, and more frequently ſeen by any man, then his own. So no wonder, if a man ſee and *conſider* himſelf never ſo exactly for a time, that he ſoon *forgets* himſelf, and covets to ſee himſelf again, whereas he much more perfectly remembers the Face and Features of anothers perſon, then his own. Now though it be needleſs for a man to look much into a material *Glaſs*, which can onely ſhew him the outward man, yet it is very recommendable for him to look into the ſpiritual Glaſs of Gods Word, to read or hear that often, thereby to ſee what is wanting to that ornament of Grace or Vertue, which ſhould render him a perfect image of our Saviour Jeſus Chriſt: but beſides this often looking on himſelf, he muſt be *doing* and practiſing upon himſelf, namely, adding this Vertue, taking away that Vice, or elſe he onely looks and forgets what he ſee, or what he ſhould make himſelf to be. Note, there are three

three kindes of *heavers* of Gods word; the lazy, the active the contemplative; the firſt *heare* onely, and *forget* (indeed contemne) the next *heare* and obey; the third *heare*, and dye imbracing it with all the powers of their ſoules, and never let goe their imbracement again; many are the Analogies betweene a *glaſs*, and the *word* of God; for firſt, as in a *glaſs* is ſeene, not a picture of a thing, but the thing it ſelfe by a reflected ſpecies, though not by a direct one; ſoe by the *word* is ſeene the wil of God, nay, God himſelf; (ſince the *word* of the minde is ſeene by the *word* of the mouth) as *in a glaſs*. Againe as flat or plaine glaſſes repreſent the ſpecies equall to the object, but convex or round glaſſes repreſent them leſs then they are, and both the further off, the weaker they repreſent them; ſo the *word* of God plainly, ſincerely, and without any crooked intention hearkened unto, or read, repreſents truly the will of God unto us; but if we make this *word* a convex *glaſs*, (one ſwollen up with a bulk of pride or ambition to wreſt it to our crooked ſenſes) then it repreſents the wil of God abridged, ſhortned or leſſened, not entirely and plainely, as it is in it ſelfe: whence preachers muſt learne to be *ſincere* and *faithfull* in the expoſition of holy writ: Againe as concave or hollow *glaſſes* placed againſt the Sun are apt to caſt a heat and burne whatſoever combuſtible matter is neere them; ſo the *word* of God looked on with an humble eye, a dinted heart, (wherein it makes the hollow of a ſweet impreſſion) ſets on fire all the inordinate appetites to ſinne, burns up all the ſtubble of vicious inclinations, and renders a ſoule burning bright in flames of love to Almighty God.

25. By this verſe it is cleer, that the *word* of God is the *glaſs* here alluded unto; becauſe the *Law of perfect liberty* is that *word* of God, the *Law* and life of Jeſus Chriſt, whereby we are made children of God, not ſlaves to empty ceremonies onely, as they under the ſlaviſh Law of *Moſes* were, he that hath *looked* fixedly, not ſlightly into the *glaſs* of *perfect liberty*, and hath *remained in it*, *not made a forgetfull*

getfull hearer, this man ſhall be bleſſed in his deed, becauſe *his deed* ſhal deſerve a *bleſſing* by being ſuch, as this *glaſs* repreſents it ſhould be; note by *perfect liberty* is not here underſtood *liberty* to doe what we liſt, ſo we beleeve aright, (as *Luther* hence pretended) but firſt, by *liberty* is here underſtood that which freeth us from the ſervility of the Moſaical Law, next that which freeth us from the ſlavery to ſinne and the devil, thirdly, that which freeth us from compulſion or feare, but leaves us free to doe wel out of pure love to God, not for fear of hel; fourthly that liberty which by reſurrection we ſhal have from death, when we ariſe to life everlaſting: further by the cloſe of this verſe ſaying, *that man ſhall be bleſſed in his deed*, is meant he ſhal have the bleſſing here of grace, in the next world of glory; and that his *bleſſing* ſhal be given to his doing, not to his contemplating what is to be done.

26. By this place Saint *James* alludes to what he ſaid in the nineteenth verſe of this Epiſtle, of being *quick to heare*, and *ſlow to ſpeak*, and *not to be angry*, for by the laxity of the tongue the hands are, as it were, tyed up from action, and thoſe men ſeldom do wel, that are alwayes talking or vaunting in many words the little good they doe in deeds, ſo that one kinde of doing the Law is a religious ſilence, (for religion imports as much, as a binding up of the Law) which conſiſteth in obſerving or doing it, not in talking of it: by the word, *bridling our tongues* is inſinuated, as if the tongue were an unruly beaſt, alwayes running away from reaſon, unleſs *bridled* in; thereby; by *ſeducing his heart*, is underſtood making it erre; for a talking man ſeldome deceives others, but often himſelfe, ſince they ſee the ſin of petulance in his heart, and ſo regard as little what he ſaith, as himſelf doth what he ſpeaks, who is never doing wel, whileſt he ſpeaketh too much, (or ill:) and *ſuch a mans religion is truly vaine*; by *religion* is here underſtood either that vertue *of religion*, which makes a man render all his actions good towards God and his neighbor, (and is the firſt of moral vertues, as charity

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is the firſt of divine ones;) or true Chriſtianity, profeſſion of the true faith: for even that *is vaine*, if it be not, made avayling by good workes annexed thereunto; though here the Apoſtle his genuine ſenſe is, that *garrulity* taints and ſpoyles *all religion* whatſoever, and powreth a mans heart out in *vanity* of words, unleſs he put the bridle of reaſon, and modeſty upon his lips, to keep his tongue in order. *Religion* therefore is diverſely taken, either for the worſhip of God, and ſo the firſt ſtep to it is faith, for *He that cometh to God muſt firſt beleeve*, Hebr. c. 11. v. 6. Next *religion* extends it ſelfe to the obſervance of the Law, and ſo it addes good workes *to Faith*: Thirdly, it is called the profeſſion *of Faith*, as Chriſtianity is the profeſſion of the Law of Chriſt, laſtly by *religion* is underſtood taking vowes to ſuch a particular rule of a religious order, as Saint *Benedicts*, Saint *Francis*, Saint *Bernards*, or the like: now *loquacity* is contrary to all theſe ſenſes; firſt as daring to ſpeak idly, rather then to heare the word of God and his worſhip wel inculcated unto us; next becauſe oftentimes great talkers are violators of the Law of God, by detraction from others or from their own integrity, ſpeaking ſometimes contrary to their own thoughts, and ſo truly *ſeducing their owne hearts*: Thirdly, becauſe Chriſtians in the primitive Church were noted, by refraining from the *garrulity* of the Gentiles: Laſtly, becauſe *garrulity* is diametrically oppoſite to religious ſilence, a perfection much aymed at by all religious orders; ſo in theſe ſenſes, Saint *Iames* inveighs againſt much talking, or loquacity.

27. The Apoſtle here makes a very fit alluſion to the Jewiſh, impure, Ceremonial, and the Gentiles ſordid and multifarious *religion* of adoring many Gods, when ſpeaking of Chriſtian religion, he cals it a *cleane* or *pure* one, in reſpect of the former, that were indeed, the one, vaine and uncleane, the other ſuperſtitious and injurious: nay, further he ſeemes prophetically to allude unto the impure and prophane religion of the Gnoſticks, and Carpocratians, who by their inceſtuous cohabitations, defiled the name

name of the *pure* Chriſtian Religion (forbidding ſuch abominable commixtures) under the pretext of love and charity to one another, not much unlike the *family of love* now extant, and that ſuch there were in thoſe dayes *Euſebius* witneſſeth, *Lib.* 4. *Cap.* 7. And who can tell, whether the Apoſtle his foreſeeing eye (being the ſucceſſor of Chriſt Jeſus in his Epiſcopall Sea at *Ieruſalem*) did not alſo allude unto the Hereſie of *Luther* profeſſing that vowes of chaſtity were unlawful, as contrary to the inſtinct of nature, that propends to increaſe and multiply individuals of mankinde or the humane ſpecies; which is a meere impure pretext of nature, againſt the rule of grace, ſetting apart ſome Miniſters of God, from the uncleane commixture of creatures, (whoſe primary end is multiplication) whereas theſe of Gods Miniſters are unity, and ſimplicity of adoring one only God, by the pure and one onely true religion, which taketh root in one onely God, and his one only Sacred Son Chriſt Jeſus, who conſequently could be authour but of one onely truth or religion, ſerving that one onely God, whoſe onely Sonne he was, and conſiſting neither in the impurity of the Jewiſh ceremoniall rites or Law, nor in the multiplicity of the Pagans Sacrifices to their many gods, nor in the ſordid fictions of of luſtful Heretikes, nor in the Saracen or Turkiſh adoration, now of *Lucifer*, now of *Mahomet*, for their guide or god, but in the pure, ſimple, chaſte and divine religion of Chriſt Jeſus radicated in the workes of charity and mercy, in the love of one onely God, and of all the people in the world, whom we are to eſteeme our neighbors, and them to love, as we doe our ſelves, being according to their better part (their ſoules) Images of God, as well as we our ſelves: which religion the Apoſtle contracts into theſe few markes, of *viſiting Orphans*, and *Widdowes*, and of *keeping* our conſciences *cleane* from the ordure of this world; or filth of humane converſation, by converſing altogether with Almighty God, or his holy Miniſters, (ſet apart from ordinary humane commerce) and theſe workes

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he cals *cleane* and *pure*, becauſe they are not mixed with any corrupt ends of ſordid lucre or gaine, ſince no man can expect preferment or profit from ſuch deſolate creatures as commonly *Orphans* and *Widdowes* are; ſo that the care of them muſt uſually proceed from pure charity and mercy: and this the Apoſtle cals *pure religion*, as ſhewing we love man purely for Gods ſake, not for our own, which was then more neceſſary to be inculcated, as being indeed a new diſtinctive ſigne of Acts proceeding from the inſtinct of God himſelfe, ſince they were unheard of before among men, who aimed onely at ſelfe-intereſt in all their proceedings, whence many were converted by ſeeing the mutual charity that was among Chriſtians, and in them, to all other perſons of what profeſſion or religion ſoever: ſo the Apoſtle here inſiſteth rather upon the external then the internal Acts of *Religion*, the works of mercy to man, rather then thoſe of direct duty to God; and yet from hence Heretikes take occaſion to blame religious vowes, and incloſure, as if they were acts of a falſe *religion*, becauſe not extending to take outward care of *Orphans* and *Widdowes* temporal fortunes, not regarding what followes for the compleating our *Religion*, namely to *keep our ſelves unſpotted from the world*, untainted by the contagion thereof, according to the mark Saint *John* gives of Saints, *Apocal.* 14. v. 5. *They are without ſpot before the throne of God*; whence this Apoſtle ſeeing it hard to be *without ſpot* in this contaminating world, incites us at leaſt to endeavor by the purity of our intentions to render our *religion pure* from all *ſpot* of this beſpattering *world*: and for this reaſon mans heart is made broad and open upward, cloſe and narrow downward, to ſhew all the touch we have of earthly or worldly things, muſt be but as in a point, (where there is allowed no latitude) but that our affections to God, and heavenly things, may open wide, and be large, as we pleaſe, or can open our hearts thereunto.

The Application.

1. SAint *Iames* in this Epiſtle makes three diviſions of his ſpeech unto us. The firſt is to tell us that our *Faith* muſt be Operative not Idle; and he ſpends the foure firſt verſes of this Epiſtle in ſhewing the futility of *Faith* alone without good workes; now becauſe the workes of *Faith*, are full of difficulties, and in regard men uſually undertake not hard attempts but for *hope* of reward, therefore the Apoſtle cloſeth his recommends of working *Faith*, with the *Hope* of Beatitude attending it; ſaying, *this man* (meaning the working *believer*) *ſhall be bleſſed in his Deed.* Nor is this link of *Hope* fixt now to our *Faith* without deſigne of Holy Church, in regard this being *Regation week*, wherein we are to aske of our Saviour all we can deſire at his farewel from us upon *Thurſday* next when he is to aſcend to heaven: the ſervice of this *Sunday* (which flames through all the ſerial dayes between this and Aſcenſion) muſt point us out what we are to be at all that interim, between our Saviour Aſcending, and the coming of the Holy Ghoſt: namely a ſtrong *Hope* in the coming of that Holy ſpirit, and in all the promiſes made by our Saviour of the Heavenly fruits he ſhould bring with him when he comes. Now ſince *Regation weeke* imports as much as *Aske and Have*, and ſince we never Aske but what we *Hope* to obtaine, therefore it was neceſſary to faſten this day the firſt linke of *Hope* unto the laſt linke of our *Faith*, that which tels us how to perfect our *beliefe*, in good and ſaving workes as above.

2. The following verſe of this Epiſtle tels us the *firſt work of our Faith is Religion*, and leſt the Lay men ſhould thinke themſelves Maſters in point of *Religion*, ſee how preſently Saint *Iames* prevents that miſchiefe by *bridling*

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up their tongues; as who ſhould ſay *Religion* ought to be ſuch as *Faith* begets, and *Faith* being a thing the Laymen muſt heare, and learne, not teach; conſequently in point of *Religion*, Lay people muſt be ſilent hearers and no Preachers; leaſt Hereſie *ſeducing their hearts, their Religion prove vaine*; for want of Rectitude according *to the Rule of Faith*, ſo that it is not every *believer* who can lay claime to the *True Religion*, but ſuch onely as believing Right, make profeſſion of the true and right Religion, which is onely that of the Catholick Church.

3. The laſt verſe of this Epiſtle gives us two ſummary markes of that which is the *true Religion*, and conſequently of thoſe that are the *right believers*. Such as are charitable to their Neighbor, and *unſpotted* in their own lives, no way contaminated with the ordure of this finful world, not that ſinne makes men therefore of a falſe religion, but that Sainctity declares they are of the true one. O happy Chriſtianity that is accompliſhed in Sanctity!

See then how the Prayer above keepes a due regard to all theſe three diviſions of Saint *James* his Epiſtle. *To Hope* linck't unto operative *Faith*; believing all the good wee pray for comes from God. To *Religion* (regulated by *Faith*) when we begge we may not *thinke erroneouſly*, much leſſe profeſs an error, but that we may have God our Sanctifying Governor in our *Faith* and *Religion*, who was our caller thereunto by his Holy *Inſpiration*.

The Gospel, *John* 16. *v.* 23, *&c.*

23 *And in that day, me shall you not aske any thing: Amen, Amen I say to you, if you aske the Father any thing in my name, he will give it you.*

24 *Vntill now you have not asked any thing in my name. Aske and you shall receive: that your joy may be full.*

25 *These things in Proverbs I have spoken to you: the houre cometh, when in Proverbs I will no more speake to you, but plainely of the Father I wil shew you.*

26 *In that day you shall aske in my name: and I say not to you, that I will aske the Father for you.*

27 *For the Father himselfe loveth you, because you have loved me, and have beleeved that I came forth from God.*

28 *I came forth from the Father, and came into the world, againe I leave the world, and goe to the Father.*

29 *His Disciples say to him, behold now thou speakest plainly, and sayest no Proverb.*

30 *Now we know that thou knowest all things, and thou*

thou needeſt not that any man aſke thee; in this wee beleeve, that thou cameſt forth from God.

The Explication.

23. WHat *that day* is, may be doubted; for ſome underſtand it to be *the day* of reſurrection or of Pentecoſt, others *the day* of glory: thoſe that are of the former ſenſe take *asking* here for interrogating by way of doubt, as thoſe did, that *asked* him Lord *whither goeſt thou?* *Io.* c. 13. v. 35. or of Prayer to him, as when hee ſaid to them, *whatever you aſke my Father in my name he will give it you*; but thoſe of the latter opinion concerning *the day*, ſay it ſhal then be needleſs to *aſk* any thing, when they abound in glory; and in this ſenſe Saint *Auguſtine* underſtands theſe words. But in the words following it is cleere the Apoſtle meanes Prayer by *asking*; and brings in Chriſt comforting his Apoſtles againſt the horror of his departure, by telling them, it ſhal be no loſs to them, that he leaves them, Since *whatſoever they ſhall aſke his Father in his name ſhal be given unto them*; and elſewhere he ſayes, *whatſoever you aſke praying, beleeve you ſhal receive it*, to ſhew it is not his meaning, they ſhal be ſatisfied to all curious interrogations, but to all ſupplicatory Prayers; Saint *Auguſtine* wil have this reduplicative *Amen* to import as much as an oath in our Saviour, as if he had not onely promiſed but ſworne, they ſhould have whatſoever they *asked his Father in his name*: but every word in this verſe is worthy of a ſpeciall remarke: ſo that firſt his promiſe of this was to the Apoſtles perſons, to whom he then ſpake, as who ſhould ſay, be ye of good comfort, for I eſteeme ſo deerly of you (above all others) that whatſoever you aſke, ſhal be given you; though with this primary promiſe to them may ſtand a Secondary promiſe to all good Chriſtians, that

they alſo *asking ſo*, ſhall obtain as much. Againe the word *any thing* or whatſoever imports firſt, that it muſt be honourable for God, ſaving to them, and that it muſt be *ſomething*, for they muſt not aske *nothing* in his name, who is all things:) and whatſoever is not honourable to God, nor conducing to their ſalvation is as *nothing* in Gods ſight, who regards not *any thing* elſe: then our *asking* or praying muſt be firſt humbly, next reverently, then confidently, beſides ardently, and laſt of all conſtantly, that is with perſeverance: And he bids this be done to *his Father*, to ſhew us the hope we may have to ſpeed, *asking his Father in his name*, who can deny his beloved Sonne nothing at all, and ſo for his, (if not for our) ſake, he will grant us all we *aske in his Sonnes name*. And here indeed needs moſt explanation what is meant by *asking the Father in Chriſts name*, firſt, the power of his ſole name, in his Fathers eares, as who ſhould ſay, what need you my perſon longer with you, I leave you my *name* to ſupply my preſence, take therefore this *name* into your mouthes, uſe it reverently upon all good occaſions to *my Father*, it ſhall availe you as much, as if I were with you to intercede for you; next by *his name* we may underſtand his merits, his death, his paſſion, as if putting them before *his Fathers* eyes, we need not the comfort of his preſence in our own ſight; or wee may underſtand by *his name* he meanes his mediatorſhip; for, as he is God, he joyntly gives with his Father and the Holy Ghoſt all that we can receive;) but as he is our Mediator, ſo he joyntly *askes* with us, whileſt we *aske* the Father in the *name* of his mediating Sonne; we alſo may be ſaid to *ask in his name* while we demand any thing in our own names, that is as good Chriſtians; for that name we take of Chriſt; nor doe we *aske* otherwiſe then *in his name*, if we goe to our Prayers and tell the heavenly Father, we come as from his Sacred Sonne to prefer ſuch a requeſt as he bid us make; much like the Embaſſage that is made by the Embaſſadors perſon, but underſtood to be the buſineſs of the King that ſends him: ſo by this way of *asking* we

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can deſire nothing, but what Chriſt himſelfe doth wiſh we had, and conſequently we *aske* it very properly *in his name*, it being anſwerable to his will: But the moſt genuine of all theſe, is the ſecond way, by that of Chriſt his merits, for what we aske thus, is not given to us onely by way of grace, but it is granted by way of Juſtice, ſince it was merited unto us by Chriſt dying for us, and wiſhing it unto us: and for this reaſon we end all our Prayers with the cloſe *through our Lord Ieſus Chriſt: Amen.* The laſt remark we are to make is upon thoſe words, *he ſhall grant unto you*, that is to ſay, what e're we *aske* as above, ſhall be granted, how comes it then to paſs, we *aske* ſo often, and ſo many things, and goe without them for all this *asking*? the reaſon is, that affirmative promiſes are commonly conditionall: ſo if we *aske*, without performing the conditions required, on our part, we cannot wonder that we faile; and the conditions requiſite to Prayer (on our part) muſt be thoſe five above enumerated, *humility*, *reverence*, *confidence*, *fervour* and *perſeverance*, whereunto if we adde *reſignation*, we doe but ſecure our Petition the more by making Gods will ours, when ours is his; where theſe are exactly performed, and *the name* of Chriſt rightly uſed, there we cannot feare to faile: while it is ſaid *he ſhall give you* what ere you thus *aske* imports as well, he ſhall give it a third perſon, for whom you ask it, as if you did *aske* it for your ſelfe; and indeed if the defect be not on the third perſons part, we ſhall ſooner obtaine what we aske for others, then what we aske for our ſelves; becauſe it is a greater charity to pray for others, (and eſpecially for our enemies) then for our ſelves, ſince they may want our help but we can never loſe our owne reward by helping them.

24. Becauſe hitherto you have relyed wholly upon me, and have not *asked any thing of my Father in my name*, and indeed having asked of me rather as of man then of God, you have in a manner asked *nothing*, becauſe you asked not of him, who was *all things*: but when I am gone, *aske*, as

above, and you ſhall *receive* what ere you ſo do *ask*; and *ask, that your joy may be compleat*; As who ſhould ſay, you will begin to be glad, when I ſhall be riſen, but if you *ask my Father any thing in my name*, after I am gone, then you ſhall *receive* all things that you want, and have *your joys compleated*; here by Grace, and in Heaven by Glory, both which I have purchaſed for you.

25. This Verſe ſhews, what he ſpake now was before his Paſſion, and ſo it was Proverbial, Parabolical, or Enigmatical unto them, but the time would come, after his reſurrection, when he for fourty days together would ſpeak plainly, what now they heard of but obſcurely, and that when he was Aſcended, the Holy Ghoſt ſhould come, and by a purer language (by the tongues of fire) ſhould ſpeak all Love, all Light, all Clarity, all Truth unto them, and then they ſhould be capable of much more then now they are: yet there want not, who think Chriſt by this place alludes to his diſplaying of his Fathers Glory in the kingdom of Heaven, where they ſhall ſee all things cleerly as they are, even God himſelf, and ſhall therefore become like God, becauſe they ſhall ſee him face to face, as he is.

26. *The day* he means here, is when he ſhall be gone from them, and aſcended up to Heaven, and then, ſaith he, *I do not tell you*, that *I will pray to my Father* in your behalf, firſt, becauſe the holy Ghoſt ſhall come, and by his Inſpirations and holy Grace, you ſhall make your own petitions ſo effectually *in my name*, that *I* ſhall need no more to intercede for you; or becauſe *I* ſhall not need ask as I did, when *I* was upon the Earth, by way of ſuffering for you, but by way of exhibition of what I have ſuffered. Thus one of the Fathers will have it, that Chriſt did onely pray for us on Earth, and that now in Heaven he prays no more, but onely ſhews his ſacred Wounds to his heavenly Father, though *Cornelius a Lapide* here concludes the better opinion is, that really and truly he doth there pray for us (as was explicated *Rom.* 8. v. 34. by the ſaid *Cornelius*) but after another manner then here he did, where he both

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prayed and ſuffered too, and there he praies without ſuffering. So the true Sence of this place is, that he doth not tell them, he will pray for them, though he means to do it, and actually doth it too, as often as deſired, but that, if he did not pray, they ſhould not need his prayer, both becauſe he had ſufficiently purchaſed to them the love of his heavenly Father for his voluntary vouchſafing towards them, and becauſe the holy Ghoſt was to finiſh the remainder of our ſalvation by his Supplies and Magazines of Holy Graces; and in truth what Chriſt once obtained for us by his Paſſion, we (loſing the benefit of it by our ſin) are to attribute the recovery thereof to the ſpecial act of the holy Ghoſt, not coming once onely down (as to the Apoſtles to confirm them in grace) but millions of times deſcending upon us, by the influence of his holy Gifts, and ſo as often ſaving us (by the recovery of grace) as we make our ſelves guilty of damnation, by relapſe of ſinne.

27 See how this Verſe in terms tells them, his *Father* needs not now be prayed unto by him for them, ſince he hath already purchaſed unto them abundantly *his Fathers love*, and ſo made him ſoft to all they can deſire by their own prayer; and the reaſon why he ſo *loves them*, is, becauſe *they loved Jeſus Chriſt, and believed he was his heavenly Fathers Son*, and *come out from him* to them; but if any ask, why God loving us? (as here it is ſaid, he doth) for his Sons ſake? doth not give us all we want without our *asking*? but requires our humble and frequent Prayer. The Reaſons are many; firſt, becauſe it is ſuitable to the Majeſty of God, that all his Creatures do adore him, (and Prayer is the beſt kinde of adoration) next becauſe it acknowledgeth our totall and neceſſary dependance on him, and our Indigence and his Liberality; Thirdly, the Dignity of the things we ask, requires (on our parts) a frequent expreſſion of our eſteem thereof, namely, Grace and Glory, not ſo cheap as to be given gratis, however purchaſed once by Chriſt for us, but we loſing our right to

them

them by ſin, cannot too often petition for their recovery: Laſtly, becauſe by Prayer we exerciſe the nobleſt Acts of Vertue, Faith, Hope, and Charity; the firſt believing God can do all things, the next, hoping he will do all we can deſire; the laſt loving him as a Father, of whom we ask all ſupplyes both for our ſelves and others, as to his own adopted ſons.

28. Here our Saviour alludes not onely to his temporal generation, by his heavenly Fathers commanding him into the Womb of the Bleſſed Virgin *Mary*, but to his eternal Generation alſo, whereby he was from the beginning, begotten, coeternal, and coequal God *to his heavenly Father*; ſo that as his coming into this world was his *going* (as we may ſay) *out of his Fathers boſom* to ſeek loſt man, in the Wilderneſs of our Earth; in like manner his leaving this world, was his return with man found (in his ſacred Perſon) *into the ſame paternal boſom* which he came out of.

29. This argues he had anſwered now home to all their doubts and interrogatories, by telling them he was the *Son of God who came from him to them*, and was to return from them to him again; this was cleer, naked and ſimple Truth, *no Proverb*, no Riddle, no Parable at all unto them.

30. Now that thou haſt by this Anſwer told us cleerly what thy meaning was, by *a while we ſhould ſee thee, and again a while after and we ſhould not ſee thee again*: and this not as asked by us, but as onely revolved in our thoughts, whereunto thou haſt now anſwered compleatly, and while thou doeſt anſwer to the thought, thou doeſt convince us *thou art from God*, and *comeſt out from him*, ſince he onely can come into, and ſearch all the corners of our hearts, where thou haſt been, and found, we *would*, but durſt not, at firſt *ask* thee, what thy meaning was by that Riddle, of *a while you ſhall, and after a while you ſhall not ſee me, becauſe I go to my Father*; in this therefore we believe thou art God, that *thou needeſt not be asked*, to tell us what we think,

think, what we wiſh or would have, ſince without *asking*, thou canſt tell us all, and give us more then we can receive; this alone (were there no other) would ſuffice for argument ſufficient to prove *thou comeſt ſo from God*, as thou art alſo *God thy ſelf*.

The Application.

1. NO marvel this Goſpel inſiſts ſo much upon ordering the Apoſtles whom to pray unto, and how to pray, ſince it is pointed out for *Rogation*, that is to ſay, for *Praying with*, and ſince it is alſo appointed for concluding the Doctrine of *Faith in the Reſurrection* and Deity of Jeſus Chriſt, by beginning the practice of our *Hope*, which is beſt exerciſed in our Prayer. For however all the forty days between the Reſurrection and Aſcenſion were dedicated by our Saviour to ſettle the Apoſtles (and others) in a right *belief* of Chriſtian Doctrine, yet we never till now did hear the Apoſtles declare the work was done, and that they were ſatisfied and ſettled in their *Faith* of Chriſt his being truly the Son of God, which yet they now profeſs in plain tearms, ſaying, *Now thou ſpeakeſt plainly, this we believe that thou cameſt forth from God*, and art his eternal Son that did become man, wert born, haſt ſuffered, and dyed for our ſins, art riſen from the dead, art to aſcend too unto thy heavenly Father, and art thence to ſend us the holy Ghoſt to be our continual Comforter, Teacher, and Govenour.

2. Say then beloved ſince the work of *Faith* is finiſhed by their own confeſſion who were ſo hard of belief, what remain, but that we proceed to the next thing required of a Chriſtian, which is to *Hope* for the promiſes made by Jeſus Chriſt in whom we have ſo much reaſon now firmly to *believe*? and ſince *Hope* (as was ſaid above) is beſt exerciſed by Prayer, let us now make it our whole imployment from this day forward until the coming of the holy Ghoſt

Ghoſt *to pray* in ſuch ſort as by our beſt Maſter we are here directed, that is to ſay, to *pray in his Name*: and how we ſhall do that, the Expoſitors above have told us excellently well, and that at large, ſo tis but looking back to know it.

3. To conclude, ſince all our *Prayer* muſt be accompanied with *Faith*, as Saint *James* hath taught us, Cap. 1. ſaying, *If any man want* (for example) *wiſdom* (and the like is of all other exigences) *let him ask it of God; but let him ask in Faith, not any ways faultering*, ſince I ſay this Goſpel mentions *Faith* with Prayer.

See now beloved whether the Church to day do not moſt properly begg this *Faith* concomitant to her *Hope* (or Prayer) when calling upon God as the Fountain *whence all good proceeds*, ſhe prays as above, That firſt her underſtanding may be *rectified*, (which is the work of *Faith*, reſiding there) and that next her *will* may be ready to do what *Faith* and Reaſon dictate to be done, and this by the gift of *Hope* infuſed for perfection of the *Will*, by captivating it to Reaſon, elevated by the gift of *Faith* as our Chriſtian Doctrine tels us.

On Sunday within the Octaves of Aſcenſion.

The Antiphon. Joh. 16. v. 4.

I Have ſpoken theſe things unto you, that when the hour ſhall come, you may remember them, for that I ſpake them unto you. Alleluja.

Verſ. *Our Lord in Heaven. Alleluja.*
Reſp. *Hath prepared his Seat. Alleluja.*

The Prayer.

OMnipotent Eternal God, grant us ever to have our wills devoted, and our hearts ſincerely bent unto the ſervice of thy Divine Majeſty.

The Illuſtration.

NO marvel, if the river of the *Reſurrection* end in the ſpeer of a Fountain riſing upward through the Conduite pipe of our Bleſſed Lords Aſcenſion, and follow him to Heavens gates; ſince we ſee, waters how low ſoever they

they fall, will mount again as high, as their firſt Fountain is; thus Jeſus being the Head-ſpring of all Devotion, carries our lumpiſh ſouls along with him, as high as Heaven, now he is ſeated there; Hence Holy Church to day requires, that though our Saviour hath left us, we do not yet leave him, but follow him, how high ſoever he goes; and how follow him? with a forcible ſpeer of Piety, ſuch as may ſhew, his will and ours are one, whileſt *our hearts are ſincerely bent* unto his *ſervice*, even as the Bleſſed Spirits are that ſing perpetual Hymns of Praiſe to his heavenly Majeſty; and leſt we fail of doing this, ſee how to day we pray that we may do it, beſeeching God *to grant, our wills may be devoted, and our hearts ſincerely bent to the ſervice of his Divine Majeſty.* O! could we but reflect upon the Obligations we have indeed *to ſerve him with ſincere hearts*, we ſhould never ſwerve from doing this, under a thouſand fond preſumptions of our ſerving God, whileſt yet we ſeek nothing but our *own wills*, and not his *ſervice*; nor is there any heart ſo hidden from others, that lyes not open to the owner of it, who can juſtly accuſe himſelf of often making his ſeeming good actions, cauſes of his own damnation, whileſt he even perſecutes Almighty God under a pretext of *ſerving* him: O *ſincerity of heart*! where art thou? far from the lip that beggs it *Matth.* 14.v.8. (as now all Chriſtians ought, with the mother Church to do) And in this caſe it fares with us, as it did with thoſe of whom we reade, *Eſay.* 25. 13. *This people honours me with their lips, while their heart is far off from me*; But could we by this hearty Prayer ſo convert our hearts to God as to obtain theſe two Vertues onely, *Devotion in our Wills*, and *Sincerity in our Hearts*, we ſhould need no other Ceremony to Saint us, what ere were requiſite beſides to Canonize us; nor is this Prayer leſſe proper to the ſervice of the day, then to the myſtery of our Lords *Aſcenſion*; though I confeſs the root of their connexions lies too deep for every one to finde it out at firſt, but while Saint *Peter* bids us in his Epiſtle, [*above all things love one another*] he ſweetly tells

tells us the non-*ſincerity* of our hearts is rooted there, and that we cannot *ſincerely* love God (whom we do not ſee) unleſs we do *ſincerely* love each other, with whom we daily do converſe. Again he tells us, [*Charity covers a multitude of ſins*, 1 Pet. 1. v. 22.] as who ſhould ſay, whileſt we pray for *ſincerity of heart*, we pray for charity, and having that Vertue, we not onely cover all our Vices, but riſe up with it as high as Heaven, and then [*we ſpeak, as if we ſpake the words of God,*] then [*we honour and ſerve God in all things*] (with perfect *devotion* of our *wills* and *ſincerity* of our hearts) when we ſerve each other with ſuch ſubjection, as if in every Chriſtian, we had Chriſt to ſerve, and this (which is a more neer ſerving him) even at the gates of Heaven; where now he is, and where we muſt always attend him, for our happy entrance, ſo ſoon as *our wills are truly devoted, and our hearts ſincerely bent* unto his ſervice; which then the Goſpel of this day tells us, they will be, when taking them off from all terrene contents we ſet them upon an expectation of higher comforts, of heavenly conſolations, from *the Paraclete* (the Holy Ghoſt) who is coming down upon us, to give us all content indeed, to *teſtifie* the truth of all our Saviours Doctrine, and to give us grace, not onely to bear patiently all ſevereſt perſecutions, but even to take content to dye for Jeſus Chriſt, who pleaſed to dye for us; and not *to be ſcandalized* when *the wicked perſecute* the juſt under pretence of ſerving God therein, ſince our Saviour did Apologize for them ſaying, *They knew not what they did*, when they butchered him upon the Altar of the Croſs: and ſince he further tells us by St. *John* to day, the wicked will do the ſame to us, we muſt (*remembring what he ſaid*) ſeek to conform *our will* to his, and to ſerve him by our patient ſuffering greateſt perſecutions with all *ſincerity of heart*; which that we may perform we pray to day, as above, ſuitably to what our Paſtors preach; and can we (by ſo praying) do ſo too, then are we riſen high as heaven-gates, with Jeſus Chriſt.

The

The Epiſtle on Sunday within the Octaves of the Aſcenſion, 1 *Pet.* 4. v. 7, *&c.*

7 *And the end of all things ſhall approach. Be wiſe therefore: and watch in Prayers.*

8 *But before all things, having mutuall charity continuall among your ſelves: becauſe charity covereth the multitude of ſins.*

9 *Uſing hoſpitality one toward another without murmuring.*

10 *Every one as he hath received grace, miniſtring the ſame one toward another: as good diſpenſers of the manifold grace of God.*

11 *If any man ſpeak, as the words of God; if any man miniſter: as of the power, which God adminiſtreth. That in all things God may be honoured by Jeſus Chriſt.*

The Explication.

7 THe *end of all ſhall come.* This doth not report to *judgement*, but rather to *the end* of all thoſe unlawfull pleaſures, which the Apoſtle found the Gentiles prone unto, as beleeving that after death, there was no more remaining, to be ſaid or done, and conſequently ſince they

must

muſt have a total end by death both of body and ſoule, they were reſolved here to indulge unto themſelves all they could, and not to loſe any pleaſure they were able to purchaſe, while they lived : To theſe he ſayes *the end of all ſhall come*, meaning, of all you can here delight in, and yet you will finde, there is not *an end* of your being, by your death; but as your actions while you live, are lyable to the judgement and ſcanning of men; ſo ſhall your ſouls, when your bodies are dead, be lyable to another manner of judgement; ſo he bids them *be wiſe* and take onely lawful pleaſures, for they ſhall be called to an account of their unlawful ones, when they leaſt thinke of it; who dyed in that hereſie of Gentiliſme, believing the ſoule to be mortal as the body was. But indeed the *end* which the Apoſtle here meanes is moſt properly that which is now actually come, namely the laſt age of the world, which is that of Chriſt and Chriſtians, as who ſhould ſay, the world hath ſtood now ſix ages compleat, and is entered into the ſeventh, which is the laſt : The firſt age was from *Adam* to *Noe*, and his flood. The ſecond from *Noe* to *Abraham*, the third from *Abraham* to *Moſes*, the fourth from *Moſes* to *David*, the fifth from *David* to the captivity of *Babylon*, the ſixth from that captivity to Chriſts coming, the ſeventh and laſt from Chriſt to the latter day of judgement; whence Saint *John* 1. Epiſt. C. 1. v. 15. Sayes, *Beloved, this is the laſt houre*; and Saint *Paul* 1. ad *Cor.* 10. v. 11. *Theſe things are written for our correction in whom the worlds ends are found*; meaning ſix ages of the world are paſt in us, and now the ſeventh age flowes away apace. *Be therefore* ſaith Saint *Peter* (alluding to this ſenſe) *wiſe*, or, prudent, and ſo live every one of you now, as if you were to cloſe the actions of all the ages gone before you, and to carry away a bleſſed Crown of glory with you, if you make your ſelves ſecure of your happy end, by leading a holy life ſo long as here you live; For in every one of you the whole world hath *an end*, ſince this is the laſt age of it; and ſince it is the end that Crowns the worke, he bids us

be wiſe, and *watching pray*, that our *end* may be here holy to make our happineſs endleſs in the life to come which is to have no end; and here the Apoſtle mindful of his own error bids us take heed we fall not into the ſame, who remembers he fell aſleep, when Jeſus *prayed* in the garden; and to that ſleeping he imputes his revolting from his Maſter in his paſſion; ſo left we by ſurprizing ſloath; or by ſleeping in *Prayer* be overtaken in our other actions, he puts a *watchfulneſs* before our eyes, eſpecially in *Prayer*; as the beſt remedy to help us to ſtand upon a cloſe guard in all our other actions; and indeed the life of man, (eſpecially of Chriſtians) ought to be a perpetuall *watchfulneſs*; becauſe our adverſary the devil is alwayes going the round, about the wals of this world, like a ravenous Lyon, [*to ſeeke whom he may devour*] aſleep, 1 Pet. *c.*5.v 8, or (which is all one) not ſtanding the ſentinel of a *watchfull* guard againſt him, which guard is then beſt when, we are found upon it, *Praying*; nor is there indeed any armour more of proofe againſt all temptations, then a *watchfull Prayer*.

8. Yet to ſhew the divine vertues tranſcend the morall ones, Saint *Peter* in this verſe ſayes, but *above all*, conſerve *among your ſelves mutuall charity*, by which it is evident the Apoſtle here ſpeakes of *charity* as it imports a love to our neighbor, which then is in the height, when we are content to dye, to doe him good: Saint *Bernard* explicates this well in ſaying, "we are all Coſins, allyed in blood, (mea-"ning the blood of Chriſt our Father) equally ſhed for all "of us, that are his children and allyes; and it ſeemes Saint *Paul* ad *Coloſs.* 3. v 14. Concurres with Saint *Peter* in this Doctrine, even in the ſame termes in a manner, ſaying, *but above all things*, I have recommended, be ſure to have *charity*, which is *the chaine or band of perfection*; which our Saviour ſets out in life-colours, ſaying, *love one another, as I have loved you*; and to incourage us the more to this *mutuall charity* the Apoſtle tels us, *it covers the multitude of ſins*, meaning all our ſins whatſoever; for as Chriſt

was

was ſaid to dye *for many* (importing *all*) and as *many* ſhall riſe in the day of Judgement, (intending *all* that then riſe,) ſo by the *multitude* of *ſins* is here meant *all ſin* whatſoever, ſince an act of perfect *charity* taking away affection to any one ſin, doth even by that meanes blot all ſin out of the ſoule: yet ſome will have no charity able to this effect, but onely the charity of God, which not onely covers, but takes away all ſinne, from thoſe ſoules, whom he hath predeſtinated to ſalvation; others contend it is the *charity* of Chriſt which covers in his ſight the ſinnes of his elected Servants, by applying his paſſion to them, and his holy grace, ſo efficaciouſly, as they ſhall (by this means) ceaſe to ſin, but certainely neither of theſe ſenſes can be that of the Apoſtle, in this place, who expreſſeth himſelf to meane *mutuall charity*, and that is properly betweene man and man, declared in Acts of mercy and goodneſs towards one another: and this *charity* doth not onely *cover* the proper *ſins* of them that love their neighbor, but even the common ſins of all their neighbors, whom they love: our own, as we cannot love man for Gods ſake, but wee muſt love God much more, and who ever loves God truly, not onely *covers*, but flyes and hates all *ſinne*: our neighbors, becauſe as hatred detects, ſo charity hides the ſinns of our neighbors, as we read, *Hatred ſtirreth up ſtrifes, but charity covereth all ſins*; *Proverb.* 10. 12. it onely remaines to tell how many wayes ſinne is hidden *by charity*; firſt by being quite blotted out, as Saint *Mary Magdalenes* were, *to whom, much, (all) were forgiven, becauſe ſhe loved much*, Luk. c. 7. v. 47. Next by palliating, when we out of *charity* excuſe and make the beſt of mens actions. Thirdly, when we doe not onely excuſe them, but actually binde them up, as Chirurgeons doe ſoares to cure them, ſo we doe, when beſides the excuſe we make for our neighbors ſins, we further oblige them by doing good unto them, for the ill they have done to us: and this is an efficacious way indeed to cure their ſoares of ſinne, as well as to cover them, and by binding them to us, we do,

as it were, our ſelves take upon us their ſins, and ſo God looking on our good, ſees not their bad, whom we have rendered grateful to him for our ſakes; as Chriſt did render us all grateful to his heavenly Father, when he took our ſins upon him, and thus *covered* us from his wrath and fury: Laſtly, then we perfectly *cover* our neighbors ſinne, when we doe not onely heale the wound thereof, but heale it ſo cloſe, ſo perfectly, that no ſcar remaines, no memory is in us of the wrong he did us, nor is ſuffered, (if we can help it) to be in any other, of like wrongs done to them.

9. By *being hoſpitable without murmuring* he meanes we ſhould be ſo loving to all, as we doe not *murmur* that wee are oppreſſed with the number of the needy, or poore that want our help: and the Apoſtle here reflects particularly on the niggardly mindes of the Inhabitants of *Pontus*, who were extreame narrow in their almes, and would extend the little they gave to very few, whereas he would have charity large, and extended to all.

10. This verſe ſhewes how large our *charity* ſhould be, when we are bid to give almes, or doe good to others, according to the proportion *of grace* that we *receive* from God; and by *grace* is here underſtood, not that which juſtifies the ſingle man to God, but that which is gratis given to us, and ſo muſt be gratis communicated to others good, and profit, not to our own end, for it is avarice ſo to give, as we aime at receiving more from others, then we part with from our ſelves: and the very words of the Text are againſt ſelf ends, while they bid us *adminiſter to one another*, which is quite oppoſite to taking for our ſelves: againe as Gods *graces* to us are manifold, ſo muſt our *adminiſtration* of them to others be, elſe we cannot give *as we receive*, which yet was the firſt rule of this verſe, telling us how to give.

11. Here the Apoſtle ſummes up all the kindes of *charity* under two, the one in *words*, the other in *deeds*, or the one *preaching*, teaching, exhorting, the other *giving almes*, viſiting

viſiting the ſick, or doing all other workes of mercy corporal; and here we ſee the rule that preachers are tyed unto, of *ſpeaking* not their own but the word of God, or what the holy Ghoſt ſhal dictate, not what humane fanſie ſhal ſuggeſt; and we ſee in the primitive Church the Holy Ghoſt inſpired ſome to *exhort*, others to *ſing hymnes* of praiſe, others to *prophecy*, and each one this to doe, with *humility* and *meekneſs*, not with pride and oſtentation, with *zeale* and *fervour*, not tepidly or dully, according to that of *David*, *Thy word*, O *Lord*, is *very hot even* as *fire*: and what (by office) the preacher is to doe, (out of charity) the people are to imitate, and as they heare nothing from the Prieſt, but what belongs to God; ſo all their converſation ſhould be of God and of heavenly things, thereby to inflame one another to acts of Love and praiſe of God. The rule of *Miniſtery*, we ſee, muſt be the ſame with that of *preaching*; if we *give*, it muſt be as *from God*, not from our ſelves, becauſe by giving we intend to do good to others, and ſince all goodneſs comes from God, we muſt be ſure, to give rather in his, then in our own, or any other name: for all *gifts* are originally from God the authour of them all, and if we have any thing to give, it is not our own, but is lent us purpoſely to ſhare part thereof to others, be it a *gift* of nature or of grace: *That in all things*, (which we ſay or doe) *God may be honoured* and glorified, not wee our ſelves magnified, and how *honoured? by Jeſus Chriſt*, who firſt taught us this perfection of referring all we ſay or do to *Gods honour* and glory; for before Chriſt came, all was vanity and pride; nothing was done, but for humane ends, for ſelfe reſpects or the like; whereas Chriſtianity teacheth a quite contrary Doctrine, to referre all to God, and to arrogate nothing at all unto our ſelves; Hence obſerve how beſides *Faith*, *good works* are neceſſary to ſalvation, which yet the Libertines and Sectaries will not allow of.

The Application.

1. LAſt *Sunday* we were taught it was the proper duty of a Chriſtian to exerciſe continuall Acts *of Hope* betweene the Aſcenſion and the coming of the Holy Ghoſt See conſequently now, how the very firſt words of this dayes Epiſtle ſet us upon the two prime Acts of *Hope*, *Prudence*, and *watchfull Prayer*. The firſt to ſhew we are not to be fooliſhly beaten off our Principles of *Faith* teaching us by practicall *Prudence* to worke out our ſalvation, in *Hope* we ſhal not labour it in vaine. The ſecond to declare that *Prayer* without *watchfulneſs* is of ſmall or no account at all; ſince therefore, our ſenſes ought to be ſhut up in time of Prayer that the ſoule (free from diſtraction of all ſenſe) may be like to her ſelfe in the ſtate of ſeparation from the body, ſtill fixt upon Almighty God, as the bleſſed ſpirits of Saints and Angels are in Heaven.

2. Nor is it without ſome Reaſon, the method of this Booke allows but ten dayes onely for the ſpeciall inculcation & exerciſe of *Hope*. Firſt becauſe *Hope* ſtil goes on hand in hand with *Faith* and *Charity* and cannot fail if thoſe two be continued, ſince it is impoſſible firmely to believe in God, and ardently to love him, without a conſtant *Hope* of enjoying him. And ſecondly, becauſe it ſeemes myſtically done of Holy Church to ſhorten the time of *Hope*, thereby to make us ſee, God cannot be long from thoſe that long to be with him, and are in conſtant expectation of his coming; for we ſee that after onely ten dayes *watchfull Prayer* (or exerciſe of *Hope*) our Saviour ſent the Holy Ghoſt to his Apoſtles; not that he had promis'd it ſo ſoone, but that he could not finde in his heart to defer it any longer. And beloved if after the longeſt day of Time we enjoy a bliſsfull eternity, how ſpeedy a reward ſhall we eſteeme it to be of our *Hope* and expectation? in re-

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gard the abundance of the gain will recompence the longeſt delay thereof; much after that ſort, as our Saviours firſt coming did recompence the four thouſand years expectation of his Birth and Death for the Redemption of the World: when we here the Prophet *Habacuc* c. 2. v. 3. ſay in his name, *I will come and I will not ſtay; nay though I delay my coming, yet I will not tarry.* Why? becauſe when I come, I will reward beyond all expectation.

3. Laſtly we muſt not omit to mark that ſo ſoon as ere we *Hope* in God, we ought to faſten Acts of Love unto that *Hope*, for ſo the ſecond Verſe of this Epiſtle teacheth us; hanging many links of Charity to that onely one of *Hope* preſented to us here, as we may ſee whileſt the whole Epiſtle (all but the firſt Verſe thereof which is of *Hope*) runs upon nothing elſe but ranking Charity into her ſeveral Acts, that ſo the Holy Ghoſt (now every hour expected) may finde he comes where he's as well beloved, as *hoped* for: nor can we indeed expect that he will enter into ſouls who love him not, who have not their *wills devoted to him, who have not their hearts ſincerely ſet upon his Service*, according to the Rule of Chriſtian Doctrine. And for this purpoſe Holy Church as having our Reaſons now illuminated and regulated by *faith*

Praies, as above that *our wills* (by the gift of Hope) *may be devoted, and our hearts* (by Charity) *ſincerely bent unto the ſervice of his heavenly Majeſty*, *Hope* and *Charity* reſiding in the *will*, as *Faith* doth in the underſtanding.

The Goſpel, *Iohn* 15. v. 26,27. & Cap. 16. v. 1. *&c.*

26 *But when the Paraclete cometh, whom I will ſend you from the Father, the Spirit of Truth, which proceedeth from the Father, he ſhall give Teſtimony of me.*

27 *And you ſhall give Teſtimony, becauſe you are with me from the beginning.*

Chap. 16. 1. *Theſe things have I ſpoken to you, that you be not ſcandalized.*

2 *Out of the Synagogues they will caſt you: but the hour cometh, that every one which killeth you, ſhall think, that he doeth ſervice to God.*

3 *And theſe things they will do to you: becauſe they have not known the Father, nor me.*

4 *But theſe things I have ſpoken to you: that when the hour ſhall come, you may remember them, that I told you.*

The Explication.

26. NOte here though the Greek Hereticks take hold from hence, to ſay the Holy Ghoſt doth not *proceed* from the Son, but onely *from the Father*, becauſe Chriſt ſaith the latter in expreſs terms; yet the very truth is, that *proceſſion* and *miſſion* in the Divine Perſons import all one thing, and therefore the Father is never ſaid to be *ſent* at all, wherefore Chriſt ſaying

ing *he will ſend the Holy Ghoſt*, it argues his *proceſſion* is equally from both, as his *miſſion* was. *The Paraclete* is as much as to ſay the Comforter, whoſe coming is both to comfort all Chriſtians, and to *give teſtimony* to all the world of that Doctrine which Chriſt had preached; he is called the *Spirit of Truth*, Firſt, becauſe he proceedeth from the Son, who is called the *wiſdom* of his heavenly Father, as alſo *the Way*, *the Truth*, and *the Life*; Secondly, becauſe his coming made manifeſt the *Truth* of Chriſt his Doctrine, of his being the Meſſias, the Son of God, the Saviour of the World; Thirdly, becauſe he is the trueſt and moſt excellent *Spirit*, in reſpect of whom the Angels, the Souls of men, and the Winds, are but Analogical *Spirits*, as being ſuch onely by participation, whereas the holy Ghoſt is ſo by Eſſence; Fourthly, becauſe for this third Reaſon, he is worthy of all Faith and Credit; Fifthly, becauſe he gives *Teſtimony* of the New Teſtament, which was brought us by a Spirit of Liberty and *Truth*, whereas the Old was brought by a Spirit of Servitude and Fear, being onely a ſhadow of that *Truth*, which was to come after it; Laſtly, and moſt properly, becauſe he is the Author of *all Truth*, whence Chriſt ſaid of him, *Cap. 16. he ſhall teach you all truth.*

27. See the infinite Dignity of the Apoſtolate, and of their Succeſſors, the Prelates of Gods Church, that they are joyned *in teſtimony* of Chriſt his Deity, and of all the other myſteries of Faith, even with the holy Ghoſt himſelf; and yet the Hereticks ſo undervalue Church Authority, as if it were onely Humane and Fallible, whereas indeed it is Divine, becauſe ſupported by Divine Power, promiſing it ſhould be Infallible; and it is as little derogatory to God his veracity, to ſay that failing man (ſupported by God) cannot erre, as it is to ſay, God cannot erre in that he undertaketh, ſo the Infallibility is radicated in God, however (by his gracious vouchſafing) it is alſo attributed to man, as exerciſing the *miniſtery* of God, not otherwiſe.

C. 16. 1. Many take *ſcandal* here in diverſe Senſes, but the

the beſt and genuine is, that they be not offended at their perſecutors, when they ſhall finde them to oppoſe Gods holy Ordinances, and Miniſters; and that for this reaſon, they do not ſlacken in their Faith or Zeal, as expecting God ſhould (being Good and Goodneſs it ſelf) defend them from evil, while (for his ſake and for his Name) they were doing well, and executing his commands; but ſhould rather remember, he had foretold them theſe things would happen, and that if his heavenly Father permitted him (who was actually God) to be in his own ſacred Perſon abuſed and perſecuted to Death, they ſhould not (being but men) expect to have more regard ſhewed them by Gods enemies, then was ſhewed to God himſelf; but ſhould rather conclude, he ſuffered for them, to give them example to ſuffer for him, and for their own and others ſins beſides.

2. The *Synagogue* imports either the Congregation of the Jewiſh people, or the place wherein they were to obſerve their ceremonial Rites in ſerving God; as now the word Church ſignifies the believers in Chriſt, and the place where Chriſtians aſſemble to attend the Divine Service ſo by being *caſt out of the Synagogue*, imports excommunicated, as caſt out of the Place or Society of men ſerving God; for ſo odious were the Apoſtles to the Jews upon the account of Chriſt Jeſus their Maſter, that they were not eſteemed worthy of the name or company of Gods people: and Chriſt comforts them againſt this diſgrace, by making them the Heads of his Church, who were not held worthy to be members of the Jewiſh Synagogue: Further he tells them they ſhall have the honour to be (as he was) offered up a Sacrifice for the ſins of the people by the Jews, who are ſo obſtinately blinde, as to eſteem, they offer ſacrifice to God for their own ſins, while they perſecute the ſervants of Chriſt Jeſus the Son of God; nor doth our Saviour here onely foretel the perſonal perſecution of the Apoſtles, but that alſo of all Chriſtians, which was to continue till the worlds end: and the cauſes

of

of this perſecution are many, The firſt, the Devils and his Miniſters malice, to ſee Saints prefer Gods Service before the reſpect even to the proud Princes amongſt men; the ſecond, the deſtruction of Idols, by the erecting a worſhip to one onely God; The third, becauſe it was preſumed as falſe as it was new, to preach a crucified man to be eternal God; The fourth, becauſe Chriſtians do not onely beat down the falſe Religions of the Jews and Gentiles, but even reprehend the manners and proceedings of thoſe, who profeſs ſuch falſe worſhip of God, as the Jewes and Gentiles did exhibite; The laſt, becauſe the Devil and his adherents perſwaded the world, that all the miſeries of Famine, Plague, Warre and Death which befell mankinde, were juſt puniſhments of God inflicted on them, for letting Chriſtian Religion be profeſſed; and this, ſaith he, *they will do to you*, becauſe

3. They *neither know my Father nor me*, that is, they will not know either of us; for this is not an excuſing, but an accuſing phraſe of Ghriſt: ſo this ignorance was not alledged as extenuating, but as aggravating their fault: and our Saviour animates the Apoſtles to ſuffer theſe temporal Scorns with as much neglect, as a Prince would do, who coming ſingly to Town without any viſible attendance or retinue after him, ſhould be refuſed entrance and kept out as a private perſon; for inſtead of being angry, he would comfort himſelf, with the redouble honour it would be to him, to have theſe people let him in with their excuſes and apologies for the affront, as ſoon as his train appeared to teſtifie what he was; and ſuch a Train of holy Saints every Chriſtian ought to believe will follow him, to make the world (with ſhame) cry him mercy, for affronting him, whom God himſelf eſteems and loves.

4. The reaſon why I *tell you* (or foretel you rather) *theſe things*, is not to diſanimate, but to hearten you to ſuffer them with alacrity, becauſe I ſhall, as ſurely, help you out of theſe bryars, as I have told you, that you ſhould fall into them for my ſake: and if *you remember*, I foretold

you

you this, you ſhall need no other comfort in your afflictions, for you know ſufficiently who I am, your Jeſus, your God, and when I tell you, I ſhall give you the honour of ſuffering for me, be confident, I ſhall not fail to attend you with a Crown of Glory for your Martyrdoms.

The Application.

1. THe two firſt Verſes of this Goſpel run wholly upon the *Hope* our Saviour put his Apoſtles in for the coming of the holy Ghoſt: and ſo do fitly now exhort us to the practice of that Vertue, according as we have been taught we muſt, between Aſcenſion and Whitſuntide. And what more comfortable exerciſe can we deſire, then to expect the holy Ghoſt to come, and take poſſeſſion of our hearts on Earth, while Jeſus is gone to take poſſeſſion of our Manſion Houſe in Heaven. A happy and a *hopeful* parting from our Aſcending Saviour, when we are left in expectation of our Deſcending Saintifier.

2. In the three next Verſes our Bleſſed Lord tyes the ſtrongeſt link of Charity (that of dying for the Faith) to this above of *Hope*: ſo is the Goſpel ſuitable to the Epiſtle of the day. Juſt in this ſort he welcom'd St. *Paul* to his converſion, *promiſing to ſhew him what he was to ſuffer for his holy Name.* O admirable ſpirit of Almighty God! making that to his Saints a ground of Hope, which were to ſinners the greateſt Motive of deſpair! How comes this to paſs? but onely as the Royal Prophet ſayes, *Becauſe thou* (eternal God) *haſt ſingularly placed me in Hope*, that is to ſay, haſt made thy ſervants contemn this tempting world, and life it ſelf, the ſweeteſt thing on earth, in expectation of an everlaſting life, or (to uſe thy words divine) meerly *for the Hope of Iſrael.*

3. The laſt Verſe of the Goſpel is Preparative to the Apoſtles

poſtles both to *Love* and *Hope*, That as he dy'd for love to them, ſo they ſhould be content to dye for love of him, and for the *Hope* of Heaven: Eſpecially when they *remember*, he that *foretold* their Sorrows, told them of the Joyes they ſhould beget; ſuch as *no man ſhould deprive them of*, ſuch as no time ſhould ever waſte. O how apt an exerciſe is it *for Chriſtians* now to *Hope* and Love?

Which that they may do; they are fitly taught to pray preſent asabove.

FINIS.

THE END

Of the Second

PART.

On the first Sunday in Lent.

The Prayer.

O God, who dost purifie thy Church with an annuall observation of Lent, grant unto thy family that what it endeavoureth to obtaine of thee by fasting, it may finish the same by good workes.

The Secret.

WE solemnely immolate the sacrifice of our Lenten beginnings beseeching thee O Lord, that together with the restraint of our fleshly feastings, we may temper also our harmefull pleasures.

The Post-Communion.

MAy O Lord the holy tasting of thy Sacrament restore us, & purged of the old creature, make us pass into the fellowship of this saving mystery.

On the ſecond Sunday in Lent.

The Prayer.

O God who doeſt behold us voyd of all ſtrength, guard us we beſeech thee exteriourly and interiourly, that we may be defended from all corporal Adverſity, and purified from the evil contagions of our ſouls.

The Secret.

APpeaſed we beſeech thee, O Lord, to intend unto theſe preſent ſacrifices, that they may both further our Devotion and our Salvation too.

The Poſt-Communion.

VVE humbly beſeech thee Almighty God that whom thou haſt refreſhed with thy Sacraments, thoſe thou wilt gracious grant to ſerve thee with their good behaviours.

On

On the third Sunday of Lent.

The Prayer.

VVE beſeech thee Almighty God look down on the deſires of thy humble people, and extend the right hand of thy Majeſty in our defence.

The Secret:

MAy this Hoſte, O Lord, cleanſe we beſeech thee our offences, and ſanctifie the Bodies and Souls of thy Subjects, for the offering this Sacrifice unto thee.

The Poſt-Communion.

VVE pray thee, O Lord, mercifully to abſolve us from all our guilts and dangers, ſince thou haſt made us partakers of ſo great a Myſtery.

On the fourth Sunday of Lent.

The Prayer.

GRant we beſeech thee Almighty God, that we who through the merit of our own actions are afflicted by the Conſolation of thy Grace may be comforted.

The Secret.

WE beſeech thee, O Lord, vouchſafe (appeaſed) to be intent unto our preſent Sacrifices, to the end they may advance both our Devotion and our Salvation too.

The Poſt-Communion.

GRant unto us we beſeech thee, O merciful God that we may Celebrate with ſincere Duty and always with faithful Souls receive thy Sacraments wherewith we are inceſſantly repleniſhed.

On

On Paſsion Sunday.

The Prayer.

WE beſeech thee Almighty God, propitiouſly behold thy Family, that *thou giving* we may be governed in Body, and *thou reſerving* we may be preſerved in Soul.

The Secret.

WE beſeech thee O Lord that theſe thy Gifts may unlooſe the fetters of our Iniquity, and reſtore us to the Gifts of thy mercy.

The Poſt-Communion.

O Lord our God be preſent with us, and whom thou haſt recreated with thy Myſteries, defend with thy perpetual Supplies.

On Palme Sunday.

The Prayer.

OMnipotent everlasting God, who hast caused our Saviour to take humane Flesh upon him, and be crucified, for mankinde to imitate the example of his Humility, grant propitiously that we may deserve to have both the instructions of his Patience, and the fellowship of his Resurrection.

The Secret.

GRant we beseech thee, O Lord, that the offering we have made in the eyes of thy Majesty, may obtain us the favour of Devotion, and acquire unto us the effect of a blessed Eternity.

The Post-Communion.

BY the operation, O Lord, of this Mystery may our sins be purged away, and our just desires be accomplished.

On

On Easter day.

The Prayer.

O God who this day by thy onely begotten Sonne, hast opened unto us the doore of eternity by the destruction of death; prosecute, we beseech thee, in us these good desires, which thou preventing hast afforded us.

The Secret.

REceive we beseech thee O Lord the Prayers of thy people, with the oblations of their Hosts, that the entrance into these Paschall mysteries (by thy contrivance) may availe us for a help to our eternity.

The Post-Communion.

POure into us O Lord the Spirit of thy love that whom thou hast filled with Paschall Sacraments, thou maist make them by thy Piety unanimous.

On Low Sunday.

The Prayer.

GRant, we beſeech thee Almighty God, that we who have accompliſhed the Paſchall Feaſts, may retaine the ſame in our manners and lives, by thy bounty inabling us ſo to doe.

The Secret.

ACcept we beſeech thee O Lord the offerings of thy exulting Church, and to whom thou haſt given cauſe of ſo great joy, grant the fruit of perpetuall mirth.

The Poſt-Communion.

WE beſeech thee O Lord God that theſe ſacred myſteries which for the ſecurity of our reparation thou haſt beſtowed upon us, may be made both a preſent and a future help unto us.

On

On the ſecond Sunday after Eaſter.

The Prayer.

O God who by the humble abaſement of thine own Son, haſt raiſed up the proſtrate world, grant, we beſeech thee, unto thy faithfull people perpetuall joy, that they whom thou haſt taken out of the danger of eternall death, may injoy perpetuall felicity.

The Secret.

MAy this ever ſacred oblation confer upon us a wholſome benediction, that what it doth in myſtery it may perfect in power.

The Poſt-Communion.

GRant unto us wee beſeech thee Almighty God that receiving the favour of thy in-livening we may alwayes boaſt of thy bounty.

On

On the third Sunday after Eaſter.

The Prayer.

O God, who unto thoſe that goe aſtray (to the end they may returne into the way of Juſtice) doſt ſhew them the light of thy verity, grant unto all thoſe, who by profeſſion are eſteemed Chriſtians, that they may both eſchew thoſe things which are contrary to this name, and purſue thoſe, which are agreeable unto the ſame.

The Secret.

BE it granted unto us O Lord, by theſe myſteries, that mitigating terrene deſires, wee may learne to love heavenly things.

The Poſt-Communion.

THe Sacraments which we have received, wee beſeech thee O Lord, that they may repaire us with ſpirituall food, and defend us with corporall helps.

On

On the fourth Sunday after Easter.

The Prayer.

O God, who makeſt the mindes of the faithfull to be of one accord, grant unto thy people, that they may love what thou commandeſt, and deſire what thou doeſt promiſe: that amongſt worldly varieties, there we may fix our hearts, where are true Joyes.

The Secret.

O God who haſt made us partakers of the higheſt Deity by the commerce of this revered ſacrifice, grant we beſeech thee, that as we know thy verity, ſo we may with meet behaviour follow the ſame.

The Poſt-Communion.

VOuchſafe us O Lord God thy preſence, that by theſe myſteries which we have faithfully received we may be purged from ſinne, and delivered from all dangers.

On

On the fifth Sunday after Easter.

The Prayer.

O God from whom all good things do proceed, grant unto thy humble supliants, that we may thinke on those things which are good, (thou inspiring us) and (thou governing us) we may put the same in execution.

The Secret.

Receive O Lord the Prayers of the faithfull with the oblations of their sacrifices, that by these offices of pious devotion we may passe into eternall glory.

The Post-Communion.

GRant unto us O Lord who are filled with the vertue of the heavenly Table, that wee may desire those things which are right and receive what we desire.

On

On Sunday within the Octaves of Aſcenſion.

The Prayer.

OMnipotent Eternal God, grant us ever to have our wills devoted, and our hearts ſincerely bent unto the ſervice of thy Divine Majeſty.

The Secret.

MAy the Immaculate Sacrifices purifie us, O Lord, and afford unto our ſouls the Vigor of ſupernal Grace.

The Poſt-Communion.

BEing repleniſhed with thy holy Gifts, grant unto us we beſeech thee, that we may always remain in thanksgiving.

FINIS.

THE THIRD PART
Of the firſt
TOME.

THE THIRD PART

Of the Iliad

TOME.

On the Feaſt of Pentecoſt, OR, On WHIT-SUNDAY.

The Antiphon. ACTS 2. v. 1.

ON this day are compleat all the dayes of Pentecoſt. Alleluja. *This day the holy Ghoſt did appear to the Diſciples in fire, and gave unto them gifts of graces, ſent them over all the world to preach and teſtifie, that he which ſhall believe, and be baptized ſhall be ſaved.* Alleluja.

Verſ. *The Apoſtles did ſpeak with divers tongues.* Alleluja.
Reſp. *The wonderfull works of God.* Alleluja.

The Prayer.

O God who on this day haſt taught the hearts of the Faithfull, by the Illumination of the holy Ghoſt, grant unto us in the ſame Spirit, to reliſh thoſe things that are right, and ever to rejoyce in his conſolation.

The Illustration.

IF we look back to the three last Sundayes-prayers, we shall find them all, as it were, preparatives to this, which we now make to day, of *relishing those things that are right*, and *rejoycing in the consolation of the holy Ghost*. And indeed our B. Saviours whole life and death had no other aim, then by making God man, to winn man into an affection of deity, and of being content to become God, and when by the last mystery of humane redemption (as far as lay on our Saviours part) his glorious Ascension, we were brought to *devote our wills*, and *our hearts affections sincerely to the service of Almighty God*; now we are led into that holy School, and unto that heavenly Master, where we shall be taught, how to set our *hearts right* to his heavenly Majestie; and this by the *Illumination* of the *holy Ghost*: which that we may do the better, see how to day we pray, that *in the same Spirit we may relish those things which are right, and rejoyce in the consolation* thereof: as if in this School flesh and bloud were to have no place, which had so far, (and so long) mis-led us; and indeed the very Apostles themselves, so long as they looked upon Jesus Christ, as man, they did not *relish* the pure *service* of Almighty God, they were not *set right* in their *hearts* affections, they doted upon flesh and bloud, and so fell into the errours thereof; S. *Peter* of denying Christ in his afflictions, S. *Thomas* of doubting of his Resurrection; but we never heard, that after the coming of the holy Ghost, any of the Apostles fell into those or any other errours in the rectitude of their *service* towards Almighty God; but were alwayes in the *right*, and took content in nothing that was wrong, or swarving from the doctrine of their Master our Saviour Jesus Christ: And why this? Because the *holy Ghost*, who was the *Spirit* of *Truth*, had possessed them, and *taught them all truth*, and made them not onely *relish* it, but distelish all things that were contrary thereunto.

Nor is it without reason, that erring man in his most solemn

lemn prayer ſhould beg the grace of God, to *reliſh what is right*; for we never pleaſe our ſelves with what we do not *reliſh*, nor do we ever *reliſh* what diſpleaſeth us; whereas to *reliſh what is right*, is to *reliſh* at leaſt what is pleaſing unto God, however it doth oftentimes not pleaſe our ſelves: and therefore in this grand day, when we are to be weaned from the nurſe of fleſh and bloud, and brought into the ſchool of Spirit, and are to ask our Maſter a boon, now we ſee his hands full of bounty and benevolence, we are taught to beg that we may *reliſh* and *take content in whatſoever is right* towards God, be it never ſo averſe to our ſelves; becauſe our teeth being ſet on edge with fleſh and bloud, and our mouths quite out of taſte with Spirituall food, nothing is of more import to us, then that we may *reliſh* ſuch meat, as we muſt hereafter live and nourish by; *Spirituall conſolations*, not earthly delectations any more, for the firſt, ſet us (and our *hearts* affections) *right* to God, the laſt, draws us headlong to death. Now it will be the leaſt of our cares to day, to adjuſt this prayer unto the Epiſtle, ſince this is altogether of the coming down of the holy Ghoſt into the ſchool of ſpirituall comfort, where he is to reade his leſſons to mens *hearts*, as this prayer tells us, and as we read *Jerem.* 31. 33. *I will write my law in their hearts*; whence it is, holy Church to day takes the Antiphon out of the Epiſtle, rather then out of the Goſpel; and yet rather makes it, then takes it, for though the ſenſe be the ſame, nevertheleſſe the letter is not ſo: which perhaps was myſteriouſly contrived, to ſhew, that as ſoon as the *holy Ghoſt* came down to teach, the Church was able of her ſelf to reade a leſſon to her children; and immediately we ſee *S. Peter* preached: but indeed as the Goſpels ever tell us the ſtories of our Saviours life, ſo the Acts of the Apoſtles tell us the hiſtory of *the holy Ghoſt*, firſt that of the fact, when, and how he came, next that of the effect, how prodigiouſly he wrought in the *hearts* of thoſe he did deſcend upon: ſo the Epiſtle being to day out of the Acts of the Apoſtles, is (as the goſpel of the *holy Ghoſt*) made the place whence Preachers take their texts, or whereunto at leaſt they drive the deſign of

all their Sermons. And to this the prayer is apparently suited, yet it is not therefore unsuitable to the Gospel also of the days wherein S. John tells us (in our Saviours name) *he that loveth me observes my words*, which is in effect to say, doth *relish my words*, doth *relish* that which is *right*; for nothing more *right*, then the *word* of *God*; since we may take that for verity and rectitude it self, especially being taught us by *the holy Ghost*, who, this Gospel tells, was to come purposely to *teach us truth*, the truth of that *word*, by *the Illumination of his holy Spirit*, and was to make the often dead letter of that *word* to be the life of our Souls: for so it must needs be, when it brings us that *peace* which it promiseth, namely another manner of *peace then the world giveth*, which is alwayes mixed with war; for whoever *relisheth* what is *right*, hath a *true peace* within his conscience, and so is at no variance or war at all. In a word, the Gospel being out of the story of our Saviours Life, tells us the effect of this fact, the fruit we shall receive by the coming of the Holy Ghost, by *relishing those things that are right*, and by *rejoycing in the consolation of this holy Spirit*, that comes to read lessons of Divine Love unto our *hearts*, and to wean us from the humane affections we have unto creatures, and consequently this Gospel wants no adjusting to the Epistle and Prayer of this solemn day, but makes good still our main design in this book.

The Epistle. *Acts* 2.1, &c.

1 *And when the dayes of Pentecost were accomplished, they were all together in one place.*

2 *And suddenly there was made a sound from heaven, as of a vehement wind coming, and it filled the whole house, where they were sitting.*

3 *And there appeared to them parted tongues, as*

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it were, of fire, and it sate upon every one of them:

4 *And they were all replenished with the Holy Ghost, and they began to speak with divers tongues, according as the holy Ghost gave them to speak.*

5 *And there were dwelling at Jerusalem Jewes, devout men of every nation under heaven.*

6 *And when this voyce was made, the multitude came together, and was astonied in mind, because every man heard them speak in his own Tongue.*

7 *And they were all amazed, and marvelled, saying, Are not, loe, all these that speak, Galileans?*

8 *And how have we heard each man our own tongue, wherein we were born?*

9 *Parthians, and Medians, and Elamites, and that inhabite Mesopotamia, Jewrie, and Cappadocia, Pontus and Asia.*

10 *Phrygia, and Pamphylia, Ægypt, and the parts of Lybia that is about Cyrenee, and strangers of Rome.*

11 *Jewes also, and Proselytes, Cretensians and Arabians: we have heard them speak in our own tongues, the great works of God.*

The Explication.

1. THat is to say, Fifty dayes after the Resurrection; for as the Christian *Pasche* is a fulfilling that Feast of the Jews, which was a figure thereof; so likewise the Chri-

stian *Pentecost* is a fulfilling of the like figure of the Jewish *Pentecost*, or of the delivery of the Law upon Mount *Sinai*, by the like confirmation of the Christian Law, upon the Mount *Sion*, when the holy Ghost descended purposely for that end: But as the Jewish *Pasche* was on Saturday, (which was their Sabbath) so was the seventh Saturday after, their *Pentecost*, and the Christian *Pasche* being the day after (which was Sunday) makes the seventh Sunday following to be the Christian *Pentecost*, both to shew Christ did abrogate the Jewish *Sabbath*, by rising on *Sunday*, and the Jewish *Pentecost*, by sending the holy Ghost the seventh *Sunday* after, which proves that the Christian Religion, as it was successive to the Jewish, so it did abrogate the same. By those that were here, (in the place of the last Supper) *assembled*, we are not to understand onely the Twelve Apostles, but also the *Blessed Virgin Mary*, and all the rest of the Disciples and friends of Christ, then in Jerusalem, to the number of about one hundred and twenty, as S. *Luke* recounts, and S. *Augustine* gives a very pious reason for this number, saying, What "Christ did promise onely to his twelve Apostles, he performs "into a ten-fold multiplyed number; for ten times twelve make just one hundred and twenty; so Christ to shew his liberality made his promise good ten times over; and indeed it is usuall in Almighty God to better the expectation of his creatures.

2. The mystery of this noise or *sound* was, that thereby the Jews might come together out of curiosity to see what the matter was, when they heard a sudden clap like thunder, just over the place where the Apostles were assembled; and likewise to raise up the hearts of those within the place, to heaven, expecting hereupon something of consequence to follow: it was *sudden* for two reasons, First to shew it to be a voluntary and free gift of grace, such as could not be merited by any our previous preparation thereunto: Secondly, to shew the efficacy of that holy grace, working to all purposes in an instant, as we see it did in S. *Paul*, and S. *Mary Magdalene*, both instantaneously converted from notorious sinners, and made

made eminent Saints: whence S. *Ambroſe* ſayes truly, commenting upon the firſt of S. *Luke*, "The grace of the holy "Ghoſt brooks no delayings: This *ſudden ſound* came *from heaven*, to ſhew that as Gods throne was there, ſo he came by his holy grace to call and to carry the Apoſtles, and all good Chriſtians thither: it came like a huge *high wind*, to ſhew the effects it was to have, when the voices of thoſe it fell upon were heard *all the world over*, *from one end to the other*, as was prophetically foretold by holy *David*, *Pſal.* 18. Now we are to note, the holy Ghoſt hath appeared ſeverall times in ſeverall wayes, as firſt like a Pigeon or *Dove* upon Chriſt baptized, to ſhew the columbine ſimplicity of grace and good works: next like a *Cloud* in the Transfiguration, to ſhew the fertility of Chriſtian Doctrine, falling like a fruitfull rain upon the barren ſouls of men, and covering them from the nocive ſinne of luſtfull deſires. Thirdly like a *Breath*, to ſhew the manner of Chriſtian converſion was to be by aſpiration, or *breathing* of the holy Ghoſt upon our hearts, and giving us thence a ſpirituall life; and this was when at the laſt Supper Chriſt *breathing* upon his Apoſtles ſaid, *Receive ye the holy Ghoſt, to remiſſion of ſinnes*: *Joh.* 20. 22. Fourthly (as here) both like *fire* and *wind*; the firſt to ſhew the holy Ghoſt did inflame the hearts of men to the love of God, and burn up in them all the ſtubble of their terrene affections; the laſt, to ſhew the efficacy that the Apoſtles preaching ſhould have to convert all the world; and like a whirl-wind blow down the reſiſtance of Princes and Potentates, as ſo many Towers ſtanding in their way, and alſo blow all infidelity, all hereſie, all ſects and ſchiſms quite away as ſo much chaff and droſſe in reſpect of ſolid doctrine: not that there was a reall *wind*, but yet a reall *ſound*, or rather an effect as of a reall wind, for had the wind been reall, (being ſo great) it had overthrown the houſe, and done miſchief to thoſe within; and indeed the Text ſaith, it was a *noiſe*, *like the coming of a high winde*: nor was it marvell, God could produce a *ſound* without a *winde*, for as the *fiery tongues* were not reall *tongues*, but onely ſimilitudes thereof, ſo was this noiſe no reall

all *wind*, but onely a likeneſſe of it. The whole houſe was filled with this *noiſe*, to ſhew all their hearts who were within, *ſhould be filled with the Holy Ghoſt*; for thus the Text affirms immediately, ſaying, verſ. 4. *and they were all filled with the Holy Ghoſt.* Note; it is ſaid they were *ſitting*; both to ſhew the reſt and quiet Gods holy Spirit bringeth with it, and to ſhew that prayer of expectation (and ſuch this was) is perhaps beſt, when it is performed *ſitting*: thus S. *Bernard* (a great Saint) was noted to proceed in his deepeſt meditations.

3. By *parted tongues* is here underſtood tongues divided amongſt many, not in themſelues, as commonly Painters make them, thinking thereby to expreſſe the activity of fire, riſing up in many-pointed flames: but the reaſons why the *Holy Ghoſt* would have the forme of *a tongue* to declare his coming, are many: Firſt, becauſe the Apoſtles were by this coming confirmed to be the Preachers of the Goſpel; and the proper inſtrument of a Preacher is his *tongue*. So the *gift of tongues* was firſt expreſſed by the ſpecies of *a tongue*: (where we are to note, this gift includes three properties, the firſt the knowledge of languages; the next, the true ſignification of the words of different languages; the third, a volubility of tongue adapted to the ſeveral articulations requiſite to ſeveral Languages, and conſequently a prudence to uſe all theſe in a right way) The ſecond reaſon is, becauſe *a tongue* hath a great affinity with a word; as therefore *the Holy Ghoſt* was the Spirit of *the VVord*, ſo he came in the ſpecies of a *Tongue*: and as by the word of the mind is produced the voyce of the tongue; ſo from the *Divine word* did proceed the *Holy Ghoſt*: whence the Apoſtle 1 Cor. 12. verſ. 3. ſayes, *no man can ſay Jeſus, but in the Holy Ghoſt.* The third, as the tongue diſtinguiſheth taſtes, ſo doth the *Holy Ghoſt* truths from falſhoods, heavenly from earthly things; inſomuch, that St *Paul* tells us, *The Animal man doth not perceive the things of the Spirit*, 1 Cor. 4. Laſtly, becauſe the tongue is both the beſt and worſt inſtrument of man, Proverb. 12. *Death and life are in the hand of the Tongue*: & Prov. 16. *It is in man to prepare his heart, but the govern-*

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ment of the tongue is from our Lord; wherefore there was great reaſon to have *the gift of the Holy Ghoſt*, to tame, rule, and ſanctifie the *tongues* of men. As for the *tongues* themſelves, whether they were true *fire*, or true *tongues*, is queſtioned; yet reſolved beſt, that they were not truly *fire*, but only fiery forms, like unto *tongues*; as ſome ayr condenſed and made into that form, and illuminated ſo as to ſeem *fire*, but not to burn, becauſe it was to ſet upon *the heads* of thoſe it fell upon. Of their pyramidal form we give many reaſons: Firſt, to ſhew the Spirit of God only penetrates all deep and hard myſteries. Secondly, to ſhew it penetrated the very *hearts* of thoſe it fell upon, and made them cordially love Almighty God. Thirdly, it made them aſpire from earth as high as heaven. Fourthly, that the very *tongues* of thoſe who had this gift ſhould penetrate the hearts of men to their converſion. Laſtly, to ſhew it ſhould give them the diſcretion of ſpirits, that had this gift, to diſtinguiſh betwixt good and bad inſpirations in themſelves, or in thoſe they were to direct ſpiritually. And theſe *tongues* were rather *fiery*, then of any other kind; to ſhew, God is all a flame of Love, as Deut. 4. 24. *Thy God, O Iſrael, is a conſuming fire.* And therefore as the Law of Moyſes (ſhewing Gods Will) was given with the Circumſtances of Thunder and Lightening; ſo the Law of Chriſt now was to be confirmed by *the holy Ghoſt* with like ſignes, to ſhew it was the Will of the ſame God, abrogating the former, and conſtituting this new Law. Secondly, as all the old Prophets were authorized by circumſtance of fire: Iſaias his lips being touched with a coal *of fire*, became as we read, Chap. 6 ver. 6. *like fire*; and his words ſeemed all *fiery* too: and Elias being carried up in *a fiery* Chariot into heaven, 4 Reg. 2. 11. and of Hieremias it is ſaid, from above he ſent *fire* into mens bones, and thereby inſtructed them, Thren. 2. v. 13. and Ezechiel foretelling of Chriſt his Chariot ſupported by four Cherubims, of whom he ſayes, Chap. 1. v. 13. *Their looks were like fire coales*: all which were but types of the more univocal *fire*, that did accompany the election, confirmation, and converſation of the Apoſtles,

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true Prophets of the new law, & foretellers of heavenly things. Thirdly, to ſhew Chriſt his law was a law of love, of charity, of cœleſtiall *fire*: Fourthly, to ſhew the effect of this love was to produce the *fire* of love divine in all Chriſtian ſouls: Fifthly, to ſhew the ſpirit of God was ſearching as *fire*, the moſt ſubtle worker, and penetratour that is in nature. The reaſon why theſe *fiery tongues* were ſaid to ſit in the ſingular number, not plurall, upon the Apoſtles, was to ſhew that though the *tongues* were (and muſt be) many, for each to have one, yet the *Spirit* giving them was one, and not many, namely one onely God. And this *Spirit* was rather expreſſed *ſitting* then otherwiſe, to ſhew the conſtancy of Gods holy grace and gifts in thoſe he pleaſeth to beſtow his ſpeciall favours on, and their eaſe and reſt in the poſſeſſion of that *Spirit*: as alſo, that the holy Ghoſt was to reſt in the hearts of the Faithfull to the worlds end.

4. *They were all repleniſhed*; whereas before they had received the grace of God, now they had the plenitude thereof, not all alike, but ſome more, ſome leſſe, according as was requiſite to their callings: No marvell then, if the Apoſtles being full of grace and the gift of tongues, they could not contain themſelves, but ſay *The Things which we have ſeen and heard, we cannot but ſpeak*: nay, ſo much they ſpake, that ſome believed they were *drunk with new wine*; and ſo it was indeed with the wine of the heavenly grape, the holy Ghoſt, not otherwiſe; and as they were inforced to ſpeak the praiſes of God by the irrefragable impulſe of this holy Spirit, ſo they ſpake to all purpoſes, that is, to the capacity and underſtandings of all hearers, of what nation ſoever, for they ſpake all kind of languages or tongues: which ſome will underſtand, as if each Apoſtle ſpeaking a ſeverall language, among them all they had all languages: others conceive that they ſpeaking onely in their own Syro-Hebræan tongue, all the ſeveral nations underſtood them, as if their languages had been various, (as in this manner S. *Vincentius Ferrerius* preaching in Spaniſh was underſtood by ſeverall nations, as Italians, French, Flemiſh, Engliſh, *&c.* each conceiving they heard him in their native

native tongue,) grounded in theſe words following, *v.* 11. *We hear them ſpeaking in our tongues.* But the true ſenſe is, they did really and truly ſpeak (upon occaſion) all languages, by the *gift* of *Tongues* beſtowed on them: firſt, becauſe ſo ſayes the text, *they ſpake in divers tongues.* Secondly, becauſe the miracle had been elſe wrought in the hearers, not in the ſpeakers. Thirdly, the *gift* or reall diverſity of *tongues* was propheſied by *Iſaias* chap. 28. *In other tongues, and in other lips will I ſpeak unto this people*; therefore it muſt be fulfilled, as was affirmed ſo to be by S. *Paul*, 1 *Cor.* 14. 21. *I give my God thanks, that I ſpeak with the tongue of you all.* Beſides Chriſt in S. *Mark cap.* 16. *v.* 17. did promiſe this *gift*, ſaying, *They ſhall ſpeak with new tongues.* Fourthly, becauſe ſo the Church hath ever taught us. Fifthly, elſe many miracles muſt concurre to one work, as in the ſpeaker and the hearer too. Though this doth not deny, but the Apoſtles might as well by one language ſpeak intelligibly to all hearers of ſeverall nations, as S. *Vincentius* did: To conclude, as they were ſent to all nations, ſo aſſuredly they had the *gift* of all *languages*, as alſo the B. Virgin, S. *Mary Magdalene*, and all the one hundred and twenty then preſent had the ſame *gift*: yet ſo as they did not uſe it, but as the *holy Ghoſt* inſpired them to ſpeak upon juſt occaſions; and then in ſuch manner as was moſt excellent, and beſt ſuiting to all purpoſes, becauſe *the works of God are ever perfect, Deut.* 32. 4. and this was ſuch: ſo that it is credible, they never made uſe of this *gift*, but to Gods honour and glory, at leaſt they ever ſurely aimed thereat, how be it as humane creatures they might erre in ſome circumſtantials of their actions, as S. *Paul* reprehended ſome exceſſes in that kind, eſpecially in women ſpeaking in Churches by this *gift of tongues.*

5. This diverſity of *nations* was there, upon occaſion of the legall Feaſt of the Jewiſh *Pentecoſt*, as above, whereunto great conflux of *nations* was uſuall, as *Exod.* 23. 17. it was commanded; but more then ordinary in *Jeruſalem*, it being the Metropolis or head City of the Jews, and the ſeat of their chief Synagogue: ſo by *dwelling* is here underſtood making

sojourning some day for a time onely, not being constant Inhabitants. *By religious*, is understood only devout men, not such as now (by vowes) receive that denomination: though with all this confluxe of people was credibly now more then ordinary, because God had so ordained it, to celebrate the better this Christian *Pentecost*, by the avowment of all *nations*, witnessing the prodigious truth of this unparalleld miracle, of the descent, or coming of *the Holy Ghost* in way of *fiery tongues*.

6. By the *voyce*, is understood that of the sudden *loud wind* drawing many to the place, and that wherewith the Apostles spake, which argued there was a grace more then ordinary, accompanying their speech, after this *gift of tongues* was bestowed on them: so as the multitude of Nations (representing the whole world in little) assembled suddenly at this place, and was stricken with admiration and indeed confusion of mind, some thinking one thing, some another; some trembling to see Christ so glorified now in his Apostles and Friends, who had by them been persecuted to death; others not knowing what was the reason, but inquiring; in fine all severally stricken upon several conceits they made of the prodigy, *every one hearing* ignorant men and strangers *speak in their own language*, or *tongue*.

7. This Verse shewes, that was the main cause of their *amazement*, seeing the Apostles who were *Galileans*, (men given more to study the Sword, then the Word) speak the different Languages of all other several Nations in the World.

8. As by this Verse appeares they did.

Parthians. There were two *Elams*, one in Persia, the other in Media, and probably *Elamites* of both were here. There is little to be said of this enumeration of so many *nations* and people here assembled, onely to observe many are specified, to shew more (indeed all) were present; that is to say, some out of every Nation: and though those of *Jewry* be named in the ninth verse, and *Jewes* again in the eleventh, yet it is to be understood the latter were the *Jewes* dispersed over all

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the world, as well as those living in *Judea*, and the Gentiles by nation, *Jews* by profession, who were therefore by another name called *Proselytes.* (Adventitious Jews.) But we are here to observe; these Nations did not hear the Apostles speak (as some said of them) *like drunkards*, nor any vain or idle things, but onely the wonders of Almighty God: such as the Prophets had foretold, Christ taught, and were never till now understood nor believed: And probably they began here to preach the Incarnation, the Nativity, the Life and Death, the Resurrection, the Ascension of our Saviour, the reason of this prodigious coming of the *Holy Ghost*, as sent by Christ, the mystery of the Blessed Trinity, and all things else, that were the main heads of Christian doctrine, and otherwise appertaining to the splendour of the Church of Christ, and to the abrogation of the Synagogue or Jewish Church.

The Application.

1. THe Illustration upon the Prayer, and the Explication of the Text render this Epistle so cleer, that little more needs to be said, then to mind the Christian Reader, that as by our Saviours first coming to us God was really made Man, so the coming of the Holy Ghost is with a desire to make man become in a manner God: but with this difference amongst others, that God so assumed humane Nature, as he did no way desert, nor lessen his own which was Divine; whereas Man to be Deified, must relinquish and devest himself of his humanity, at least of his humane addictions and affections, and must call upon the Holy Ghost to *create* in him a *new breast*, a *new heart*, if not a new soul too.

2. And really it seems to have been the design of Jesus Christ to work upon the soules of men not onely, that is to elevate their Reasons, and to illuminate their Understandings by the gift and light of *Faith*, leaving it to the *Holy Ghost* to perfect the same soules *Wills*, by Charity, by adding the heat, the Fire of Love to the Light of Fa-

hence it is our Saviour ſaid; *he came to ſend Fire into the world, and what would he elſe thereby, but that this fire ſhould burn?* burn up he meant the old man with all his ſtubble of ſin, and conſume even his affections unto vice, by ſetting his heart wholly upon virtue, upon goodneſſe, upon heaven, upon glory, upon bliſſful eternity, upon Almighty God; as amiable objects indeed, whereas all things elſe are but like Foyles to the beauty and lovelineſſe of theſe: ſuch as never ſatiate a ſoul; which the Royal Prophet doth confeſſe, ſaying; *I ſhall then* (and ſurely not till then) *be ſatiated, when thy Glory ſhall appear.*

3. Hence it is we ſee the Apoſtles turn immediately from Leverets to Lyons, from perſons afraid of the Jews, to look Princes in the Face (maugre all their perſecution) from ignorant and illiterate Fiſhermen, knowing and learned Doctours, Teachers in fine to all the World, convincers and confounders of all humane Learning that ſtood in oppoſition to their doctrine Divine: and all this in an inſtant without learning any other Leſſon, then to dilate, to open the affections of their Hearts unto the *Holy Ghoſt*; where (by the *Illuſtration* of his holy Grace) he reads unto them in a moment all Divinity, by onely teaching them the Art of Divine Love; by onely giving them indeed the grace to love God only, and what is lovely in the eyes of his heavenly Majeſty. Stay beloved, if this be all, why may not we hope once a year at leaſt to learn as good a leſſon? 'Tis but renewing every year (as on this bleſſed Day) the ſolemn vowes we made in Holy Baptiſme; 'tis but reiterating now thoſe good purpoſes we make ſome times of the amendment of our lives; 'tis but dilating and opening our hearts to this holy Spirit, and begging of him that he will there work in us what we cannot work our ſelves, the new creation of a new *Will* in us, by our renovation of the old, and this by the *Illuſtration* of his holy Grace, which alone is able to light and lead us up to heaven, which alone is able *to teach us all Truth*, and afford us all the comfort that *our Hearts* can wiſh.

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The Holy Church would otherwiſe ſurely pray to day for ſome thing elſe, which yet ſhe doth not, in the Prayer above.

The Goſpel, JOHN 14. v. 23, &c.

23 *Jeſus anſwered and ſaid unto them, If any love me, he will keep my word, and my Father will love him, and we will come to him and will make abode with him.*

24 *He that loveth me not, keepeth not my words. And the word which you heard is not mine: but his that ſent me, the Fathers.*

25 *Theſe things have I ſpoken to you, abiding with you.*

26 *But the Paraclete the holy Ghoſt, whom the Father will ſend in my name, he ſhall teach you all things, and ſuggeſt unto you all things, whatſoever I ſhall ſay unto you.*

27 *Peace I leave to you, my peace I give to you: not as the world giveth, do I give to you. Let not your heart be troubled, nor fear.*

28 *You have heard that I ſaid to you, I go, and I come to you. If you loved me, you would be glad verily, that I go to the Father: becauſe the Father is greater then I.*

29 *And now I have told you before it come to paſſe: that when it ſhall come to paſſe, you may believe.*

30 *Now I will not ſpeak many things to you. For*

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the Prince of this world cometh, and in me he hath not any thing.

31 *But that the world may know, that I love the Father; and as the Father hath given me commandement so do I. Arise let us go hence.*

The Explication.

23. THis *answer* of our Saviour was to the interrogatory of the Apostle Judas Thaddæus, the brother to St. James the lesser, demanding ver. 22. why Christ was pleased to manifest himself to the Apostles onely, and not to the whole world; because he said to them, *The world doth not see me, but ye see me*; which though spoken in the present tense, was meant in the future, alluding to what the Apostles did after see in him, namely his Passion, Death, Resurrection and Ascension: And the reason why he did manifest himself to them and not to the world, was as St. Austin observes, because they did *love* him, but the world did not so: and this I premise to shew, that what followes here, alludes to this, as to the effects which the *love* of God procures in those that do truly *love* him: as this Gospel begins to day with an effect of *love*, *keeping Gods* commandements, which taken as here it lyes in this Gospel, is rather an absolute assertion, then a relative *answer* to a question; and yet in truth it was the *answer* that Christ gave to the question of St. Jude, as above in the immediate verse before, whereunto Jesus *answers*, saying, *If any love me, he will keep my word*; as who should say, as I loving my Father, *keep his command*, of coming into this world to manifest his glory to you that love him, (and by you to all the world) though not immediately to them all, as I mean to do to you: So do not think that after my Resurrection, when the *Holy Ghost* shall come down and inflame the hearts of many Infidels and Gentiles with the *love* of God, that then I shall onely manifest my self to you alone that are my Apostles, and now

are onely thoſe that *love* me; no, no, then I ſhall be ſo manifeſted to others, that they will *love* me as you do; and this ſhall be the teſtimony that I give you thereof, that their *love* ſhall be ſuch, as by vertue thereof they will *keep my Commands*, my words will be to them dear, as now they are to you: and as you receiving the *holy Ghoſt*, receive with him both my Self and my Father, (for we three are all one inſeparable Subſtance or Eſſence, however diſtinct and ſeveral Perſons) juſt ſo ſhall the whole Bleſſed and undivided Trinity, Father, Son, and Holy Ghoſt, enter into the hearts of all that *love me, and keep my Commandments* or *my word*: and conſequently to them as well as to you ſhall I be then manifeſted. And in this ſenſe you ſee this verſe is an exact *anſwer* to the queſtion of S. Jude, which otherwiſe ſeems a meer diſparate, or an incongruous reply to that interrogatory. And from hence we may perceive how hard it is to underſtand the true ſenſe of almoſt any part of holy Writ, unleſſe we ſee clearly the connexion it hath to precedent or conſequent parts thereof: ſo what S. Jude meant of his perſonal or viſible manifeſtation to theſe few onely that were eye-witneſſes of his Actions, he means of his ſpiritual or inviſible beeing made known to all the world by his *Faith*, and doctrine, received and embraced amongſt them through the preaching of the Apoſtles and their Succeſſours. But we muſt note, that *coming* or *going* of *God* (who is at all times in all places by reaſon of his immenſity) is not to be underſtood, as if he did *come* or *go* from one place to another; but he therefore is ſaid to *come* or *go*, becauſe he operates, or operates not, at all times, or in all places alike: for his operation is his *coming*, and ſo every new inſpiration of grace we have, is as if God made a new viſite unto us, within the temple of our ſoules, where he delights to be: and though he be never ſeparated from us locally, (ſince he fills all place) yet he is ſaid to come a new into our hearts, every time we produce or exerciſe a new act of *love* unto him; and if we continue one Act all our lives, then he doth all that time operate within us, and ſo conſequently is ſaid not only to *come* unto us, but even *to live with*

us, to *dwell* indeed *within us*: which happineſſe we cannot receive from any one ſingle Perſon of the Bleſſed Trinity, but we muſt own it to them All three, ſince where one Perſon is, of neceſſity there all the three Divine Perſons are alſo, be it by preſence, or by operation.

24. Here we ſee clearly the cauſe of our well doing or *keeping Gods commands*, is our *loving God*, and conſequently the cauſe of our not doing well, is our *not loving him*; to which purpoſe St. *Gregory* hom. 30. ſayes excellently well: To know whether we love God or not, ask our Tongues if they ſpeak well of him, ask our ſouls if they imploy their thoughts upon him, ask our lives if our actions be directed to his honour and glory, if they be doing what he hath commanded, or avoiding what he hath forbidden. When he ſayes, *The word he ſpeaks is not his*, the meaning is, 'tis not onely *his*, but alſo *his Fathers*, becauſe himſelf is the *word* of his *Father*, and conſequently as his nature is common with him and his Father, ſo is his operation too; wherefore what he ſayes to us, his *Father* ſayes to him, becauſe all he is himſelf, is to be *his Fathers word*.

25. *Theſe things have I ſpoken to you, abiding with you:* while I was with you, I told you *theſe things*; not that they *abide* by you, or that you underſtand them, but it ſufficeth for the preſent I tell them to you, though you underſtand them not; you will penetrate theſe, and much more, when the *holy Ghoſt* ſhall (telling you the ſame) confirm you, that he and I are both one God, one Spirit, one Goodneſſe, one Truth.

26. It may ſeem ſtrange here that Chriſt ſayes, *his Father* ſhall ſend the *Holy Ghoſt* to them *in his name*, whereas Chap. 15. the ſame Evangeliſt tells us that he ſaid, *he would ſend them the ſame holy Spirit himſelf in his Fathers name*: but the very truth is, theſe two ſeeming ſeveral ſpeeches are both to one and the ſame purpoſe: for as the *Holy Ghoſt* doth *proceed* both from *the Father* and *the Son*, one coequal Spirit and God with them both, ſo is he equally ſent by them both; whence theſe are not contradicting but cohering Truths, telling

ing at ſeveral times, what is moſt certain true. But there are divers ſenſes of theſe words, *in my name*; as firſt, the *Father* is ſaid to ſend the *Holy Ghoſt* in his Sons name, as by the Sons means, whoſe ſpiration as it is joyntly concurring with the *Fathers* to the *proceſſion of the Holy Ghoſt*, ſo by him (joyntly with him) the *Father* ſends the *Holy Ghoſt* unto us. Secondly, *in his name* imports in vertue of his merits deſerving for us the happineſſe of this comfortable miſſion, or miſſive comforter. Thirdly, *in his name* is as much as to ſay, in his place, to ſupply his viſible preſence by an inviſible comfort equal thereunto, that *he* may finiſh the work of humane ſalvation, which Chriſt began: and hence it followes, *he ſhall teach you all things*, namely to underſtand what Jeſus told you, and what he will have you further to know, for eſtabliſhing his Church over all the world; and *he ſhall ſuggeſt and prompt to you all things whatſoever I ſhall ſay.* This place is liable to ſeveral ſenſes; as whether the holy Spirit *ſhall ſuggeſt* more unto them (for government of the Church) then Chriſt told them, becauſe he ſpake much, which they could not then underſtand; or whether his *ſuggeſtion* ſhall onely be an expoſition of what they heard before, and were not able to penetrate the bottome of it: but truly the laſt ſenſe ſeemes moſt genuine, becauſe of that which followes, namely his *ſuggeſting what Chriſt ſhall ſay*; (what he hath unintelligibly already *ſaid*, and ſhall afterwards intelligibly by the Holy Ghoſt *ſay* unto them;) yet this ſenſe may be verified, though we do not take *ſuggeſtion* to be as a help to underſtanding, but to memory, as generally the Expoſitours conceive of it; as if the *ſuggeſtion* of the *holy Ghoſt* were a renewing the memory of the Apoſtles towards calling to mind, and (upon recalling) better underſtanding the meaning of what Chriſt had ſaid, then they did when they heard him ſpeak, what was now revived in their memory by the prompting or *ſuggeſtion* of the *Holy Ghoſt*: But ſince in other places the Expoſitours have declared, Chriſt did not tell the Apoſtles all that, which he meant they ſhould do by the inſtinct

of the *Holy Ghoſt*, eſpecially for framing and maintaining the Hierarchy of the Church, nor for expounding the myſteries of Faith; therefore if we take here this *ſuggeſtion* in a larger ſenſe then generally Expoſitours do, we ſhall not erre; as, if we extend it to the *holy Ghoſt prompting* unto them, what our Saviour ſhall ſay to him, and by him to them, now that he is in heaven: for as Chriſt ſayes *his doctrine* is *not his own*, but his heavenly *Fathers*, ſo it is certain the *ſuggeſtions* of the holy Ghoſt are not his own, but *Chriſt* his doctrine, whether delivered before by himſelf, and ſo renewed in the memory of the Apoſtles by the *holy Ghoſt*, (as all Expoſitours allow) or whether now onely ſpoken immediately to the *Holy Ghoſt* by Chriſt, and by mediation of that holy Spirit to us: for aſſuredly there are many things eſpecially concerning government of the holy Church ſuggeſted by the *Holy Ghoſt* to the now preſent Governours thereof, which were not ſpoken by Chriſt to his Apoſtles.

27. By *Chriſt his peace*, is here meant that which St. Paul Philip. 4. told us, *did exceed all humane ſenſe*; and this he calls *his*, ſo peculiarly, as indeed it can be properly no bodies elſe, but his own; ſince he hath purchaſed it for us, by his having ended all our war with ſin, death, and the devil, all ſuch war, as can indanger us; (if our ſelves be not cowards and ceaſe to fight) for this aſſurance we have, as long as we fight we conquer, and in conquering poſſeſſe *that peace*, which by the Battel of temptation, the devill ſought to wreſt away from us; that ſweetneſſe, that tranquillity of ſoul, which a good conſcience bringeth with it at all times, and to all perſons whatſoever. This is the *peace* Chriſt gave, and this *he gives not as the world gives peace*, which is rather perturbation; for the more we have of worldly peace and eaſe, the leſſe we have of true tranquillity of mind, which is then moſt perfect, when we are moſt at ſtrife with the world, and other enemies to *Chriſtian peace*. St. Auguſtine hath an excellent ſaying to this purpoſe: "*He cannot* be at *peace* with Chriſt, who hath any

"conten-

"contention with a Chriſtian who is a member of him. But the moſt genuine ſenſe of this place is, that he gave the Apoſtles *his own peace*, immunity from all ſin, which onely can be the breach of *peace* with God; And therefore he cloſed this verſe with theſe words, *let not your heart be troubled* at my going from you, the preſence of my *peace* ſhall ſupply for the abſence of my perſon.

28. *You have heard I ſay to you, I go,* (when I dye) *and come,* (when I riſe again) and when I am ſo *come* back (to take away your grief for my departure by death) if then *you did love me,* you would rejoyce at my leaving you again, becauſe I then am *to go,* (not to dye any more, but) to live eternally with *my Father* in glory, and to ſhare out part of that glory to you alſo: But he gives another, and a deeper reaſon, why they ſhould (if they did love him) rejoyce at his *going to his Father,* namely, becauſe *his Father is greater then he,* can protect him and his friends from all thoſe perſecutions, which the Jews raiſed againſt him and them; not but that he could have protected them himſelf from theſe, but this he ſayes, as accommodating his ſpeech to them, to make it an argument which they themſelves ſhould yeeld unto, as convincing to thoſe that did *love* him. And though from theſe very words the Arrian hereſie took faſteſt root, denying the Deity of Chriſt, becauſe he ſaid, *his Father is greater then he*; yet without all reaſon, for no ſuch thing followes; ſince his meaning was in this place, that *his Father*, as God, *was greater then he*; as man, (for ſo he was even *leſſe then Angels*) being it was onely as man that he *went* to his Father, who, as God, was never from him, nor could be: And ſo Chriſt as God, was greater then himſelf as man; much more then *was his Father greater then he* in that true ſenſe he ſpake this in: though according to humane ſenſe and reaſon, the *Father*, as God, is alſo greater then the Son as God, becauſe he is the *origin* of the Son, or his *beginning*, how ever the Son be equall to him in eſſence and power; ſo it is a *majority* in our underſtanding at leaſt, though not in the thing underſtood.

But the Arrian hereſie was grounded on a miſtake of the Analogy between divine and humane generation: for though amongſt men the Father is many wayes better and greater then the Son, as for example, becauſe he is older then the Son, and was in beeing before him; again, becauſe he (a tall Father) begetteth at firſt, a little ſon; beſides, his Son is a thing numerically, nay ſubſtantially diſtinct from the father; laſtly, becauſe the Father had liberty and could have choſen, whether or no he would have begotten a Son: yet in God all is quite otherwiſe; for there is no priority nor poſteriority, no majority nor minority, no numerical nor ſubſtantial difference in Deity between the *Father* and the *Son*, though there be a numerical difference in their perſonalities; neither is there any liberty, but an abſolute neceſſity of the Sons generation, and of his being coæval, coequal, and abſolutely one and the ſame eſſential, numerical, and neceſſary God with his eternal *Father*.

29. The *belief* he here ayms to gain is that of his Deity, and of his voluntary (not coacted, or inforced) death, for the ſins of the people: ſo that which he foretold here was his Death, his Reſurrection, his Aſcenſion, and his ſending the holy Ghoſt unto them after he was aſcended, that when they ſee all things happen, (as he had told them) they might undoubtedly *believe* he was the *Meſſias*, the God-man that came to redeem and ſave the world.

30. So after he had thus prepared them for all events, he told them, he would not *ſay much more unto them*, becauſe the devil (whom he calls *the prince of this world*) *cometh*, (was at hand in his miniſters the Jews) to perſecute him to death: and he therefore calls him *prince of the world*, becauſe by ſin the world inſlaves it ſelf unto him; he is come to take me, and yet *he hath no power in me*, becauſe I have no ſin to give him the leaſt right over me; but I freely give my ſelf up to his tyranny over me, that I may redeem the world from his uſurpation and Tyranny over them; nay the very injuſtice he doth to me, ſhall confiſcate all the right he hath over others.

31. That

31. That is, *to shew the world that I love my Father, and do as he commanded me,* therefore I dye, and give my self into the hands of my enemies. Hence it is asked, how it can be true which is said of him by Isaias 53. *he was offered* (for sin) *because himself was so pleased*; since it was not by his choice, but by his *Fathers command*, that he did suffer, insomuch that if he had not suffered, he had sinned in an act of disobedience? and though pure man may choose to do or not to do as he is bid, and so truly doth either, yet Christ who was God as well as man, could not choose, and so seems inforced: for if man in him had sinned (by reason his two Natures made but one Person, and actions are of persons not of natures) then God had sinned as well as man, because God and man were in Christ but one person. But we must conceive in one person of Christ there were two states or conditions, the one of a viatour, or *passenger*; the other of a comprehensour, of one impatriated, or in glory: that is to say, the one of a traveller, of a man banished from home, or in his journey homewards; the other of one possessed of his own, restored from banishment, arrived at his journies end, and beeing at his rest: So Christ, as a viatour or traveller had liberty of choise to suffer or not to suffer; though as he was (by his hypostatical union to the word, and by his Beatifical Vision consequent to that union rendring him in glory) in the state of those who are finally blessed, he had no choyce, but did all things as necessarily as the Blessed do in heaven, who cannot choose to do otherwise, then love and obey God in all things that they do: and yet even so they may be said to love God freely too, because they are understanding creatures, and free will is radicated in the understanding, for nothing that hath not reason hath will, and the root of willing is the understanding; therefore though the will be necessitated, upon supposition that the soul is at home or in glory, and cannot choose but love God as long as she sees him, yet that love is radically free, because it was a free act of the soul departing from the state of a viatour, and so retains the nature of freedome, as being rather a continued then a new act of free-

will. And in this ſenſe Chriſt (even as in his ſtate of bliſſe) might be ſaid here freely to ſuffer, becauſe as he was at the ſame time a viatour, he did ſuffer freely, and uncoacted; for the neceſſary continuation is rather a reward of the former act, then any new act at all: beſides this neceſſity is rather extrinſecal to the act, as being radicated in the immutability of the object, and of the glory repreſenting to the ſight that object, then intrinſecal thereunto, otherwiſe then as continuation of an act is intrinſecal unto it ſelf. For as the Act of ſeparated ſouls is neceſſarily unalterable, (like thoſe of Angels) ſo the laſt Act they had, when they were united to their bodies remains eternally, and is not unproperly ſaid to be the ſame Act continued for all eternity; and therefore free for ever, becauſe at firſt freely produced, when the ſoul was in ſtate of a viatour, and out of that iſſued into the better ſtate of an impatriated ſpirit: nay though Purgatory intervene, yet that remora alters not the nature or freedome of the Act, becauſe ſoules there retain their love to God, wherewith they dyed, however they ſuffer for former infirmities of their life paſt.

The Application.

1. WHat may be to our ſpecial and preſent uſe in this Goſpel is, to obſerve that Holy Church culls it out as the moſt proper to the now flowing Feaſt of Pentecoſt, though ſpoken by our Saviour to his Diſciples before his Paſſion, (as appears ver. 29. above) but with intention they ſhould then make memory and uſe thereof, when they had received *the holy Ghoſt*; as conſequently we muſt do at the celebrating this Feſtivity. The main ſcope of this Goſpel is exhorting us to *believe*, and *love*; and telling us the ſign of true love is *to keep the word of God*, and that the effect of this love will be to draw down into our ſoules the *Holy Trinity*, *Father*, *Son*, and *holy Ghoſt*, as delighting to live in the *hearts* of thoſe who love the Son of God, and ſhew their love by *keeping his holy word*.

2. But here is a ſpecial ſtile obſervable in this Goſpel, very profitable

profitable to be reflected on; which is that our Saviour ſeems here only to relate, or ſpeak, (as v. 25. & 26.) and to leave it to the *Holy Ghoſt* to *ſuggeſt and teach* the true meaning of what he ſaid; as if it were a ſpeech too profound for his Diſciples to dive into, without the help of the *holy Ghoſt*. If then our B. Lord, the wiſdome of his eternal Father, and conſequently the beſt ſpokes-man in the world, would not (what ere he could) ſpeak ſo plain to his Apoſtles themſelves, as to be underſtood by them before the coming of the *holy Ghoſt* to explicate his meaning, how abſurdly ſhall it be done in thoſe that are ignorant Lay-men, to dare to underſtand or interpret holy writ?

3. Hence we muſt infer that we are bound, in the firſt place, to believe *the holy Ghoſt* to be coequal God with the Father, and the Son who ſent him, ſince none but God can be of Gods counſel, and tell men the meaning of Gods holy word. Again, we muſt infer that it is the love of God, who now muſt teach us the meaning of Gods holy word; and that they are our *Wills*, our *Hearts* which now muſt be inſtructed, more then our underſtandings, for theſe the wiſdome of God, our Saviour taught by the light of *Faith*; thoſe the love of God (the *holy Ghoſt*) now teacheth by the fire of *charity*: ſo that however *Faith* Rectifies, yet it is *charity* muſt ſaintifie the ſoul; how ever Chriſt Redeemed us, yet he was pleaſed to ſend the holy Ghoſt to ſave us, by his ſayntifying grace: and alas what had it availed us once to have been by God the Father Created, once to have been by God the Son Redeemed, if we were not more then once by God the holy Ghoſt ſayntified; as oft indeed as by ſin we are made uncapable of the benefits of our Creation or Redemption? Come therefore Holy Ghoſt, come teaching, come inamouring, come comforting, come ſayntifying, come ſaving Spirit into the open *hearts* thou haſt of Chriſtians ready to receive thee, ready to be inkindled with the flames of thy moſt holy Love.

And Praying to day as above moſt fitly to the ſenſe of this Holy Text.

On Trinity Sunday.

THis Sunday is both the Octave of Pentecoſt, and alſo the Firſt Sunday after it; therefore this week we have the Epiſtles, Goſpels and Prayers of two Sundayes for our entertainment, and theſe both (if I miſtake not) the moſt delightfull of any in the whole year.

The Antiphon. Matth. 28. v. 19.

THee God the Father unbegotten, thee onely begotten Son, thee Holy Ghoſt, Comforter, thee holy and undivided Trinity with all our heart and mouth we Confeſſe, we Praiſe thee, we Bleſſe thee, to thee be Glory world without end.

Verſ. *Bleſſed art thou, O Lord, in the firmament of heaven.*
Reſp. *Both praiſe-worthy and glorious for ever.*

The Prayer.

ALmighty Everlaſting God, who haſt granted to thy ſervants, in confeſſion of the true Faith,

to

to acknowledge the glory of the Eternal Trinity, and in the power of Majeſty to adore unity, we beſeech thee heartily, that in the firmneſſe of the ſame Faith we may ever be defended from all adverſity.

The Illuſtration.

NOw the myſteries of our Redemption are compleat, by the contribution of all the Three divine perſons of the Bleſſed Trinity thereunto; as of the *Father* ſending his only Son to dye for us; of the *Son* coming and actually dying for our ſins; and of the *holy Ghoſt* deſcending and ſanctifying us with his holy grace, to make us ſin no more; it is moſt neceſſary, we ſhould cloſe up the ſaid myſteries with a peculiar feaſt of the ſame Bleſſed Trinity, and ſo put a glorious crown upon the work of our Redemption; while we begin to work out our ſalvation from the firſt root thereof, which is our Faith in the moſt Bleſſed and undivided *Trinity:* a myſtery ſo unheard of before Chriſt had taught it to the world, that even to this day it is the hardeſt thing which can be told to men, and the thing which the bleſſed Angels that behold it, do not comprehend; how the Divine Nature can be perſonally Trine, which nevertheleſſe is eſſentially but One. In admiration whereof St. Paul, in this dayes Epiſtle, breaks out into a Triple Trinity of his expreſſing this Triunity, ſaying, *O depth of the Riches! of the wiſdome! and of the knowledge of God!* Loe the firſt: *Who ever knew the ſenſe of our Lord?* or *who was ever of his Counſel?* or *who gave firſt unto him, and it ſhall be reſtored again?* Loe the ſecond: *For of God, by God, and in God are all things:* Loe the laſt of his Triple expreſſions; alluding all of them to the Bleſſed Trinity, as by the Expoſitours of this Epiſtle we ſhall find, and conſequently muſt acknowledge it to be included in the Prayer above; As alſo the Goſpel is, expreſſing how our B. Lord ſent his miſſion of Apoſtles with commiſſion to

Baptize

Baptize, and *teach* all the world the myſtery of this Bleſſed Trinity, *Father, Son, and Holy Ghoſt*. So we have this day the beſt of harmonies in the myſtical muſick of this book, while we find all three parts of holy Churches ſervice to day ſo neatly woven into one; the Epiſtle, Goſpel, and Prayer all ſinging forth the praiſes of the moſt Bleſſed and undivided *Trinity*, *Father*, *Son*, and *holy Ghoſt*, three Divine Perſons, and one onely God. Hitherto the myſteries of our Redemption were all upon Gods tranſient works about his creatures; now we come to the immanent actions of the Sacred Deity within its own Eſſence: and theſe are operations ſo hidden from created knowledge, as our beſt comportment will be with St. *Paul* rather to admire then ſearch into them: ſuffice it, Chriſt who hath revealed this myſtery, hath proved himſelf to be God by his works amongſt men; and being God muſt needs be eſſential verity, and ſo can neither be deceived, nor deceive, even when we take him upon greateſt truſt. We muſt therefore follow him, as Schollers do their maſters, before they underſtand them; and we ſhall find (as children do) our underſtandings bettered by giving truſt unto this heavenly Maſter; and at the latter day we ſhall with the Bleſſed in heaven *ſee, as we have heard of this prodigious myſtery*; that is, we ſhall with our intellectual eyes behold the *Triunity* thereof, which yet while we behold we cannot comprehend. And indeed it is admirable to ſee how in the dark of this profound myſtery we find light to *illuminate* the whole world, whileſt the light of Faith breakes out of this bleſſed cloud; ſince in believing this one thing, which we know not, we are taught to know almoſt all things elſe that we believe: as the Apoſtles in vertue of this belief were bid immediately to *Go and teach all nations*, that is, they were to *go* in the light of this Faith, and *teach* all the world both it and all things elſe belonging to their ſoules ſalvation. And how to teach them? by firſt *Baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt:* By the name we have the unity, by the perſons the Trinity of God taught unto us; and that teacheth us all the reſt, which we

are

are implicitely told in the cloſe of this dayes prayer, when we beg a *firmneſſe in the Faith* of this myſtery, as the ſhield that muſt *defend us againſt all adverſity* whatſoever, by teaching us to bear off all the blowes of Infidelity, after we ſee Faith to be an elevated reaſon which ſecures us: Points of Religion are not therefore againſt reaſon, becauſe they are ſometimes above it. O what a ſeeing blindneſſe is this, when we believe of God what we do not know! I can liken it to nothing more, then to the means wherewith our Saviour cured the blind mans ſight, by putting dirt into his eyes: juſt ſuch is the darkneſſe of knowledge in this myſtery to the light of Faith it brings into our ſouls. To conclude, ſince the report between the prayer and other parts of this dayes ſervice is even literal, we need no labour to make it appear ſuiting with our main deſign of this book, ſhewing a harmony between them all.

The Epiſtle. *Rom.* 11.33,&c.

33 *O the depth of the riches, of the wiſdome, and of the knowledge of God! how incomprehenſible are his judgements, and his wayes unſearchable!*

34 *For who hath known the mind of our Lord? or who hath been his counſellour?*

35 *Or who hath firſt given to him, and retribution ſhall be made him?*

36 *For of him, and by him, and in him are all things: to him be glory for ever. Amen.*

The

The Explication.

33. HEere we are firſt to note, that height and *depth* how ever ſeeming to differ even in their natures, as well as in their names, are oftentimes taken both for one and the ſame notion; as for example, that which we in our climate call *depth* or profundity, (as relating to things below us) to the Antipodes that ſame thing is height or altitude above them, namely the Hemiſphere or arch of the heavens under the earth to us, which is over the earth to them: and the arch of the heavens over our heads is, as it were, under the earth to them: again, if any of the Antipodes ſhould from the footing he hath upon the earth fall with his head from us downward, he would ſeem indeed to fall, and yet that fall would be his riſing up towards heaven; and the like fall to them, would our riſing ſeem to be, if from our footing we departed hence up towards heaven; in like manner we call a deep Well high, and a high Well deep. So by *depth of the riches of God* is here underſtood the height thereof; though for him that is all in all there is neither *depth* nor height, however for want of better expreſſion we uſe ſuch terms; wherefore the Apoſtle here under one terme expreſſeth both *depth* and height of *Gods riches*; as who ſhould ſay, *O deep height, O high depth of the riches* of Almighty God! And though St. *Ambroſe*, and S. *Auguſtine* ſo point this verſe, as they joyn the *depth* both to the *wiſdome* and *knowledge of God*, and in them make up the *depth of his riches*; yet St. *Chryſoſtome*, *Origen*, and others (following the Greek and Syriack pointings of this ſentence) ſeem to attinge the ſenſe of this place more home, diſtinguiſhing the ſenſe, and meaning it to be tripartite, not ſingle, that is to ſay, attributing the *depth* equally to the *riches*, the *wiſdome*, and *knowledge of God*, as it were three things equally *high*, and equally *deep* beyond humane or Angelical underſtandings: for firſt, the *riches* here mentioned report to the infinite mercies of God inſiſted on by the Apoſtle, ſaying in the two and twentieth verſe, *God hath*

hath concluded all in incredulity, that thence he might ſhew his mercy unto all; by making the incredulity of the Jewes the cauſe of his mercy turning to the Gentiles, and ſo converting them to the *right* Faith; as alſo ſome Jews ſhall be converted by the exemplarity of the Gentiles becoming good Chriſtians: Secondly, the three after queſtions in this Epiſtle ſhew theſe three are to be read diſtinct, and ſo underſtood; namely, *who knew the mind of God? who was of his Counſel? who firſt gave to him, and it ſhall be reſtored?* And we are to note by *riches* the Apoſtle underſtands the mercies of God, whereby he makes us *rich*, in all gifts of grace and glory, as appears *Epheſ.* 1. *v.* 7. where the Apoſtle ſayes we receive mercy *according to the riches of his grace.* The true and genuine meaning therefore of this place is, O profound *depth of the mercies, wiſdome, and knowledge of God!* of his *mercy*, extended to all Nations; of his *wiſdome*, making even the incredulity of the Infidels to be the motive to convert Nations; of his *knowledge*, penetrating all future, preſent, paſt and contingent things at once. And indeed theſe three points are the ſcope of all the Apoſtle aymes at from the ninth to this eleventh Chapter to the Romans; for it was a ſpecial deſign of God to ſend his Sacred Son poor and abject amongſt the Jews, who had he come in a ſplendid way, would have been undoubtedly received by them: but if we ask the reaſon, why God would do this, there is no better can be given, then in brief, *O the depth of Gods riches and mercies, of his wiſdome, and of his knowledge!* This is *the Abyſſe that calls upon the Abyſſe*; in fine this is a reaſon above all reaſon, but that, which being increate it ſelf, creates the reaſons of men and Angels as ſhort of it ſelf, as finite things are ſhort of infinite, as creatures are ſhort of their Creatour. The Apoſtle ends this verſe with an extatical admiration of Gods *incomprehenſible Judgments*, and *inveſtigable wayes*; that is to ſay, the counſels, means, works, and reaſons of his providence, who alone can cull Good out of evil; as he doth, convincing all Nations of incredulity, that thence he may make one the motive for his *mercy* towards the other, as was ſaid above.

34. How

34. How are we loſt in our judgments, when we ſee the wicked proſper, and the juſt afflicted? when we value humane abilities, which in ſight of God are follies? becauſe we do not *know* the ſenſe, *the mind of God* in theſe his permiſſions, nor how contemptible a thing the wiſeſt man under the cope of heaven is in the ſight of God; of whom Zeno ſaid well, "that the paſtime or ſport of God was man: as if God made but a Tennis ball of man, or of the wiſdome of men, toſſing him up and down at pleaſure to the wonderment of us poor mortalls: Whence the *Abyſſe* of humane miſery calls upon the *Abyſſe* of Divine *mercy*, and, as S. Auguſtine ſaith, "the *Abyſs* of humane ignorance calls upon the *Abyſs* "of the Divine *knowledge* or ſcience. How well then doth the Apoſtle ſay, *who knowes the mind of God? or who was ever of his Counſel?* that is, as Iſaias ſaid Chap. 40. v. 13. who ever gave him counſel, or who did he ever make acquainted with ſuch counſel as he gave himſelf, in all internall and external operations? whence no man muſt dare to ask, why leaving the Jewes, he turned to the Gentiles, or the like.

35. This place is remarkable; for it is not asked who ever gave God any thing? but, *who hath firſt given him any thing*, which before he had not received from him? that ſo he might be able to make God his debtour? truly no man; and for this reaſon S. Paul ſayes well, *what have you, that you have not received? and if you have received it, why do you glory, as if it had not been received by you*, but were your own? Yet ſuch is God Almighty his *mercy* to mankind, that even this impoſſibility in man to make God his debtour, by *giving him any thing* (that was not his own before,) doth not hinder man of the honour to have God a debtour to him: But then we muſt underſtand this ſaying ſafely, and take heed we make not God our debtour for any gift or loan of ours to him, but meerly for his own promiſes to us; and thoſe his promiſes, though he were graciouſly pleaſed to make them voluntarily unto us, yet he binds himſelf by vertue of his own promiſe to be our debtour, for the performance of his words unto us:

to

to which purpoſe St. Auguſtine ſpake home in theſe words, "upon this place of the Apoſtle Serm. 16. "Pay unto "us, what thou doeſt owe us, becauſe we have done "what thou haſt bid us to do; though even what we have "done were thy deed too, becauſe thou didſt help us to do "it.

36. And for further proof of this doctrine the Apoſtle proceeds, ſaying, *of him, by him, in him are all things*; that is to ſay, not onely the eſſence or beeing of every thing, but alſo the operations thereof, ſince the operations of creatures are likewiſe creatures too, as well as the things themſelves that do operate, and ſo both have equal dependance on Almighty God: ſo that *all things* are *of him*, as of their firſt maker; *by him*, as by their directour, diſpoſer, and perfectour; *in him*, as in vertue of his aſſiſtance they are made, do operate, and are conſerved. But St. Auguſtine, and with him the torrent of Fathers obſerve, that what is ſaid to be *of God* is appropriated to the *Father*, what *by God* is attributed to the *Son*, and what *in God* is reporting to the *holy Ghoſt*; that ſo to the whole ſacred and undivided Trinity we may refer the honour and glory of all beeing and operation of creatures: inſomuch that even from the Apoſtles time, the cloſe of prayer was made in this ſort, *Glory be to the Father, Son, and Holy Ghoſt*; and by the Councill of Nice was added thereunto, *as it was in the beginning, and now, and ever world without end*, Amen. For though here be ground of diſtinguiſhing Perſons, yet there is none of dividing eſſences or natures; and therefore the Apoſtle telling us here of our obligation to the *Bleſſed Trinity*, concludes ſaying, not to them but *to him be glory for ever*; that is, to the one only undivided *God*, who is nevertheleſſe diſtinguiſhed into three ſeveral Perſons, *Father, Son*, and *Holy Ghoſt*: A very apt cloſe for the Epiſtle on Trinity Sunday.

The Application.

1. WE have hinted in the Illuſtration above at the deep deſign of holy Church in cloſing up the grand work of humane Redemption, (and the Octave of the Holy Ghoſt) with a Feaſt made ſacred to the B. Trinity; wherein our *Faith* ſeems to be chiefly and wholly exerciſed, becauſe there is nothing ſo hard in Chriſtian doctrine as to *believe the Trinity of the ſacred Triunity:* Now we may preſume to affirm further, that albeit from Pentecoſt to Advent, the main aym of Chriſtian duty be the exerciſe of charity, in producing frequent acts thereof; nevertheleſſe it was fitting to begin the practice *of charity* with an *act of Faith*, to ſhew the difference between our *love* of God on Earth, and our *love* of him in Heaven: for there, *Faith* ſhall ceaſe, that *Love* may increaſe, and be alone the Totall duty of the Bleſſed; but here, *Faith* muſt increaſe, leaſt *Love* decreaſe in us: Hence it was not onely fit that this our firſt *act of charity* to day ſhould be to God, but that it ſhould be alſo accompanied with the ſtrongeſt *act of Faith* imaginable, which is this we how produce in making profeſſion *we believe God to be Trine and One.*

2. Now not to break the order of the ſervice, that I mean of charity, (the main imploy of every Chriſtian between this and the holy time of Advent) ſee how (by way of commemoration at leaſt, of the firſt Sunday after Pentecoſt,) we have regard to ſuch another Prayer, and ſuch another Goſpel (whereunto I have added here the Epiſtle alſo, though not read in open ſervice) as do mainly point *at charity*; ſo ſhall we ſee in their peruſal anon, when theſe (proper to the day) are done.

3. And laſtly, leaſt this *Act of Charity* we are now to exerciſe ſhould be defective, (being an act of love to God alone without relation to our neighbour) ſee how we are taught to perfect it as well with an *act of hope*, as with *an act of Faith:* ſince the main ſcope of holy Churches prayer to day is to declare

clare ſo ſtrong a *Hope* in her *believing*, and in her *loving* God, that ſhe puts it as a hopeful ſhield before her againſt *all Adverſity* whatſoever, to *be firm* in her *belief of the moſt Bleſſed and undivided Trinity.*

Say then the Prayer above, and ſee how well it ſuits unto this doctrine thereupon.

The Goſpel. Matth. 28. v. 18. &c.

18 *And Jeſus coming neer ſpake to them, ſaying; All power is given to me in heaven and earth.*

19 *Going therefore, teach ye all nations, Baptizing them in the name of the Father, and of the Son, and of the holy Ghoſt.*

20 *Teaching them to obſerve all things whatſoever I have commanded you, and behold I am with you all dayes, even to the conſummation of the world.*

The Explication.

18. THe Evangeliſt in this Chapter recounts the apparition of Jeſus in Galilee to a great number of Diſciples and friends, as well as unto the Apoſtles amongſt them, who were now ſo far fled from Jeruſalem, where formerly they had ſeen him, after he aroſe from his grave: and ſo confirmed them in the truth of this myſtery, that though in the precedent verſe St. Matthew ſayes, *ſome of them doubted* of this truth, that Chriſt was riſen, yet the meaning is not, that any of the Apoſtles doubted thereof, but *ſome* others, to whom Chriſt had never appeared before, as now he did, to

confirm the truth of his *reſurrection. And Jeſus coming neer*, not to thoſe doubting perſons, but to his Apoſtles; *ſaying*, as this dayes Goſpel begins, *All power*, &c. But we are to obſerve, though S. Matthew ſeems in this chapter to conjoyn the power of Miſſion given by Chriſt to his Apoſtles unto this ſtory of his Apparition to them and above three thouſand more in Galilee, ſince he reſolved to end his Goſpel in this eight and twentieth chapter and write no more; yet the very truth is, thoſe words were not ſpoken by Chriſt conſequently to this apparition, but afterwards upon the Mount Olivet, when at his Aſcenſion he gave the Apoſtles Miſſion over all the world for his valediction or laſt farewell unto them: and in teſtimony that this was an Act of high Juriſdiction, he tells them at the ſame time, *All power is given unto him both in heaven and earth*; ſo they need not doubt, but he that gave them this *Miſſion* to all Nations, this commiſſion to preach unto them, and to Baptize them, had ample authority for his ſo doing, and would by his grace from heaven ſecond their labours over all the earth, and make them fruitful to the final ſalvation of all Nations, which was a convincing teſtimony of his being *plenipotentiary* between God and man, or having plenitude of *power both in heaven and earth.* But we are further here to note, that this plenitude of *power* was not now ſo given to Chriſt, as if he had not had it before; for the *Word* was no ſooner Incarnate, then this *power* was begun in him, though he was not pleaſed to mention the accompliſhment or perfection thereof, untill by his death and paſſion he had merited the ſame, and therefore ſuiting to him, not onely as he was God, but as he was man, the *Meſſias*, or Saviour of the world, and to him alone; for to no man elſe was the amplitude of this *power* competent; nay the very participation thereof is above all merit of any pure humane creature: however to Chriſt *the fulneſſe* of it was but due, by reaſon of his being one perſon with God, who as Creatour of heaven and earth had conſequently full *power* over them both; ſo as he could by the Miniſtery of his Apoſtles preaching, ſubject unto himſelf all the Nations of the

the earth, as ſtooping to the *power* of his Faith and Doctrine; and afterwards in heaven reward this their *Faith*, this their ſubjection to Chriſtian diſcipline with crowns of eternal glory, to ſhew he was chief commandant in heaven alſo, having purchaſed the ſame by his bitter death and paſſion, and ſo being able to make eternally happy in this his glorious Kingdom whoſoever he pleaſed.

19. We are here to obſerve, when Chriſt bids *go*, it is not (nay it cannot be) in the power of any mortal man to forbid the Miniſters of Chriſt from *going* to convert *nations:* So this Miſſion is *Divine*, not humane, and gives *Commiſſion* to execute Gods Lawes, maugre all mens prohibitions. *Go*, ſaith he, to ſhew us, labour, pains, travel, diligence are the marks of thoſe who preach the word of God: nor is this labour limited to any one time or place, but extends it ſelf to all times, *to all nations*. *Go*, ſayes our Saviour, *teach all nations*, nay he adds, *therefore go*, that is to ſay, *Go*, becauſe I ſend you, that have *all power both* in heaven and earth, *go*, *teach ye all nations*, as I have taught you: Whence it followes, the command of learning was impoſed upon the people, while the precept of teaching was laid upon the Apoſtles and their ſucceſſours; for in theſe latter it is indeed that Chriſt after ſaid, *he would be with them unto the end of the world*; that is, in aſſiſting their *Succeſſours* he would be with them. And very great reaſon it is that an obligation of hearing ſhould fall upon the people, when a command of preaching was impoſed on the Prieſt: for a Schollar is acorrelative to a Maſter, as a Son is to a Father; ſince no man can be an actual maſter unleſs he have an actual Schollar, nor can any man be a father, that hath not a child. And that it was a command given with an obligation to be put in preſent execution, ſee how Chriſt tyes himſelf to an actual aſſiſtance thereof *even to the worlds end*. And as he bids them *go and teach all nations* the principles of Chriſtian doctrine, namely thoſe of the Catholick Church; ſo he bids them *Baptize* all thoſe whom they inſtruct and teach, *in the name of the Father, and of the Son, and of the Holy Ghoſt:* to ſhew them the true mark of a Chri-

ſtian is his belief in *the Bleſſed Trinity*, which is one onely God, and three Divine Perſons diſtinct each from other, called *Father, Son,* and *holy Ghoſt*. Nor can there be indeed a more ſuccinct method of this deep myſtery, then is here expreſſed, when the command of Baptizing in the *name*, and not in the *names* ſhewes the unity of God, and denyes the plurality of Divine nature or eſſence; and yet the ſpecifying of the *Father, Son,* and *Holy Ghoſt* ſhewes the Bleſſed Trinity, which is in that ſacred unity: Whence we ſee the word Trinity doth import a *Triunity*, or an Unity of nature in a Trinity of perſons; whence our Saviour ſaying by the mouth of his Apoſtle, 1 Epiſt. Joh. c. 5. *There are three that bear teſtimony in heaven, the Father, the Son, and Holy Ghoſt*, adds immediately, *and theſe Three are all one*; that is to ſay, theſe diſtinct perſons are one indiſtinct and undivided nature, eſſence, deity; ſo as, though there be three divine perſons, yet is there but one onely God. And no marvel if upon Trinity Sunday both the Epiſtle and Goſpel report unto this ſacred myſtery; for it is indeed the higheſt article of our *Faith*, the firſt and main principle of Chriſtian Religion. But to conclude this doctrine

20. See how the beginning of this verſe tells (beſides this myſtery) what the Apoſtles were commanded to *teach* the world, namely *to do all whatſoever Chriſt commanded* them to deliver, as the Will of God; that is to ſay, as well to do good works, as to believe aright, and to profeſſe that Faith which was preached unto them: and how ever Luther and Calvin pretend, the Church of Chriſt and the right adminiſtration of the Sacraments thereof, and of the divine Services had failed for many hundred of years together, before they arrogated to themſelves a kind of new Apoſtolate forſooth; yet it is from hence confidently aſſerted by the unanimous conſent of all Catholick Doctours and Divines, that there neither hath been hitherto, nor ever ſhall be hereafter, till the day of doom, which is *the conſummation or end of the world*, any failure in the Church of Chriſt, nor in Chriſt his perpetual aſſiſtance and preſence with his ever viſible Church: inſomuch

ſomuch that he is ever viſibly preſent in his perpetual viſible rulers of the Church, and inviſibly in his continual aſſiſting grace; and hence it is evidently proved, that albeit no ſucceſſours of the Apoſtles had thoſe ample prerogatives which they enjoyed, yet their Miniſtery is ſo the ſame that the Apoſtles was, as Chriſt is ſaid even to perpetuate the Apoſtles in their ſucceſſours, and his preſence with them in his preſence with their followers; and in his aſſiſting them as conſtantly as he did aſſiſt their predeceſſours, though perhaps not as amply, nor as efficaciouſly at all times: For how elſe can it be true, that Chriſt ſaid to his Apoſtles, he would ſend them another Comforter, that ſhould aſſiſt them eternally, not in their perſons, but in their ſucceſſours *to the worlds end*? For the ſame are the gifts of Chriſt and of the Holy Ghoſt, as far forth, as they are both one and the ſame God. Nay more, Chriſt is even viſibly remaining with the Miniſters of his Church in the holy Euchariſt or B. Sacrament of the Altar, his bleſſed body and bloud being expoſed perpetually to the receiving and adoration of the people: more, he is viſibly with us in his Prieſts, who are his viſible inſtruments to adminiſter the Sacraments, and offer ſacrifice unto the ſacred Deity; for though the Prieſt be the inſtrumental, yet Chriſt is the chief and principal Prieſt himſelf; it being proper to him to be both Sacrifice and Sacrificant: ſo as in ſeeing the accidents of bodies, we are ſaid conſequently to ſee the things whoſe accidents we ſee; in like manner by ſeeing the *Sacramental ſpecies*, we may be ſaid to ſee the Sacrament, the body and bloud of Chriſt, whoſe accidents they are after conſecration, though the *ſame ſpecies* before were the accidents of bread and wine. To conclude, we may as truly ſay, Chriſt is viſibly with his Church *to the worlds end*; as we may ſay a mans ſoul is viſibly in his body, that is to ſay, perceptibly, ſo long as a man lives and hath motion: for look what the ſoul is to the body, the ſame Chriſt is to his Church; ſo that as the ſoul is the bodies natural life, Chriſt is the ſupernatural life of the ſoul believing in him, and making her ſelf (by that belief) a member of his Church: for

as the ſoul makes the body move, ſo Chriſt makes his Church to do, according to that of S. Paul, *Philipp.* 2. *he worketh all in all according to the purpoſe of his own holy will*; and again, he it is that gives a will to do good, and a power to put that will in execution, and to perfect by him, what was undertaken for him, as being to his honour and glory.

The Application.

1. IT is no marvel that to day we hear inculcated to us an explicite *act of Faith* in the Front and body of this Goſpel, while *Hope* and *Charity* are onely recommended to us in the cloſe thereof, and that but implicitely neither; notwithſtanding (as our deſign of piety is laid in this work) *Charity* is the chief vertue to be practis'd from this day untill Advent. This is I ſay no marvel, the very name of the day requiring this preference *to Faith*, and the nature of the Feaſt inforcing it beſides; for ſince the proper object of *Love* is Goodneſſe, (ſeen or underſtood) and ſince the Bleſſed Trinity is not here ſeen at all, but by the light *of Faith*; therefore all the underſtanding we can have of it on Earth, is firſt to *believe*, and next to *love* it; according as the Goſpel intimates, where Jeſus by the vertue of *Plenipotentiality given him both in heaven and earth*, ſends his Apoſtles firſt to *Teach* the whole world, the myſtery of the B. Trinity, *by Baptizing all Nations in the name of the Father, Son, and holy Ghoſt*, and thereby obliging them to believe explicitely theſe Three diſtinct Perſons are all but one ſimple and ſingle God; whereas he bids the ſaid Apoſtles, (here at leaſt) but implicitely to *hope* in, and *to love the ſacred Trinity*, in as much as he commands their *Teaching all Nations* to obſerve *all his Commandments* whatſoever, which yet are not obſerveable but for pure *love* of the *commander*, and for pure *hope* of his recompencing our obedience unto his *commands*. Who ſo reads the Goſpel, will ſoon ſee this to be the whole ſcope thereof.

2. What

2. What then remaines for further application but that by an actual *confessing this true Faith*, *we* actually *glorifie the eternal Trinity?* and that *in the Power of* each Divine Persons sacred Majesty, (namely *in the Power* of the *Father* creating us, *in the Power* of the *Son* redeeming us, *in the Power* of the *Holy Ghost* sayntifying of us) *we adore the Unity* of these Three Persons Deity, since none but *God* can create, none but *God* can redeem, and none but *God* can sayntifie a soul?

3. O Happy Christians, who by *firmly believing* this to be their obligation to the *sacred Trinity*, can neither want motive enough for *Love* of God, nor ground enough for *Hope*, that by *this Act of Faith* they shall *be defended from all Adversity*! since the true *victrix* over all our enemies is as St. John tells us, 1 Ep. c. 5. *our Faith, which overcomes the world*, and consequently *all Adversity*.

Say now the Prayer above, and see how pate it is to what we here are taught.

On

On the firſt Sunday after Pentecoſt.

The Antiphon. Luk. 6.37.

JUdge not, that you be not judged; for in what Judgement you Judge, you ſhall be Judged, ſaith our Lord.

Verſ. *Let my prayer, O Lord, be directed*
Reſp. *Even as Incenſe before thee.*

The Prayer.

O God the ſtrength of thoſe that hope in thee, be propitiouſly preſent to our prayers; and becauſe without thee mortal infirmity is of no ability, grant the aſſiſtance of thy grace, that in doing what thou doſt command, we may pleaſe thee both in will and work.

The Illuſtration.

ALbeit this Sunday is never ſerved, but with a commemoration made thereof upon Trinity Sunday, (which it alwayes falls upon, and whereunto with great reaſon it gives place in the publick Solemnity of holy Churches ſervice;) nevertheleſſe we are not forbidden in our private devotions to make

make uſe of the comfort, which this prayer (adjuſted to the Epiſtle and Goſpel proper thereunto) will afford us; ſince the Goſpel and the Prayer are both read to day by way of Commemoration of this firſt Sunday, as above; and ſince the whole Maſſe of this Sunday is ſaid at the pleaſure of the Prieſt, (no double feaſts occurring) between this and Thurſday next, which is the Feaſt of *Corpus Chriſti*: and in regard there is a world of ſweet devotion in the expoſition both of this Epiſtle and Goſpel, I hope it will encourage all good Chriſtians to read, both what is written upon the Bleſſed Trinity, and this Sunday too, before next Sunday come: ſince it is but this week of all the year, that they will have ſo much to read, and which (if I miſtake not,) will ſeem but little neither, 'tis all ſo ſweet. But becauſe the task of reading will be double, I ſhall abridge the gloſſe of the Prayer, and ſuffice my ſelf to ſhew the conſtant connexion between this and the other parts of holy Churches Service to day, by ſumming up the Epiſtle and Goſpel, as both teaching *perfect charity*, while they extend it to *the love of our enemies*; and as being both abſtracted in this prayer, which after an humble acknowledgment of our own *weakneſſe*, confeſſing all our *ſtrength* is from Almighty God, without whom our *mortall infirmity is of no ability*, petitions the *aſſiſtance of his grace*, that in *doing his commands*, *we may pleaſe him both in will and work*. And truly all his commands are included in theſe two precepts of charity, ſo much inſiſted on both in the Epiſtle and Goſpel; namely that *of loving God above all things, and our neighbours as our ſelves*; which then we ſhall do perfectly, when we love our enemies: becauſe this love will make us indeed have no enemies at all, and ſo be as little troubled at what injury other men can do us, as we ſhould be at our ſelves, if by chance we were cauſes of our own miſchiefs; for though we might be diſturbed a little thereat, yet never ſo much, as to looſe our charity, or to hate our ſelves; nor conſequently can we hate our enemies, if we once arrive at the perfection of that commandment, which bids us love our neighbours as our ſelves. Which that we may

do,

do, this is very aptly made the Churches Prayer to day, begging *Gods aſſiſting grace, that* in *doing his commands, we may pleaſe him both in work and will:* in *work*, by executing his commands compleatly and perfectly; in *will*, by doing them readily and cheerfully. And it is worthy our remark, that on the ſame Trinity Sunday, where we have the deepeſt myſtery of *Faith* recommended by holy Church, we ſhould have alſo the higheſt act *of Charity* inculcated unto us, that ſo we might ſee *the firmneſſe of our Faith* to day petitioned, conſiſted *in the operation of our Love according to the ſame Faith;* and that Chriſtian perfection is never attained, till we arrive unto perfect *Charity*, which is the nerve that links together the members of the Churches myſtical body, and unites them all unto their head Chriſt Jeſus, as the ſinewes of natural bodies knit together the members thereof. So ſtill we ſee our deſign of connexion between all the parts of Churches Service made good.

The Epiſtle. 1 *Joh.* 4.8,&c.

8 *He that loveth not, knoweth not God: for God is Charity.*

9 *In this hath the charity of God appeared in us, becauſe God hath ſent his only-begotten Son into the world, that we may live by him.*

10 *In this is charity; not as though we have loved him, but becauſe he hath loved us, and ſent his Son a propitiation for our ſins.*

11 *My deareſt, if God hath ſo loved us; we alſo ought to love one another.*

12 *God no man hath ſeen at any time. If we love*

one

one another, God abideth in us, and his charity in us is perfected.

13 In this we know that we abide in him, and he in us; becauſe he of his Spirit hath given us.

14 And we have ſeen and do teſtifie, that the Father hath ſent his Son the Saviour of the world.

15 Whoſoever ſhall confeſſe that Jeſus is the Son of God, God abideth in him, and he in God.

16 And we have known and have believed the charity, which God hath in us. God is charity: and he that abideth in charity, abideth in God, and God in him.

17 In this is charity perfected with us, that we may have confidence in the day of Judgment; becauſe as he is, we alſo are in the world.

18 Fear is not in charity: but perfect charity caſteth out fear, becauſe fear hath painfulneſſe. And he that feareth, is not perfect in charity.

19 Let us therefore love God, becauſe God firſt hath loved us.

20 If any man ſhall ſay that I love God, and hateth his brother, he is a lyer. For he that loveth not his brother whom he ſeeth; God whom he ſeeth not, how can he love?

21 And this Commandment we have from God: that he which loveth God, loveth alſo his Brother.

The

The Explication.

8. St. John in this Epistle ver. 7. had said, *every one that loveth is born of God*, and *knoweth God*; now he gives the reason thereof in this eighth verse, proving the same *à contrario* as School-men say, by an argument from the contrary assertion: *he that loveth not, knoweth not God, because God is charity* or love: not but that we may speculatively *know God* without *loving him*, but practically or experimentally we cannot *know him*, unless we actually love him: For example, all men know speculatively that honey is sweet, but they know it practically only when they taste it: And though the same argument holds in all Gods attributes, as in his power, in his wisdome, &c. (since he is omnipotency and omniscience) yet St. John argues thus onely upon *his charity*, because the subject he now undertakes is the commends of *charity*. Again between lovers, *love* is the main thing they delight in; and much more is it so betwixt God and us, for he doth not onely love us, (and so is our lover) but is himself *love*, nay if we say, he is the *love*, by which we love him too, perhaps we shall not say amisse; and S. John being wholly inamoured with the *love of God*, breaks into the recommends of charity, as the vertue himself was most excellent in, and wherein he would have us most to excell. So for the ground-work of what this Epistle is to dilate upon, we see it begins thus, *God is charity*, both Essential and Notional: Essential, as it is the nature of the Deity; Notional, as it is distinguishing the persons, and so signifies personally the *holy Ghost*, who by *love* proceeding from the Father and the Son, is called *the love of them both*, uniting them and him all in one indistinct essence, distinguished into three distinct persons: now the true reason why God is called *charity* is, because he is goodnesse it self, which is *charity* communicative and diffusive of it self.

9. But this next shews clearly why St. John calls God *Charity*; because he appeared so to be, by sending his onely be-

begotten Son into the world, *that we may live by him*, (alluding to the like in his Goſpel, chap. 3. v. 19.) who by Adam were all dead. And this *love* he ſhewed us, as an example for us to give our ſelves to him by again.

10. For *in this*, that is to ſay, in our re-dilection or retaliation of *love* for *love*, conſiſteth *charity*, which can never be in us to God but reciprocal between God and us, though in us to others it may be not mutual, and *de facto*, in very deed, in God to us it was ſo, when *he loved us* before we *loved* him; for it was impoſſible we ſhould have loved him before *he loved* us; and therefore we are inabled to re-love him, becauſe his previous love to us inkindled our ſubſequent *love* to him. Whence the Apoſtle ſayes, our *charity* doth not ſo much conſiſt in that we love God; as in that God loves us, and makes us thereby able to re-love him, becauſe *he ſent his Son a propitiation for our ſins*. St. Auguſtine ſayes briefly (and excellently well) upon this place, tract. 9. "God loved the impi-"ous to make them pious, the unjuſt to make them juſt, the "ſick to make them whole; and why may not we adde he loved them, that hated him, to make them love him, for ſending his Son a Sacrifice for his utter enemies? O how contrary is this to the courſe of the world, which is to revenge our ſelves on thoſe that love us not! O how truly is it ſaid of God, Eſay 55.8,9. *My wayes are not like your wayes, but exalted from them, as high as heaven from earth*! yet S. Paul ſhews us, we may follow God marching above us, as high as heaven is from earth, when Rom. 9. v. 2 he deſired to be *Anathema, accurſed* to ſave the Jewes his perſecutours, and conſequently his utter enemies.

11. *If* is here a cauſal, not a doubting or conditional particle; as who ſhould ſay, becauſe *God hath* thus *loved us, we muſt* therefore *love one another*. In like manner *And* was taken cauſally, when Chriſt ſaid to his diſciples, as in his Goſpel, Joh. 13. v. 14. *I have waſhed your feet, being your Lord and Maſter; And you muſt waſh one anothers feet*; that is to ſay, *becauſe you muſt*, &c. Hence learn to humble your ſelves to your fellow ſervants, ſince I your Lord your God

have

have humbled my ſelf to you. And we may note the deep art of this phraſe in St. John, who rather ſayes admiring, *If God* hath thus loved us, then, *becauſe God hath thus loved us*, &c. to ſhew it doth not follow, we can render equally to God, we can love him, as well as he can love us; So it is not ſaid *therefore* love him again; but rather *if* God hath loved us, *and we muſt love one another*; as who ſhould ſay, ſince we cannot retaliate love for love to God, let us at leaſt *love one another*, let us for his ſake, love our neighbours as our ſelves, ſince he dyed equally for them as for us: for as S. Matthew tells us Chap. 25. v. 40. *what you did to the leaſt of my brethren, you did to me.* And indeed ſince God cannot perſonally want any thing, that we are able to give him, he hath afforded us this means to relieve him (as wanting), when we relieve the neceſſities of our neighbours. So the ſenſe of this verſe is ſtrong, and even inforcing us to *love one another*: Since God ſo unlike to us, ſo much above us in perfection hath ſtooped ſo low as to love us; how much more ought we, that are all one like another, to love each other; ſince like naturally runs to like, and naturally loves what is like unto it?

12. This verſe corroborates the explications of the former, as ſaying, though God be in himſelf Inviſible, yet if *we love our neighbour*, God is by his Divine and indiviſible vertue of charity united to us, and made, as it were, one in, and with us; whereby *our charity is rendered perfect*: nay even the Inviſible God becomes as it were viſible, both in us, by the viſible charity we ſhew to others, and in our neighbour whom we love, as the viſible image of the inviſible Deity. But we ſhall do well to ſee upon this occaſion, how theſe words are ſafely expounded, *God no man ever ſaw*: For which purpoſe turn to the expoſition upon 2 *Cor.* 12. 4. on *Septuageſima* Sunday, declaring what S. Paul ſaw in his rapture: but for preſent let us take it with the common ſenſe of Expoſitours; that no pure man ever in this world or in heaven can with corporal eyes ſee God his eſſence or divine nature; though Cornelius à Lapide preſumes to ſay, Chriſt being both God and Man did ſee his own divinity: whence neither Moyſes nor

St.

St. Paul did thus ſee him; and that ſight the Bleſſed have of him in heaven is more by way of grace, then of nature, and this indeed more with the ſoules underſtanding, then with the bodies eyes. To conclude this verſe, a thing is then *perfect*, when it conſiſts intirely of all its parts; and *charity* we know to be tripartite, conſiſting of our love to God, which alone is not perfect, unleſſe we love our neighbour alſo as we do our ſelves; for theſe are both integral, and eſſential parts of *perfect charity*: And while we have charity thus *perfected*, then though we ſee not God, yet he both regards, and *abides in us*, by reaſon of this divine vertue of charity, uniting God to all, and all to God again. Beſides we *perfect* even the *charity* we love God with all, when we extend it to our neighbour too; ſince we cannot love one another for Gods ſake, but we muſt love God more then we did before. Laſtly, when the text ſayes *his charity*, we may underſtand it, as if truly *the charity of God* to us were *perfected* by our loving each other; ſince while we do ſo, *God abideth in us*, and *his charity is* thereby *perfected*; not ſo, as to make it more in it ſelf, but to make it more in us, and to appear alſo more to others, which is a kind of *perfection* too: and in particular *charity is perfected* by loving our enemies, which being a love none but God hath taught us, God in this hath appeared more *perfect* to us, then in any thing elſe he ever did; becauſe he became a *propitiation* even for us that were all his enemies, before his *charity (perfected in us)* made us his friends, and him our Saviour, and ſo finally gave him an opportunity, who was in himſelf all *perfection*, to receive (in our eſteems at leaſt) an addition to his innate *perfection*, if not a new *perfection* by our imperfection; which is another way of verifying, what St. Paul ſaith 2 Cor. 12. 9. of *vertue being perfected in infirmity*, then was ſhewed when that text was expounded 1 Cor. 12. 9. upon *Sexageſima* Sunday. St. Auſtin upon this text, *tract.* 7. ſhewes a fine progreſſe of Charity in perfection: "The fire of our charity firſt ſeizeth upon our "neighbour, and afterward extends it ſelf more abroad: it "firſt helps our Brother, or our kindred, or friends, next

"some stranger, but at last our enemy. And *tract.* 8. Love "him, who is now come to dwell within you, that by his "more perfect possessing you, he may render you also per-"fect.

13. And this next verse shewes us a sign, how to know when *he is within us*; namely, when *he gives us of his Spirit* of loving one another, even our enemies; for by this it is evident *he is in us*, who only taught us that which onely himself could do: and it followes evidently, that whensoever *God is in us, we are in him*, because wherefoever God is, he unites the place so to himself by his immensity, as the place or subject he is in, rather is said to be in him, then he in it. And consequently if we feel *his Spirit in us*, that is, if we love each other, especially our enemies, we may boldly conclude that not onely *God is in us*, but that we also are, and remain in him, so long as by such dilection his Divine Spirit *aboades in us.* 1 Cor. 6. 17. *he that adheres to God is one Spirit with him.*

14. 15. Which doctrine the Evangelist finds both so solid, and so sweet, that in these two verses he proves it to be as really intended by him, as it is pretended, taught, and professed by the Catholick Church: for, saith he, *we that have seen* can, and *do testifie* that *God sent his Son to save the world*; and by confessing *Jesus to be his Son*, we remain in God, and he in us; we in him by Faith; and he in us by the gift of that Divine vertue, which can flow from no other source, but his infinite goodnesse and bounty; as St. Paul sayes, *Phil.* 3. 17. *Christ by Faith dwelleth in our hearts.* This S. John inculcates with special regard to Ebion, Cerinthus, and others, who at that time denyed the Divinity of Christ: so for proof hereof he exposeth himself, and all the Colledge of Christ his Apostles and disciples, who as ear and eye-witnesses were ready to *testifie* the same to all the world, as they all did by their glorious Martyrdomes.

16. In this verse the Evangelist gives the same *testimony* for the *charity* of God being in us, as he did in the fourteenth verse for *Christ the Son of God being in the world*; that so

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we may be fully poſſeſſed of that Truth, and inamoured on that vertue which he himſelf is even tranſported with, and cannot ſpeak but in commendations of, being, as it were, all on fire therewith. For if we mark him, his words fall from him all circular, like balls of fire: From *God* he comes to *Chriſt*, from *Chriſt* to *charity*, from *charity* to *love* of our *neighbours*, thence back to *Chriſt* again, now to his *charity*; and all to ſhew he moves onely in the circle or orbe of *Love*, and cannot wheel himſelf out of it, but windes all his ſpeech into pleaſing Meanders of that ſubject, wherein to be loſt is to be found, becauſe who is not found in the labyrinth of charity is a loſt ſoul: and therefore St. John having gone into this Maze by the clew that leads through all the Meanders of it, *God himſelf*, (as this Epiſtle began, *God is charity*) muſt needs come out with the ſame clew again, which is *charity both to God and man*; wherewith he cloſeth this Epiſtle, to ſhew us, he hath been through all the turnings and windings of *love*, or elſe he could never have come out the ſame way he went into this re-ſelfing circle of *charity*, which this verſe delightfully winds us into, and brings us out again: for if *God be charity*, who *remains in it remains in God*, and *God in him*, as a circle remains in a ring, and a ring in a circle; but with this difference, *we in him*, as in our increated, *he in us* as in his created Temple, where he moſt delights to be; we rings in him, as in the circle of his Immenſity, he circled in us, as his Immenſity is capable of being in a ring of creatures.

17. The amorous Evangeliſt having told us much before, how even the increated charity is *perfected* (in our eſteems) by juxtapoſition to our imperfections; now he tells us, how our created charity is perfected in us, by our truſt, and *confidence in God*, even when creatures may pretend moſt to diffide in him, *at the day of Judgement*; and he gives a ſtrange reaſon for this *confidence*, becauſe as *he is* (meaning as God and Chriſt is) *we alſo are in the world*: So here *In this*, &c. imports either that to this end charity was given us, not to fear him our Judge, who had given us the grace to love him;

or that really *this is* the perfection of charity in us, that as he loved us, without fear to take upon him our infirmities or imperfections, and gave himself wholly into our hands to be even *his Judges*; so we must *love* him, by assuming as many of his perfections as we can, and by freely making him our *Judge*, without fear of receiving any hard measure at his hands, if we can truly say, we *love him* with all our hearts, as he loved us when he was adjudged to death by us: Or as St. Augustine sayes, *In this* signifies, it is a true signe that our charity is perfect, if as the Just and Saints in heaven covet the day of Judgment, so we also do, that God may thereby be glorified before all the world, what ere become of us, because *we* in that case *are in the world*, as God, as *christ was in it*, perfectly loving, and so not fearing us, though he see cause enough of fear amongst so many Traytours, if he had been capable of harm; so if we can arrive *to love God* thus *perfectly*, we may truly say *we are as he was in the world, without fear*, even of *Judgment*, because we have no cause to fear corruption in him, as he mought have had in us; and therefore may come with more confidence to his tribunal, then he did to ours, that is, *may be in this world as he was, without fear*, because we are in *love*: for the Evangelist here proves two effects of perfect love, the first is *confidence* in God, both living and dying; the second is *casting away all fear*.

18. As in termes this verse avoucheth the second, having declared the first immediately before; so that as *charity* produceth *confidence* in us, this *confidence expelleth fear out of us*, and thus becomes, as Aristotle sayes, cause of the effect, in being cause of the cause thereof. But we shall do well to examine what *fear* it is, that charity expells, least by *not fearing Judgment*, we fall into the errour of heretiks, who presume they are certain of their salvation. By *fear* therefore is here meant despair, such as dejected consciences use to have, whereas none such enters into those that have perfect charity: Secondly, he alludes to that *fear* which in *Eccles.* 5 *v.* 7. we read of, even *for remitted sins be not without fear*, which yet a

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perfect lover needs not *fear*, but this is ſaid to imperfect *lovers* of God: Thirdly, he means *ſervile fear*, ſuch as makes us ſerve God meerly for *fear of hell*; not *filial fear*, for that is compatible with (nay eſſential unto) perfect love, as we read *Eccleſ.* 1. 28. *who is without fear* (namely filial) *cannot be* juſtified; becauſe who ever truly loves, is ever *afraid* to offend his beloved: Fourthly, this *fear* is worldly or humane, ſuch as men have to looſe their eſtates, or friends affections, when to preſerve theſe temporal trifles they hazard the loſſe of eternal bleſſings: Fifthly, this *fear* is ſcruple, whereas perfect charity abandons all ſcruples, and proceeds freely and frankly in her Actions according to that of St. Paul, Rom. 8. 15. *You have not received the ſpirit of ſervitude again in fear, but the ſpirit of adoption of ſons, wherein we cry Abba, Father*: Laſtly, Charity baniſheth all *fear* of puniſhment, although it allowes *fear* of the fault, that may deſerve puniſhment; for the ſoules in Purgatory are not troubled at their pains ſo much, as they are to have deſerved them by their faults, which they are even willing to expiate: ſo when he concludes this verſe, ſaying, *fear hath pain*, he means *fear* in theſe ſenſes as above; ſuch as is ſaid of war, that the fear of war, is worſe then war it ſelf; and all *fear* which brings *pain* is oppoſite to charity, that brings eaſe and content along with it, not ſolicitude, nor anxiety, which ſhuts up mens hearts, whereas *perfect charity* opens and dilates them.

19. 20. 21. Theſe three laſt verſes are as it were recapitulatory and winding up the clew or threed of this amorous diſcourſe, which lead us into the delightful maze of love, and hath brought us out again, according as we heard in the expoſition of the ſixteenth verſe; adding here, it is not only a counſel, but a command from God, that we *love one another*, that we *love our neighbour*, leſt men ſhould pretend it were enough to love God onely: whereas indeed all the ſcope of St. John in this Epiſtle hath been to draw us to a love of one another, by ſhewing how God hath loved us all without reſpect of perſons, and taught us to *love* even our

enemies, left we ſhould excuſe our ſelves from that complement of perfect dilection, which is a friendly loving of our enemies, to ſhew we have no enemies at all, but our own ſins; the onely things (if we may ſo call them) that we are, or can be allowed not to love, and indeed may perfectly hate them, nay the more we do hate them, the more we ſhall love our neighbours, as finding we have no enemies of any, but of our ſelves. Note, the Evangeliſt tells us *we are lyers*, to ſay *we love God*, if *we love not our Brother*, becauſe love is a paſſion leading us by the eye, to the embracements of the objects that we ſee before our eyes: if therefore a man looking upon God Almighties picture, which himſelf hath made (as he confeſſeth) like himſelf, and do not love that picture which he ſees; how can he love the prototype or original thereof, God himſelf *whom he ſees not?* And truly the Logick of this diſcourſe is convincing, becauſe love is firſt rooted *in the object ſeen*; if therefore we do not *love* that object of God, which we do ſee, how can we without a bluſh be ſo impudent, ſo irrational, as to ſay, we love the object which *we do not ſee* at all? as well a blind man might tell us, he ſees and loves darkneſſe, which is nothing but a privation of ſight and light.

The Application.

1. HAving now given (for reſpect to the B. Trinity) the religious preference this day to our firſt Act of *Faith*, when according to the order of holy Churches ſervices *charity* is held forth unto us as the chief vertue we are to exerciſe (without intermiſſion) from hence forward untill Advent Sunday; ſee now with how ſtrong a flame of *love* the *beloved diſciple* of our Lord opens his loving heart to day, whileſt his whole Epiſtle to us, from the very firſt verſe to the laſt, is nothing elſe but a continual eruption of the burning *charity* within his loving breaſt. O how neceſſary is it then for us to ſtrike out of our flinty hearts ſome ſparks of love at leaſt to day! who knowes but in time with frequent leſſer acts we may at laſt produce the greateſt, that of love unto our enemies?

mies? ſee how the eleventh verſe above doth animate to this; bidding us *love each other, as Chriſt hath loved us.* Alas what was there in us but *enmity to him*, when he began to love us? were we not all at that time *children of wrath*? Search then beloved out to day the man, or men you leaſt affect, nay thoſe (if any be) that bear you hatred, and ſo are brothers of wrath, ſhew but a ſmiling countenance to them, in teſtimony that you look upon them, as Jeſus lookt on you, when leaſt you *loved* him, when moſt you hated him indeed; then ſhall you beſt apply the preſent Text to your emolument.

2. Do not ſay you hate diſſimulation, that you cannot ſmile on him you *love* not, or on him that hateth you, leſt you ſeem baſe and abject minded, leſt you make your enemy inſult the more to ſee you fawn upon him: Fie fie, beloved, theſe are but the ſubtle arts of him that is our common enemy: by theſe devices he deludes us into hell, and robs us of our beſt inheritance; this is to do as holy David ſayes, *To ſearch excuſes for our ſins.*

3. Say rather with St. Paul, *I can do all things in him that ſtrengthens me*: ſay, though this be againſt thy own corrupted nature, yet it is moſt ſutable to his, who took upon him thy infirmity, that he might help thee with his fortitude. *Hope* then in heavens helping hand, *hope* in the *Holy Ghoſt*, *hope* in his holy Grace: he came but lately with a magazin of *Love* to leave thee ſtore enough to *love* thine enemies; if thou canſt not at the firſt both ſmile, and *love*, do thee but that, and hope he will do this, who can do more, the *holy Ghoſt* I mean; ſhew by the *deed* thou haſt a wiſh at leaſt to do it willingly, that he may by his holy grace give thee a *will* to execute this hard *command* of his, to love thine enemies, as he hath loved thee, frankly, freely, willingly. Let no man ſay this is a good, but not a proper counſel now: When is it more proper,

Then when we pray as above, that we may do it?
Then we beſt apply the Text to us, when we apply our ſelves to do as it commands, as holy Church by reading it commends.

The Gospel. Luk. 6. v. 36. &c.

36 *Be ye therefore merciful, as also your Father is merciful.*

37 *Judge not, and you shall not be judged: Condemn not, and you shall not be condemned: Forgive, and you shall be forgiven.*

38 *Give, and there shall be given to you good measure, and pressed down, and shaken together, and running over shall they give into your bosome. For with the same measure that you do mete, it shall be measured to you again.*

39 *And he said to them a similitude also: Can the blind lead the blind? doth not both fall into the ditch?*

40 *The disciple is not above his master: but every one shall be perfect, if he be as his master.*

41 *And why seest thou the mote in thy brothers eye; but the beam that is in thine own eye thou considerest not?*

42 *Or how canst thou say to thy Brother; Brother, let me cast out the moat out of thine eye; thy self not seeing the beam in thine own eye? Hypocrite, cast first the beam out of thine own eye; and then shalt thou see clearly to take forth the moat out of thy brothers eye.*

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The Explication.

36. WE have ſeen how *perfect charity* was inculcated by St. John in this dayes Epiſtle; now St. Luke begins his Goſpel in a ſtile ſuitable thereunto, when he recommends the love of our enemies, under the notion of *mercy*: And indeed when he bids us *be merciful to one another, as our heavenly Father is merciful*; what elſe can he point out unto us, then the dilection of our enemies? ſince God the Father his firſt *mercy* was ſhewn to none elſe, but thoſe that were his utter enemies, mankind, for whoſe redemption yet he ſent his ſacred Son, a ſacrifice and a propitiation for the whole maſſe of humane nature, to ſhew the height of his *perfection* in this his act of *mercy*; which was indeed ſo great, that hence it is, his *mercy* is ſaid to have *ſurpaſſed all his other works*, Pſal. 44.9. And that we do not miſtake in expounding *mercy* here for love of our enemies, we may avouch St. Matthew, Chap. 5.43. who ſpeaking to the ſame ſenſe as St. Luke doth here, (though not in the ſame words) brings in our Saviour ſaying; *You have heard, that it is ſaid, thou ſhalt love thy neighbour, and ſhalt hate thine enemie*; & v.44. *But I ſay unto you, Love your enemies, do good to them that hate you, and pray for your perſecutours and thoſe that calumniate you*; and v.48. he concludes this ſubject thus, *Be ye perfect, as your heavenly Father is perfect:* as who ſhould ſay, St. Lukes *mercy* here recommended, is the dilection of our enemies, and who ſo loves them, is not onely *merciful*, as *God is mercifull*, but by that means is *perfect* alſo, as *God is perfect*; in ſuch ſenſe as the Expoſitours interpret St. Matthewes *perfection*, and S. Lukes *mercy*, which are here all one, becauſe *love* or *mercy* to our enemies is indeed the very height of *perfection* in us; and ſo it is the greateſt, that ever did (to us) appear to be in God, if yet any of his attributes can be one greater then another. When therefore we are bid *be mercifull, or perfect*, as *God is*, we are to underſtand it thus, that Chriſtians are to proceed further in *perfection*, then all other peo-

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ple, who though they received the precept of loving their enemies in the very law of Nature, as we read *Exod.* 23. 4, 5. *if thou meet thine enemies Oxe or Asse astray, bring it home*; yet were so blind as not to practise (indeed not to see) it, as appeared, when the Scribes and Doctours of the Law delivered a Tradition quite opposite to this, teaching, (as our Saviour sayes above) *Hate your enemies*: and for this reason to undeceive them, and to shew the world their errour, that had antiquated the law of nature in this particular, God himself makes it a signal mark of his *perfection*, and recommends it to us, as the height of perfection in us, above which he requires no more at our hands, and for which he likens (if not equalls) us unto himself in *perfection*. I say, likens us, because that is the true sense of this Text, bidding us *love* our enemies *perfectly*, and not slightly, but with all our hearts, as God loveth us, who dyed for our sakes, that were all his enemies: and this *perfection* therefore is *divine*, not humane in us; because we may bear a kind of civill respect of *love* to our enemies, and yet not love them *perfectly*, as God loveth us; whereby we onely attain to this divine perfection of *mercy* and love, which likens us to God himself: And though by the first, 'tis true, we become Gods children in nature, by the last we become his children in grace; and so of regulated nature, make our nature sayntified too, which gives it the finishing and life-colour of *perfection* or similitude to God: though when we are greatest Saints here, our perfection is but initiated, or begun; since here we can at most but curb, but tame concupiscence, whereas in heaven it shall be extirpated quite and clean, and then we shall be *perfectly perfect*, as God is, while our here beginnings, shall be there finished by the burnish of Glory, polishing the works of Grace wrought in our unpolisht natures.

37. How excellently well doth this follow, since we are alwayes apt to fall upon *judging* and *condemning* our enemies! Yet it is not Judiciary, but rash *Judgment*, that is here forbidden; since the former is the main vertue that supporteth government over all the world, but the latter is a vice as much destroying

deſtroying order, as it were to ſee the delinquent leap from the bar to the bench, and in ſtead of ſtanding to receive his own ſentence from the mouth of Juſtice, pronounce a peremptory ſentence on his Judge: for ſo ſhall all thoſe be to us at the latter day, whom we by our raſh Judgements here condemn of any fault, wherein they are not guilty. Now the reaſon is, becauſe *Judgment* is an act of Juriſdiction, not onely declaring, but puniſhing of crimes; and therefore reſtrained to ſome Magiſtrates onely, not allowed to any that are meer ſubjects, ſuch as we all are to Almighty God, and conſequently none of us can lawfully ſit as Judge over the actions of our neigbours; no not the Prieſt himſelf out of his Confeſſionary or Tribunal Seat, where the Penitent muſt be his own accuſer too, or elſe cannot be judged by the Prieſt. The like is of *condemning*, as of *Judgement*, which ſeem to differ onely as the Judges declaration of the crime doth from the condemnation of the Criminal, by the prolation of the ſentence againſt him, and aſſignation of him over to the puniſhment of the Law, anſwerable to the Fact for which he is condemned. But why it is ſaid, *Judge not, and you ſhall not be judged, Condemn not, and you ſhall not be condemned*, will not eaſily be underſtood; for by this meanes no delinquent would ever ſuffer, unleſſe he were ſo inſolent, as *to condemn his Judge*, (or another body guilty as himſelf:) We muſt not therefore take it in this ſenſe, but rather thus; *Judge not* falſly of another, and you ſhall not be condemned of ſuch falſe *judgement*; *Condemn* not your neighbour falſly, and God will not *condemn* you for that particular guilt of falſe condemnation; or, make the beſt interpretation of other mens actions, and God will make the beſt of yours alſo, when he comes your Judge. Yet we have an excellent example in the Adultereſſe, eſcaping even the juſt ſentence of the old law, by our Saviours bidding thoſe that were without ſin, to caſt the firſt ſtone at her, whereby every man ſlunk away, and none was left to execute that ſevere law upon her: and ſure, it is to this example the Evangeliſt alludes, when he forbids raſh *Judgement* in us, under the notion of our own being to come

come to Judgement alſo, and of our hope to eſcape well at the dread Tribunal of Almighty God, if we endeavour to clear our own ſeen conſciences, rather then paſſe a Judgement upon the unſeen ſins of others. But the cloſe of this verſe puts a period to this difficulty: Admit others do offend God, or you, yet *judge* them not, *condemn* them not, *forgive* rather on your parts, and by this means you ſhall obtain from God forgiveneſſe of your offences to his Divine Majeſty. O who would not forgive a trivial fault in hope to gain thereby a pardon for his own haynous offences?

38. *Give you* temporal almes, *and you ſhall have given to you* ſpiritual treaſures; not onely according to the ſmall proportion of your gift, but according to the *good meaſure* of God, whoſe hand is alwayes full, and who never gives his gifts to halfes, but doth *preſſe down* his graces *upon us*, and *ſhakes* a world of his *favours together*, even untill they *run over*; and inables us to ſpare others part of his holy gifts to us, whileſt his Divine Majeſty pleaſeth to make ſinful men, inſtruments of ſanctity in others. And that for temporall Almes we receive ſpiritual treaſures, the following words of this verſe declare; ſaying, thoſe abundant proportions ſhall *be given into your own boſomes*, (which are the Veſſels of ſpiritual gifts and graces, as other mens hands are the receptacles of our temporal Almes:) and what followes tells us, that according *to the meaſure* of our Almes we ſhall receive a *meaſure* of graces; for little almes a little grace; though in compariſon of temporal gifts with thoſe that are ſpiritual, the leaſt grace is a *preſſed, ſhaken, running over meaſure* in reſpect of a little almes: if therefore our almes be great, by this account the graces proportionable thereunto, will be infinite, which is in part declared, when we are told, *charity covers a multitude of ſinnes*. So the ſum of this verſe is to exhort us to giving almes, according as we will hope for our own ſins to be forgiven, and for the grace of God (covering our ſins) to make us able to ſanctifie others, whileſt we adde to our temporal almes an addition of ſpiritual inſtruction, both by the exemplarity of our lives, and by our teaching the ignorant

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(if need be) their duty towards Almighty God; as this leſſon we ſhall alwayes teach when we give Almes, that 'tis God who gives, while our purſes are open to the relieving of the poore, ſince *God hath placed the portion of the poore in the rich mans hands.*

39. This *ſimilitude* was here aptly introduced, becauſe it is alluding to that which went before of raſh *Judgement* one againſt an other; ſince it is the part of a Judge to be himſelf clear of all the faults he condemns others of; to be indeed the eye of the people, (or rather ever in the peoples eyes) ſo they will never run in danger of the Law, but follow the conduct of their leading Judge in the part of Innocence and Juſtice: But if they will take upon them to be Judges of other mens actions, then they put out, as it were, their own eyes, and *become blind guides* of others, and conſequently *both fall into the ditch* of danger, if not into the bottomleſſe pit of hell fire.

40. This *ſimile* followes fitly upon the former, for as a *guide* is a kind of *maſter*, (in the way he guideth others,) ſo if the *guide* be *blind*, the *guided* who follows not ſo much in vertue of his own eyes, as in belief of his guides knowledge, muſt needs periſh in that truſt repoſed in his guide, if the guide doe periſh miſſing his way, by his own blindneſſe. So a *maſter* in that art he undertakes to teach, muſt needs be ſuppoſed better verſed then any of his *ſchollars* are in the ſame Art; for ſo long as he is able to teach, *he is a maſter*, and ſo long as others learn they are *ſchollars*; and conſequently in this ſenſe, *no ſchollar* (as he is a ſchollar, or a learner) can know more *then his maſter*; all which notwithſtanding abſolutely ſpeaking, the man that is at firſt but a *ſchollar* in an Art, may arrive at laſt to a perfection in that Art much above his *maſter*, but this muſt be by his own better induſtry, or by ſome other greater helps, then any his *maſter* was able to afford him; and then he is no *ſchollar* (as to that particular wherein he excells his *maſter*) but rather his *maſter* may (in that) become his *ſchollar*: So when it is ſaid *every one ſhall be perfect, if he be as his maſter*, it is underſtood, in that which the *maſter* can teach,

teach, and wherein the *ſchollar* was to learn, not in any other particular. And truly this place is a good incitement towards humility, in thoſe who think themſelves *grand maſters* and knowing men, for even ſuch may ſtoop to learn ſome ſpeciall truths or experiments of far leſſe knowing, or leſſe experienced men then themſelves; and in theſe ſmaller acquiſitions the greater men muſt be content, not onely to learn, but even to eſteem they acquire a kind of perfection, by what they have thus learned, from thoſe who in other matters are hugely their inferiours.

41. Here the Apoſtle lookes back to the *raſh judgement* he had before forbidden; as who ſhould ſay, why doſt thou cenſure, *judge*, or *condemn* little faults in thy neighbour, being thy ſelf guilty of farre greater? Is this *mercy*? is this *perfection*? is *this to love thine enemies*? no, it is to tyrannize over thy friends, who give thee better example then thou followeſt, though they are not themſelves free from fault: For by the *mote* and *beam* are here underſtood the faults on both ſides; the *mote* being the little fault in one mans *eye*, raſhly *judged* of by him that hath *a beam*, a greater mote, or fault in his own *eye*. And this example was well made *in the eye*, which never ſees it ſelf, but is alwayes looking upon other objects, and cenſuring them for deformed or beautifull, according as they pleaſe *the eye*: juſt ſo do thoſe who judge raſhly of others, and never caſt *an eye* into their own conſciences. And ſince we are apteſt ſtill to be thus raſh over enemies; therefore the *perfection of charity* was under the notion of *mercy* premiſed, before this ſubject of *raſh judgement* was fallen upon by the Evangeliſt.

42. The Evangeliſt neatly winds up all the bottome of doctrine (this day intended to us) upon the button of *mercy*, which then lieth ſmootheſt, when it is ſhewed towards our enemies; and then indeed we ſhew both *mercy* to them, and diſcretion towards our ſelves, when we ſpare cenſuring their little faults, by introſpection into our own much greater: beſides we run upon impoſſibilities, when we pretend to ſee *moats in other mens eyes*, that have *beams in our own*, which take away

away all our ſight from us; and therefore in this verſe the Evangeliſt askes *how we can* with any front or confidence go to *looke moats in our neighbours eyes*, that *have beames in our own*? The intent of this queſtion is to make us abſolutely forbear all *raſh judgement*, ſince we ſee the ſight of our own reaſon is quite taken from us, by our irrationall treſpaſſes againſt the Law of God; for upon the matter, every ſinne is an act againſt nature, becauſe it propends to the nothing, out of which our nature was educed, when we were created to be alwayes doing ſomething in honour and glory of our Creatour. And leaſt we ſhould not apprehend the Evangeliſt to be in earneſt, when he beats down this common errour of the world, this correcting others in things we are our ſelves more faulty in then they, this tyrannizing over our enemies by taking advantage of their ſmall faults; he calls it plain *hypocriſie* in us to go about cenſuring any body elſe, untill we have purged our ſelves of all faults, eſpecially of all that are greater then thoſe, we *hypocritically* reprehend in others; as if we were free from any ſuch, who yet abound in many far greater then they are which we rebuke our neighbour for. To conclude, by this Art the Evangeliſt cuts off all *raſh judgement* for ever, ſince he *forbids* it till we have leſſe faults then thoſe we find in others; which no pious ſoul will ever *judge* of it ſelf, and conſequently ſhe will forbear all *raſh judgement*, which being commonly practiſed upon our enemies (under the maſk of *hypocriſie*, to rectifie their errours) then we ſhall hope we may begin to *love* them, when we ſee we muſt not reprehend them raſhly, as for the moſt part men are prone to do. So adding theſe inſtructions of *perfect dilection* which the Goſpel affords, to the former given us in the Epiſtle, the doctrin proves compleat; and we (if *perfect* in it) ſhall hope to be *perfect, as God is perfect*, who ſent us his ſacred Son to *perfect* us in ſuch heavenly doctrine, as this is.

The

The Application.

1. WE have ſeen ſufficiently the drift of the Expoſitours upon this preſent Text, how they all conclude under the notion of *mercy* to recommend unto us *the love of enemies*: and that no doubt becauſe the ſtrongeſt act of *Faith*, ſhould be accompanied with the moſt perfect act of *charity*, as in the Illuſtration above was obſerved: but the rather, becauſe as this day cloſeth up the Feaſt of *Pentecoſt*, by making the Octave thereof ſacred to the B. Trinity; ſo we being ſuppoſed to have received newly the *Holy Ghoſt* into our Hearts, ſhould at this time eſpecially give demonſtration of it by producing *the beſt act of charity*, thereby to ſhew how ſtrongly his holy peace doth operate on our rebellious *wills*.

2. And then aſſuredly we ſhall be able to work by the *holy Ghoſt* moſt ſtrongly, when we put all our *Hope* in his aſſiſtance, when we acknowledge our own impotency, and have recourſe to his Omnipotency; and when we humbly beſeech his goodneſſe to give us his holy grace, that our firſt act of *love* after his departure from us may be ſuch as aymes at leaſt at the higheſt *charity*, which is the love of enemies.

3. It is St. Auſtins ſpecial counſel (and that which commonly all ghoſtly Fathers give their Penitents) that we ſet upon the amendment of our lives by propoſing to our ſelves ſome one vertue, which we will endeavour to perfect in us, and by that meanes to conquer the oppoſite vice thereunto; no way doubting, if we can arrive to the perfection of any one vertue, (though we ſpend our whole life therein) but that we ſhall dye Saints, and get the victory of all ſin whatſoever, by being perfect maſters of any one vertue. If we will give holy Church leave to chooſe for us, (and ſurely ſhe is beſt able to make the beſt choyce) behold to day ſhe chooſeth *charity* for the vertue ſhe would recommend, and the beſt act of *charity*, the love of enemies: why ſhould we be faint-

hearted?

hearted? be it that beloved; what if we begin imperfectly to do as we are bid? even againſt our wills? we ſhall in time be willing doers of God Almighties will herein;

If with holy Church we now begin to practiſe that for which we pray to day; to perfect our *actions* by the perfection of our *wills*, by doing good willingly for the *love* we bear to God and his *Commandements*.

On Sunday within the Octaves OF *Corpus Chriſti.*

The Antiphon. Luk. 14. 21.

GO *out quickly into the high wayes and ſtreets of the city, and compell the poor and feeble, blind and lame to come in, that my houſe may be filled.* Alleluja. Alleluja.

Verſ. *He hath fed them with the fat of wheat,* Alleluja.

Reſp. *And hath filled them with honey out of the rock.* Alleluja.

The Prayer.

MAke us, O Lord, equally to have both a continual fear and love of thy Holy name, becauſe thou doeſt never leave them deſtitute of thy government, whom thou doeſt inſtruct in the ſolidity of thy Law.

The Illuſtration.

WIth great reaſon this Prayer begs that we may equally *fear* and *love the name of God*, ſince it is a Prayer as well adapted to the day of our Lord, (being the ſecond Sunday after Pentecoſt) as unto the now flowing Feaſt of the Bleſſed Sacrament, in the Octaves whereof we are at preſent: And ſince all Sundayes are dayes ſet apart for the ſervice of God, we do moſt properly on this day pray, that we may ever ſayntifie his holy *name* with *equal fear* and *love* unto the ſame: which is as much as to ſay, we ſhould never receive the Bleſſed Sacrament (now expoſed in all Churches where Catholick Religion is freely practiſed) but that we ſhould as well have a regard to the *fear* we ought to have of Chriſt our *Judge*, as to the *love* we ought to bear to the *name* of *Jeſus* our Lord and Saviour; who is moſt properly ſo called now, becauſe in the Bleſſed Sacrament, we are in a manner actually ſaved, by having heaven come down to us, even before we are able or fit to go up to heaven: And therefore this prayer beggs, we may as *equally* at leaſt, *love* God under his beſt of *names*, (that of *Jeſus*) by which he is now expoſed unto us in the B. Sacrament; as we muſt *fear* him under his ſeverer name of our *Judge*, if we now fail of ſuch *equall love* unto him. O happy Chriſtians! who at the ſame time when they are bid to *fear Chriſt*, are taught to *love Jeſus*; and conſequently their *love* and *fear* muſt be as *equal*, as Chriſt Jeſus is to Jeſus Chriſt. But the reaſon why we beg this *equality* of

fear

fear and *love* is, becauſe *Chriſt doth never leave deſtitute* of *his government, thoſe whom he inſtructs in the ſolidity of his love*; that is, Chriſt our Judge will ſweetly rule us, if he find we do *ſolidly love him*: and we were laſt Sunday taught the *ſolidity of that love* did conſiſt in loving God above all things, and not only our *neighbour*, but alſo our *enemies* as our *ſelves*: which leſſon was then given as a preparative to this Feaſt now flowing in the Octaves thereof; and alluded unto in this prayer, teaching us in brief, what the Epiſtle and Goſpel tell us more at large: The firſt, that who *loves not*, ought to *ſtand in fear* of that *death which he abides in by not loving*: Nay more, ſo confident muſt our *Love* be, that we muſt rather not *fear* to dye for our neighbour, then we muſt dare not to love him: and to this we are incited by the example of Chriſt, whoſe love made him dye for us, that were his enemies: Again, we are told this *love* muſt be real and true, not verbal onely; and that it cannot be ſo, if we relieve not our neighbour in his neceſſity, when we are able ſo to do: This argues indeed, that we are not *left deſtitute by our Governour Chriſt Jeſus, who inſtructs us in this ſolidity of love* from one end of the Epiſtle to the other. And ſince it is the general conſent of all Expoſitours, that the *Supper* mentioned in this dayes Goſpel is a figure of the Bleſſed Sacrament; ſure that is a myſtery as full of *ſolid love*, as is expreſſed in the Prayer above, teaching us never to go unto this *Supper without equal fear and love*: and ſo the Prayer ſtands excellently well adapted both to the Sunday, to the Feaſt, to the Epiſtle, and to the Goſpel of the day: For if we can, by ſaying this prayer fervently, obtain the *equal fear and love* which it petitioneth; aſſuredly in recompenſe thereof, Almighty God will ſo *govern us*, as we ſhall not for humane ends *excuſe* our ſelves from our duties to his Divine Majeſty; but ſhall *come* ſo religiouſly to the *Supper* of the Sacrament here, as we need not fear being ſhut out at the laſt *Supper* of eternall reſt in glory, which again the Expoſitours will have the Sacramentall *Supper* to be a ſigne of. And thus as well every ſenſe, as every letter of this

Goſpel is included in this moſt admirable prayer of holy Church.

The Epiſtle. 1 *Joh.* 3.13, &c.

13 *Marvell not Brethren, if the world hate you.*

14 *We know that we are tranſlated from death to life, becauſe we love the Brethren: He that loveth not abideth in death.*

15 *Whoſoever hateth his brother, is a murderer; and you know that no murderer hath life everlaſting abiding in himſelf.*

16 *In this we have known the charity of God, becauſe he hath yielded his life for us: and we ought to yield our lives for the Brethren.*

17 *He that ſhall have the ſubſtance of the world, and ſhall ſee his Brother hath need, and ſhall ſhut his bowels from him; how doth the charity of God abide in him?*

18 *My little children, let us not love in word, nor in tongue, but in deed and truth.*

The Explication.

13. THe Evangeliſt had in the precedent verſes told us the difference between the children of God, and thoſe of the devil; and how there was mortal enmity between the one and the other, inſtancing in Cain killing his Brother Abel, for no other cauſe then envy to him, ſeeing the ſacri-

fice

fice of Abel was acceptable to God, and his was not; in regard Abel was a child of God, and Cain a child of the devil, and ſo no marvel if his offerings were not acceptable to God Almighty: But the Apoſtle proceeds further, and bids Chriſtians not wonder, *if the world hate them* becauſe of their good deeds, ſince, for that reaſon Cain (repreſenting the malignancy of the world) *hated* Abel, who was a figure of a good Chriſtian, offering grateful ſacrifice to God: beſides, the Apoſtle here alludes to what he had ſaid in his Goſpel, Chap. 15.18. *If the world hate you, know it hated me before it hated you*; and therefore here he concludes, they ſhould rather expect, then *wonder* at it, if they found the world did *hate* them, ſince no Son can hope for love from him who *hates* his Father; and the foregoing Verſes of this Epiſtle were all upon our happy filiation with God. But we may obſerve the cauſes remarkable, why the wicked (for thoſe are underſtood *by the world*, ſo called from the greater part thereof, that are wicked indeed) do *hate* thoſe who are good: The firſt is, the diſſimilitude betwixt vice and vertue, which begets a *hatred*, as ſimilitude begets love and affection: for we ſee all worldlings puffed up with pride and ambition; contrariwiſe all good Chriſtians are meek and humble. The ſecond is Envy; for wicked men ſeeing they cannot arrive at purity and ſanctity, envy thoſe who do attain thereunto. The third, becauſe the good men do further reprehend the vices of the wicked, as the holy Ghoſt doth inſpire them, in imitation of his example, whoſe coming *ſhall argue the world of ſin*, as we heard, *John* 15.8. The fourth, becauſe the world ſees good men flye the company of the wicked. The laſt, becauſe their affections are contrary, one doating upon the world altogether, the other wholly inamoured on Almighty God; ſo they muſt needs be as oppoſite, as two Contraries are, as heat to cold, as dry to moiſt, and labour to overcome each other; but with this difference, that the good man labours the converſion of the bad, the bad man indeavours the perverſion of the good.

14. The Apoſtle doth not here ſay *we know* by any divine

Faith, or certain knowledge, as hereticks will needs interpret this place; but onely by moral certitude, *we know*, that if *we love one another for Gods ſake*, we muſt needs love God much more; and, as by ſin againſt him we dye, ſo by love of him we deteſt ſin, and are by that meanes *tranſlated from the death* of ſin, to *the life* of grace in this world, and *to the life* of glory in the next. So that all the certitude we have of this, is the teſtimony of our own conſciences, telling us we are not guilty of any defect either in our love to God, or to our neighbour: Yet becauſe St. Paul, 1 Cor. 4. v.4. no ſooner ſaid *he was not guilty*, then he added *yet in this I am not juſtified*; the Catholick Church teacheth our aſſurance of our being in the ſtate of grace is onely moral, not divine. And three ſignes there are of Juſtifying grace inhabiting within us: The firſt, if we perfectly hate ſin; The ſecond, if we mortifie the fleſh; The third, if we have zeal to our neighbours good, ſuch as St. Paul had, ſaying, *Who is ſick, and I am not diſtempered with him alſo?* 2 Cor. 11. inſomuch, that here St. John preſumes to ſay, *he that loves not, remaines in death*; that is, if when he is bound to ſhew his love either to God, or his neighbour, he doth it not, *he remaines in death*, in the guilt at leaſt of that paſt ſin which he committed, by omitting to do his duty when he was bound to do it; out of which guilt ſince there is no going but by the help of grace, therefore he is ſaid to *remain in death*, untill by an Act of love he revives from *the death* of that guilt, which he *remained in* by not loving, when he was bound to do it; Nay, *the death* of our body is but a ſhadow of *death*, to that of our ſoules; ſo the Apoſtle needs not ſcruple to ſay, men living in ſin *remain in death*, becauſe they are truly *dead* to grace and glory, as long as they continue in their ſin, be they never ſo vigorouſly alive in body.

15. *He is a murderer* of his own ſoul, becauſe (as was ſaid above) *he that loves not, remains in death:* Where note, not to love is eſteemed to be as bad as to hate; and conſequently, who *hates* his neighbour, actually kills himſelf, and in effect his neighbour too, though not in Act: not unlike

him

him that coveting his neighours wife is an Adulterer in will, though not in fact. Yet others will have this *hatred* to be onely murder in diſpoſition, not reduced into act; but *who ſo loves danger ſhall periſh in it*; and therefore to dally in ſuch diſpoſitions is to indanger at leaſt periſhing in them. Let no man wonder the Apoſtle ſhould ſay, *he that murdereth hath not life everlaſting in him*, when he that is in this world freeſt from all ſinne, hath not here *everlaſting life abiding* in him: whence it follows, by *life everlaſting* is here underſtood that life of grace, whereunto *everlaſting life* and glory is due; whereof none can have ſo much as a hope, ſo long as he remains in hatred or murder as above.

16. Not content to inſtance in leſſe then the higheſt perfection, the Apoſtle here tells us, what is perfect charity, perfect dilection; *to lay down our lives* for our neighbours ſouls, as Chriſt did his for ours: But not ſo as we can looſe our ſpirituall life, to gain the like life to our neighbour; no, this is againſt the rule of charity, wch ever regards it ſelf: but reſerving our ſpirituall, we may looſe our temporall lives to gain our neighbours ſouls. And not onely may, but are here exhorted thereunto, if we ſay commanded, the text will bear it, in caſe we ſee our neighbours ſoul in danger, unleſſe we venture our lives. And in ſome caſes men may, and are bound to hazzard at leaſt their own, to ſave anothers life: as firſt, a ſouldier may rather chooſe to die in the place, then yield to his enemy the advantage of that ground his commander truſted him to defend; the like is of a citizen in defenſe of the whole city, (for the part is not of equall regard with the whole) ſo Samſon did, as we reade, Judg. 16. who oppreſſed himſelf with the ruine of a houſe, thereby to oppreſſe the Philiſtines alſo, and to ſave the people of God from their captivity: and though they are not many examples of obligation, yet we have many of election, ſhewing divers have died to ſave the life of their friend, divers have rendered themſelves captive to redeem others from bondage, divers have loſt their lives to preſerve the chaſtity of others, as eſteeming the life of grace in their neighbour more pretious, then that of nature in themſelves.

17. Hāving ſhewed in the precedent verſe, that we are bound in ſome caſes to poure out our blouds for our neighbours; no marvell if here it be concluded, *he cannot have charity who ſeeing his neighbour in neceſſity, ſhuts up the bowels of his mercy from him, and will not allow him any relief.* And yet becauſe this is ſo uſuall a thing, therefore to confound thoſe who have ſuch ſtony hearts, the Text compells them to the neceſſity of doing the leſſer, upon all occaſions, by ſhewing before, they were obliged to a much greater act of charity, upon ſome particular emergencies: as who ſhould ſay, though it be hard to lay down your life for another, yet it muſt be eaſie to lay down your purſe, or ſome equivalent relief, if you will merit the name of a Chriſtian, and give proof by your acts of mercy, that the authour of mercy is within you, and that your ſelf do live ſpiritually, by relieving your neighbour corporally: Whence moſt Divines hold, a man is bound in conſcience to give alms more or leſſe, and that not onely in extream, but even in common reall neceſſities; as of meat, drink, clothing, houſing, or the like, grounded in that of Eccleſ. chap. 4. v. 1. *Child, defraud not the poor man of that Alms, which is due unto him from thee*: for indeed the portion of the poor is in the rich mans hands, and God gives riches, to the end rich men may have the merit of poverty by giving their goods away, and poor men the benefit of riches, by what they receive out of the ſurplus of others. And becauſe it is too long for my preſent purpoſe to inlarge upon this point, I referre the reader to the fourth book of *Salvianus* dedicated to the Catholick Church; wherein he ſhews how great a ſinne it is for Church-men to inrich their kindred with the Churches treaſure; and for rich perſons of the world to ſtarve Chriſt in the perſons of the poor, while they feaſt the devil in the exceſſes of the rich, by leaving their eſtates to ſuch, as will not make at leaſt pious uſes thereof. I do heartily therefore recommend this Authour to all thoſe rich perſons, who find fleſh and bloud prevail more in them, then pietie to the poor; for if I be not much miſtaken, they will thank me to have done this charity to them, who thought perhaps they did not ſtand in need thereof, but

their

their minds may be other after reading the ſolid pietie of this learned Authour *Salvianus* upon this particular ſubject.

18. Lo here the *word* is oppoſed to the *work*, the *tongue* to *truth*, as if we did want charity, that onely gave *good words* to the poor without *alms*; or as if they wanted *truth*, who fed the poor with *words* of comfort onely, when they were able *truely* to ſatisfie their hunger, and would not. Not but that he is truely charitable, who inſtructing feeds the ſoul at leaſt, when he cannot feed his body; but that to do both is the duty of a Chriſtian, when both may be done, and where both are wanting. So the meaning of this text is, that our charity ought to be reall, and not verball onely, to be operative, not idle or lazy: for here the *tongue* is oppoſed to *truth*, as diſſimulation to ſincerity; and the *word* to the *work*, as empty air to a purſe full of money, or as froth is to beer or wine. To conclude, hence we are taught further, that we muſt not onely be effectually charitable, but alſo we are bound to be affectionately ſo; for it little avails to give alms, unleſſe we alſo *love* the poor whom we relieve, and therefore *love them*, becauſe we relieve Chriſt in them: and unleſſe we give thus, we ſell our ſelves for popular applauſe, by giving away our ſubſtance to purchaſe the empty air, the ſhadows of vain commends, and ſo loſe a divine bleſſing, (as to the children of God) to get a morall one, as to be eſteemed humane fathers of the world.

The Application.

1. HItherto it hath appeared how exactly holy Church recommends unto us the practiſe of *charity*; and truely this dayes Epiſtle confirms us in the ſame practiſe, while it runnes wholly upon the ſubject of *love*, ſo high, that it ſeems to exceed even the laſt ſundayes *act of charity* commanding then to love our enemies, becauſe now it exhorts us to do more then love them, when v. 16. it invites to die for them alſo, if need be, (which yet a true love of enemies involves) as our Saviour did for us to ſhew his *love* unto us.

2. And

2. And leaſt we ſhould pretend *to love*, and not do it really, ſee how the maſter of this Art S. John Evangeliſt, in the laſt verſe of this Epiſtle, bids us take heed we do not feign the part we ought to act in earneſt; for he tells us, 'tis not enough to ſay *we love*, unleſſe we do it too; no, he obligeth us to *love in deed*, to *love in truth*, leſt we ſeem to mock Almighty God, by giving out we mean to act the beſt part of his ſacred ſonne his loving unto death, thoſe he pretended once to love; according to that of the Evangeliſt, *Chriſt when he loved his people, he loved them to his end*, that is, he died for *love* of them.

3. Hence we may ſafely ſay, thoſe are unworthy of the gift of *love*, who have not in their hearts and eyes, the holy *fear of God*; as truely thoſe can never have, who dare to mock his ſacred ſonne by their diſſembling *love*, that is not reall. No Chriſtians, no, we are not yet in heaven where we cannot erre; here we muſt carry *fear* before our eyes, leſt loſing it, we loſe our labours too; for without this *holy fear* we cannot work out our ſalvation, nor can we hope to pleaſe his heavenly majeſty, unleſſe we *fear* his power, who is as well our *Governour*, as our God: and as we muſt love his Deity, ſo we muſt *fear his Government*.

Whence it is holy Church moſt properly prayes to day as above.

The Goſpel. *Luke* 14. *v.* 16. *&c.*

16. *But he ſaid to him, A certain man made a great ſupper, and called many.*

17. *And he ſent his ſervant at the houre of ſupper to ſay to the invited, That they ſhould come, becauſe now all things are ready.*

18. *And they began all at once to make excuſe.*

The

The first said to him, I have bought a farm, and I must needs go forth and see it; I pray thee hold me excused.

19. *And another said, I have bought five yoke of Oxen, and I go to prove them; I pray thee hold me excused.*

20. *And another said, I have married a wife, and therefore I cannot come.*

21. *And the servant returning told these things unto his Lord. Then the master of the house being angry, said to his servant, Go forth quickly into the streets and lanes of the city, and the poor, and feeble, and blind, and lame bring in hither.*

22. *And the servant said, Lord it is done as thou didst command, and yet there is place.*

23. *And the Lord said to the servant, Go forth into the wayes and hedges, and compell them to enter, that my house may be filled.*

24. *But I say to you, that none of those men that were called, shall taste of my supper.*

The Explication.

16. THis parable is almost the same that was mentioned, Mat. 22. 2. only there in a different way, time, and place, as under the name of a *dinner*; and here it is brought in under the name of a *supper*. And there are divers senses made upon this *supper*. Some call it a parable of the Incarnation, life, and death of Christ; and thus S. Matthew seems to take it, calling it a *dinner* as to the Church militant, and a *supper* to the Church triumphant. Others apply this parable unto the Blessed

Bleſſed Sacrament; and thoſe make God the Father, maſter of this feaſt, his ſacred Sonne the feaſt it ſelf, made of his bleſſed body and bloud; and in favour of this opinion the holy Church at this time reads this Goſpel, as alluding to the flowing feaſt of *Corpus Chriſti*: But yet for all that the literall ſenſe of this Goſpel alludes to the *laſt ſupper* of heavenly glory; for that is the true *ſupper*, which ends the laborious day time, and begins eternall reſt that never ſhall have end: ſo, though many may be caſt out of doors after the *dinner* of the Church militant, yet none can be caſt out, after they once enter to this triumphant ſupper. And for that cauſe the moſt genuine ſenſe of "this place alludes, as S. Gregory ſaith, hom. 36. *to the ſocie-* "*ty of eternall ſweetneſſe and glory.* Where note that *great* ſignifies here all the degrees of greatneſſe, ſuch a *ſupper* as none could be greater, either for the rarity of the dainties, and banquets thereof, or for the ſplendour and duration of it: whereof S. Paul 1. Cor. 2. v. 9. ſayes, *Eye hath not ſeen, nor hath ear heard, neither hath it aſcended into the heart of man, what things God hath prepared for them that love him.* And to this *ſupper* he called *many*: by *many* are here underſtood no leſſe then even *all the Jews*, who were the true Church, and people of God, and were called by the Patriarchs and Prophets, by John the Baptiſt, by Chriſt himſelf, while he lived amongſt them.

17. But by *his ſervants* whom he ſent, are properly meant the Apoſtles, left by him to convert theſe Jews as well as other nations: And by the *hower of ſupper* here mentioned, is underſtood the reſurrection of our Saviour; for then (and not till then) *were all things ready* for this *great ſupper* of glory, becauſe then he brought with him from his grave a multitude of bleſſed ſouls, who therefore were in Paradiſe (as he promiſed the thief to be that very day he died) becauſe they were in his impaſſible preſence, that is to ſay, when he was pleaſed to allow his body the benefit of all the gifts due to glorious bodies; ſo though they were not in the finall place of eternall reſt, untill they did aſcend with him to heaven, yet they were ſet

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at the table of glory with him, and were carried up ſitting at this feaſt, into the great preſence-chamber of the ſacred Trinity, the Empyreall heaven: and after his Aſcenſion, *his ſervants* the Apoſtles went round about the world to *invite* more, and to tell them *the great ſupper* of glory was now ready for all, that would go to it ſuch way as theſe inviters would lead them, namely in the high rode of profeſſing and obſerving the faith and law of Chriſt.

18. *By all excuſing themſelves* is here literally underſtood the Jewiſh nation, whoſe eye was no further bent upon religion, then as they expected a *Meſſias*, that ſhould make them all rich; ſo groſly they underſtood the heavenly riches promiſed by the *Meſſias*, as they believed them to be temporall eſtates: And therefore here the firſt excuſe is made by plea of neceſſity, to looke after worldly wealth, repreſented by the purchaſed *village*, which was ſaid to be newly bought by him, that was content to ſell the kingdom of heaven for a patch of earth. But Saint Gregory hom. 36. in Evang. notes the ill manners of this civility, when the excuſant ſayes, *I pray thee have me excuſed*; for he calls it pride in the action, though it ſeems humility in the voyce, becauſe he diſdained heaven, and preferred earth.

19. The ſecond excuſe inſiſts upon an other notable addition of the Jewes to worldly wealth, namely their huge great ſtocks they gloried in upon their grounds; which we read Abraham, Iſaack, Jacob, and Job abounded in, and which were looked on as the greateſt bleſſings God could give: ſo, in regard of earthly ſtocks of Cattle, they contemned the greater ſtock of Glory in the next world. "But St. Gregory, in the "place laſt cited, will have theſe five yoak of oxen allude to "our five ſenſes diſtracting us from all heavenly objects.

20. St. Gregory, cited as above, underſtands this place of carnall ſinne, the greateſt impediment between a ſoul and glory of all others; for here the excuſer askes no pardon, but boldly ſayes, *he cannot come*: it ſeems he that could not wiſh he were able, was wholly unable, as well as he was abſolutely unwilling, while he did not ſay, he would come another time,

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as the former excuſes might import, but abſolutely profeſſed, *he could not come*; he had, ſure, as little will as power, and therefore he might have added he neither could nor would. Though others more favourably ſay, this place alludes onely to the exceſſive uſe of the lawfull marriage-bed, which then is uſed in exceſſe, when it is made a pretence to hinder us from the ſervice of Almighty God: "And S. Ambroſe expreſſeth "much to this ſenſe in few words, ſaying, The love of earthly "things is like a birdlime upon the ſpirituall wings of our "ſouls, hindring her flight up to heaven. But S. Auguſtine "applies theſe three excuſes to the three things, that include "all ſorts of worldly pelf, concupiſcence of the fleſh, concu-"piſcence of the eye, and pride of life: The firſt excuſe re-ports to the pride that man had to ſee himſelf Lord of a Man-nour; The ſecond to concupiſcence of the eye, to ſee a rich ſtock of cattell cover his grounds; The third to concupiſcence of the fleſh, that made this his excuſe from going to heaven, as if he did not hope for greater pleaſure there: and indeed riches and pleaſure are the chief impediments mortalls have between them and eternall bliſſe.

21. This place of the Parable alludes to Chriſt ſpeaking of himſelf, as *ſervant* to his heavenly Father, and telling him, the Rich men of the Jewes were all ſo tranſported with the love of the world, as they gave no ear to the invitation of the eternal word, calling them to everlaſting reſt and glory; and that then his Father bid him apply himſelf to the poorer ſort of Jewes, which to effect was done, when S. Mat-thew Chap. 21. 31. ſayes to the Phariſees, Scribes, Doctours and high Prieſts rejecting Chriſt, *The Publicanes and whores ſhall go before you in the Kingdome of God*; as alſo *the laſt ſhall be firſt, and the firſt the laſt.* Others think this verified in the choyce Chriſt made of Fiſher-men for his Apoſtles, and of other poor Mechanicks, rather then of Scribes and Pha-riſees, as 1 *Cor.* 1. 27. *God choſe the infirm things of this world, to confound all the ſtrength thereof*, and *fooles to con-found wiſe men*; and this to encourage the moſt contempti-ble creatures on the earth, to aym at as great riches, as heaven

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can afford, if they live according to the rule and law of Chriſt.

22. And here our Saviour urgeth his heavenly Father, ſince all the poor people amongſt the Jewes are not able to fill up the Court of heaven, that as yet there may be more invited: and then he went aſide from the Jewes to the Samaritans and Gentiles, converting them, and ſo inviting of them to his heavenly Glory, which is the *Supper* here ſpoken of.

23. But we are here to note, that Chriſt looked upon theſe Gentiles, in reſpect of his beloved people the Jewes, as he would do upon men that have no poor beeings in Townes or Villages, but are forced to ſhelter themſelves under the banks on high wayes, and to covet the loane of hedges for their ſhelter from winds and weather: and therefore being himſelf after his reſurrection to aſcend to heaven, he ſent his Apoſtles over all the world to find out ſuch poor Gentiles as theſe, who in reſpect of the Jewes were not held worthy (in Gods ſight) to be eſteemed as Maſters of Townes, Villages, or houſes, but were like vagabonds; yet theſe not filling heaven neither, ſee how he makes proviſion for relapſed Chriſtians alſo, as men equally miſerable with ſuch vagabonds; and thoſe he will have by Eccleſiaſtical cenſures, nay by penal lawes to be even compelled or forced to return to their belief again: which yet is not a courſe uſed to any but revolted Chriſtians, ſuch as once were in the lap of the true Church by holy Baptiſme; and they indeed, as having once been children and Subjects of the mother Church of Chriſt, may (upon revolt) be compelled back again, whereas Pagans, Jewes, or Infidels cannot be thus forced by penal lawes, but muſt (in a ſweet way) be gained to a right belief through perſwaſion, not compulſion.

24. This verſe is onely the excluding thoſe from eternal glory, who being *invited* to it, will not leave temporal riches, and pleaſures to purchaſe the Kingdome of heaven, but willingly wallow in the mire of worldly wealth, rather

ther then they will leave that, to enjoy eternal felicity and glory.

The Application.

1. AS this Goſpel in the ſenſe of the Expoſitours alludes to the Bleſſed Sacrament; (whoſe Feaſt is now flowing,) ſo is it fit we ſhould obſerve therein ſuch leſſons as we are bound to learn and put in execution for our more worthy receiving: which we may for brevity ſake reduce to two; the one a reverential awe, or *holy fear* of unworthineſſe; the other a fervent act of *love and charity*; becauſe in this Sacrament is not onely the body and bloud of our Saviour Jeſus Chriſt, but the Majeſty and power of Almighty God, indeed all the three perſons of the B. Trinity: ſo that to requite the love of him who made his Body be our food, we are bound to come unto this Sacrament with acts of *charity*; and to avoid the danger of unworthy receivers, we are obliged to come unto it with all the *fear* and trembling we can; that is to ſay, by going firſt to confeſſion, and purging our conſcience, not onely from ſuch ſins as we are guilty of, but even from inordinate affections to things that are not ſin, ſince we ſee in this Goſpel, thoſe who had onely ſuch affections were excluded from the Supper that was a Type of this holy Sacrament.

2. Again, ſince it was an act of the higheſt *wiſdome* (the ſecond Perſon of the B. Trinity) to contrive himſelf a Tabernacle in the ſoules of men, wherein his infinite glory might take delight to dwell in hearts that had but a care to keep themſelves in his good grace; as the Prieſt ſayes to day in holy office, *Wiſdome hath built her ſelf a Houſe*, meaning (amongſt other ſenſes) Jeſus Chriſt hath made himſelf a Tabernacle in humane ſoules that worthily receive the B. Sacrament: it is but requiſite we ſhew ſome zeal to his *wiſdome*, as well as to his *Love*; namely, that we bring with us to this heavenly banquet ſuch a *holy fear*, as may give teſtimony we

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aym at a reverence to his infinite *wisdome*, while we shew a sign that we begin at least our selves to be *wise*, by the best argument of humane *wisdome*, *holy fear*, according to that of *Eccles.* 1. *The beginning of wisdome is the fear of our Lord.*

3. Nor will it be against the main scope of Christianity, (which is now continually to perfect charity in us) while we joyn other vertues with our acts *of love*; because though *love* must ever be included in all we say or do, yet there is no vertue therefore to be excluded, but any one (or more) may well go hand in hand with *charity*; nay, she indeed should never go alone, being the Queen and Soveraign of all other vertues; so they do but usher her where ere they go in her company, as to day we are taught to lead our *charity* into the Church with a holy *feare* of our Lord.

For which purpose we pray to day that we may come unto this holy Sacrament, with *equal fear*, *with equal love:* and that for the reasons alledged in the Prayer, as was said in the application of this dayes Epistle.

On the third Sunday after Pentecoſt.

The Antiphon. Luk. 15. 8.

WHat woman if ſhe have Ten groates, if ſhe have loſt one groat, doth ſhe not light a Candle, and ſweep the houſe, and ſearch diligently, untill ſhe hath found it?

Verſ. *Let my prayer, O Lord, be directed*
Reſp. *Even as Incenſe before thee.*

The Prayer.

O God who art the Protectour of thoſe that hope in thee, without whom nothing is valid, nothing holy, multiply, we beſeech thee, over us thy mercy, that thou being our ruler, thou our guide, we may ſo paſſe by the temporal goods of this world, as not to looſe the eternall of the next.

The Illuſtration.

SEe how in this excellent Prayer are ſummed up the contents of the Epiſtle and Goſpel of the day! how exactly do

do we in the beginning of this prayer obſerve the counſel given us in the Epiſtle, *humbling our ſelves under the mighty hand of God*, when we implore his *protection* over us, confeſſing that *without him nothing is valid nor holy in us*; and that we have no other title to his *protection* neither, then his *multiplyed mercies towards us*, upon which *mercy* we caſt all our care, all *our hope*; and in confidence thereby to have him *our ruler, him our guide*, we commit our ſelves to the combat againſt all our enemies, which we are to encounter in our paſſage through this alluring world; beſeeching his Divine Majeſty, that by our *ſober vigilancy* over our own actions day and night, accompanying his never failing conduct, we may (maugre oppoſition) obtain the victory, and receive the crown of Glory, which this prayer petitions! Behold it alſo as well adjuſted to the Goſpel. For who doth not clearly ſee, that whileſt he ſhall not with *the Publican* hang upon our Saviours lips to hear his counſels and commands, but runs his own wayes with the murmuring *Phariſee*, he is preſently *a loſt ſheep*, and falls into ſin, if not to hereſie, as this *parable* imports; and ſo in ſtead of onely *paſſing by the pleaſures of this world*, (as the Prayer above adviſeth) he contrariwiſe dwelling on them, in the ſwing of his own inordinate deſires, indangers his looſing heaven, unleſſe *the good ſhepherd leave his flock in the deſert*, by his being content for a time to ſee them want the comfort of his preſence and conſolation, whileſt he runs after his *loſt ſheep*, and with much care finding him out, brings him with joy back again to the Catholike Church, if he were gone quite out of it; or to Sacramental pennance, if he were plunged into the mire of other grievous ſins, not ſchiſme, nor hereſie? But to come more home to our purpoſe, whence is all this trouble to our *Paſtour*, but becauſe the *ſheep* do not with zeal and fervour ſay this prayer above; do not *hope* in God, but in themſelves; do not flye *the roaring and the ranging lyon*, but run into his Jawes; do not content themſelves to feed in the pleaſant paſtures of holy converſation, but run a hunting after the food of vain and worldly pleaſures; and conſequently

plunge themſelves headlong into hell, unleſſe by the *mercy* of this heavenly ſhepherd, they be reduced to an amendment of their lives, and at laſt rewarded with eternal glory? Whereunto it will hugely conduce to repeat this prayer often, with ſuch relation as we ſee it hath to the other parts of this dayes Service, that ſo the *ſheep* may do, as the *Paſtour* ſayes: This is the end of all preaching; This the end of all prayer.

The Epiſtle. 1 Pet. 5. 6, &c.

6 *Be ye humbled therefore under the mighty hand of God, that he may exalt you in the time of viſitation.*

7 *Caſting all your carefulneſſe upon him, becauſe he careth for you.*

8 *Be ſober and watch: becauſe your adverſary the devill as a roaring lyon goeth about, ſeeking whom he may devour.*

9 *Whom reſiſt ye, ſtrong in Faith: knowing that the ſelf ſame affliction is made to that your fraternity which is now in the world.*

10 *But the God of all grace, which hath called us unto his eternal glory in Chriſt Jeſus, he will perfect you having ſuffered a little, and confirm, and eſtabliſh you.*

11 *To him be Glory and Empire for ever and ever, Amen.*

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The Explication.

6. THis verſe exhorts to reſignation unto the Divine Will in all occaſions, eſpecially of adverſity. No marvel, *the hand of God* is here called *mighty*, when it is omnipotent. See how we are wooed into our own felicity, when we are exhorted to *humility* and reſignation, as a meanes to our *exaltation* in *the time of viſitation*; which is to be underſtood, when God ſhall think fit to look upon us with the *eye of mercy*.

7. It were an injury to Gods goodneſſe for us to *caſt* about for that which God himſelf takes *care for*, that is, our ſoules good; the *care* of that is his, and our rule of that is by him laid unto us; ſo in that affayre we have rather to do what is commanded already, then to be *ſolicitous* about it, as if it were not done: And to be *ſolicitous* of Temporals is an unchriſtian *care*, and therefore often forbidden in point of perfection; however tolerated in regard of humane infirmity: but moderate care is alwayes allowed Chriſtians in order to Temporals, when anxious ſolicitude is forbidden them, by many texts of holy writ.

8. *Sobriety* is the beſt companion of *watchfulneſſe*, and therefore both are recommended: And becauſe our *watchfulneſſe* is to be perpetual, therefore our *ſobriety* muſt be ſo too; but eſpecially towards night, when our hearts onely are to keep the watch, whileſt our ſenſes are aſleep; and this becauſe the devil is then moſt buſie in temptations, when men are leaſt able to reſiſt, having, as it were, but their *wiſh* awake, and their *will* aſleep: hence all ſpiritual men recommend temperance towards bed-time both in meat and drink: hence the *Completory* begins alwayes with this very verſe, to put us in mind with what purity we ought to go to bed; having our profeſt enemy alwayes awake, and ready *to devour us*, if he find us off our ſober guard.

9. Happy we that by the leaſt *reſiſtance* are ſure of victory againſt this ravenous devil; for maugre all his malice, and

all his power, he cannot hurt us, unleſſe we yeeld our conſents to his Temptations. Here is added, that we muſt *ſtoutly reſiſt him*, and *believing* too, becauſe ſo we get compleat victory; for by *reſiſtance* we overcome him, by *fortitude* we bind him captive, by *Faith* we take away all his armes and power, that is, by *firm, ſtout, and conſtant Faith.* And again, our *reſiſtance* will have the more force, becauſe of what followes in this verſe: we never are left alone, but have alwayes our *fellow* Souldiers to help us in this Fight againſt our enemy, who never tempts us alone, but all other good men at the ſame time, and we have ſhare in their greater reſiſtance, by adding what our weakneſſe is able to do.

10. This next verſe comes yet more home to our comfort and aſſiſtance, telling us, beſides the help of our fellow creatures, we have the help of our omnipotent Creatour againſt this enemy of mankind; *the God of all grace*, who having *called us to everlaſting glory*, will not (if we help our ſelves) permit the devill to ſnatch us away into his kingdom of darkneſſe; ſo that being deſigned for *glory*, we cannot fear the want of grace, for that is the ſeed, and glory the fruit of Gods goodneſſe in us. O who ſeeing how much Chriſt *ſuffered* to purchaſe us patience, would not gladly ſuffer this *little* we are told muſt be indured, if we will hope for victory? Let us therefore with the ſame zeal begin to *ſuffer*, as we would deſire the happy end of it, which is aſſured victory and glory.

11. This laſt verſe minds us that the victory is Gods, and the honour of it his, though the reward (by his mercy) be our eternall glory too.

The Application.

WE have had hitherto the holy Ghoſt, the ſacred Trinity, and the bleſſed Sacrament to help us on in our long journey between Pentecoſt and Advent, which we are to march all upon the feet of Charity; but now we muſt expect no more ſuch ſpeciall helps; ſuffice it we have had laſt Sunday

day the corroborating repaſt, whereof Elias his refreſhment under the Tree in the deſert was but a type or figure, when yet he was told that little bread ſhould inable him to his journeyes end, although he had *a great way to go*, after that, before he came to the mount Horeb: ſo beloved muſt our *charity* from this day forward march upon the late refreſhment of the bleſſed Sacrament, till we come in our annuall journey to the mount of Advent, the mount of expectation, the mount that leaves us on the top of the higheſt myſtery of our redemption, the Incarnation of our Lord God; where his firſt ſtoop to earth, was our firſt ſtep to heaven.

2. Now for as much as we ſhall in this march find *charity* ſometimes handed on by other vertues, (as laſt Sunday moſt properly by holy fear, ſutable to her in ſo long a journey, and through the many dangers which ſhe was to meet withall in the deſert of this world) and becauſe at other times ſhe will be in a manner out of ſight, and carried on with the crowd of other vertues thronging about her to ſecure themſelves by her, and to be her guard, (as they are bound) ſhe being ſovereign to them all; we muſt not therefore think our deſign is ill laid, and that our obligation ceaſeth as to the practiſe of *charity*, when in the holy Text other vertues are more viſible then ſhe; for there want not good Divines, who (grounded on S. Paul his definition or deſcription at leaſt of this majeſtick vertue) affirm there is indeed no other vertue but *charity*, both becauſe *God himſelf is called charity*, and becauſe in heaven all other vertues are refunded into her; ſo that in theſe Divines opinions even Faith, Hope, Humility, Patience, Obedience, and all other vertues whatſoever, are but *charity* believing, hoping, ſubmitting, ſuffering, obeying or the like, as one and the ſelf ſame man by the ſeverall faculties of his ſoul, by his ſeverall ſenſes and members of his body, is doing thoſe exerciſes that ſuch faculties, ſuch ſenſes, and ſuch members are neceſſary for. Be theſe Divines right or wrong, it boots not to our purpoſe, more then thus, to let us ſee all our actions are good or bad, according as they partake or want of *charity*, to give them life, or to declare them dead.

3. This premiſed, ſee how *humility, reſignation to Gods holy will, ſobriety, vigilance,* and *a ſtrong faith* bring *charity* along this firſt-dayes journey after the repaſt ſhe had laſt Sunday as above. And though the Text tell her ſhe is to carry us through *the ravenous Lions* walk; yet we ſeē the cloſe of this Epiſtle is, *that the God of all Grace,* the God of *charity* will ſecure us through theſe dangers *for his own glory,* if we but *love* him, and will caſt our cares on him, and will rely upon his *multiplied mercies,* whereof we have dayly and hourely huge experience; if we will make him our *Ruler,* him our *Guide,* and if we do not looſe our *charity* to him our Creatour, by waſting it away upon creatures unworthy of our love, becauſe we cannot graſp *temporall* felicities without hazard of looſing *eternall* happineſſe: Yes, yes aſſuredly this ought to be our duty now,

Whileſt to this very purpoſe holy Church
prayes to day as above.

The Goſpel. Luk. 15. v. 1. &c.

1 *And there approached Publicans and ſinners unto him for to hear him.*

2 *And the Phariſees and the Scribes murmured, ſaying, that this man receiveth ſinners, and eateth with them.*

3 *And he ſpake to them this parable, ſaying;*

4 *What man of you having an hundred ſheep; and if he hath loſt one of them, doth he not leave the ninetie and nine in the deſert, and goeth after that which is loſt untill he find it?*

5 *And*

5 *And when he hath found it, layeth it upon his ſhoulders rejoycing.*

6 *And coming home calleth together his friends and neighbours, ſaying to them, Rejoyce with me, becauſe I have found my ſheep that was loſt.*

7 *I ſay to you, that even ſo there ſhall be joy in heaven upon one ſinner that doth pennance, then upon ninety nine juſt perſons that need not pennance.*

8 *Or what woman having ten groates; if ſhee looſe one groat, doth ſhe not light a candle, and ſweepe the houſe, and ſeeke diligently, untill ſhe finde?*

9 *And when ſhe hath found, calleth together her friends and neighbours, ſaying, Rejoyce with me, becauſe I have found the groat which I had loſt.*

10 *So, I ſay to you there ſhall be joy before the Angels of God, upon one ſinner that doth pennance.*

The Explication.

1. O That we *ſinners* would *approach* alſo to *hear* him in his preachers, and teachers, who declare his will and word unto us.

2. Note the pride of theſe people, who having a law, not to touch any foul beaſt, (much leſſe to eat it) diſdain alſo to come near foul ſouls to cleanſe them, and *murmure* at our Saviour for it.

3, 4, 5, 6, 7. See how our Saviour reprehends this *Phariſaicall* pride and falſe devotion in theſe 3, 4, 5, 6, 7th verſes following

lowing, by the firſt parable of a ſhepheard having loſt *one ſheep* out of an hundred, &c. Where firſt we muſt note the Rhemiſts expound, that Chriſt meanes himſelfe to be the *ſhepheard* he ſpeaks of; *the loſt ſheep* to be a ſinnefull ſoul, who ſtraying from the ſafe paſtures of Gods Lawes, and ſeeking food to her own fancie, runnes headlong to hell, unleſſe our Saviour goe after her to bring her backe again; having left in the mean time the *ninetie nine in the deſert*, that is, ſeeming to goe with all his zeale away from them to reduce *the loſt ſheep*, and leaving of them *in the deſert* of their uſuall aſſiſtance onely, which he never takes away, and which in compariſon of that extraordinary help he gives towards converting of ſoules, or finding out any *loſt ſheep*, ſeems but a *deſert* or barren help: But having *found the loſt ſheep*, (having converted the ſoul again) comes back to his flocke, and brings them the increaſe of his aſſiſtance, not onely in their fellow *convert*, but even in them to behold his converſion. Note, our Saviour having *found the ſheep*, doth not drive, but *bring it home upon his ſhoulders*. Alas! he will not tyre him; O tender God that he is unto us! This may minde us, that all mankind was once this *loſt ſheep*, brought home upon Chriſts ſhoulders when he carried his Croſſe upon them, and was crucified beſides, leaving the nine quires of Angels (repreſenting the *ninetie nine juſt*) in the *deſert* of admiration, to ſee their God ſo loſt, (in their conceipts) to finde out us that were indeed truely loſt, and ſtrayed into the very jawes of hell and damnation; and having brought us home, deſires all his Angells to joy and congratulate with him: *Note* that, as if his joy conſiſted in our ſalvation. O high expreſſion of his love to mankinde! And when he ſayes, that *in heaven there ſhall be more joy at the converſion of this ſinner*, (the ſalvation of a man *doing penance*) then at the perſeverance of *ninetie nine juſt*, he inſinuates, the angels have a new actuall content in the penance and ſainctity of man, which being new ſeems greater then what they had before for all good men: one reaſon is, becauſe in every

man

man that is by penance ſaved, they find their own loſſes repaired, and the places of the fallen angels filled: But the main reaſon is, becauſe they ſee the will of God in this fulfilled, and they are in perfect conformity to his ſacred will.

8, 9, 10. By the ſecond *parable*, the Rhemiſts ſay is meant holy Church, *lighting* up *her candle* of new Miſſionaries and Preachers to find out the loſt ſoul, that hereſie hath perverted, and having regained, *found* the ſoul again, invites her Prieſts to a congratulation with her. " But S. Gregory hom. " 34. thus explicates both the *parables*, ſaying; Chriſt is " as well meant by the *woman*, as by the *Paſtour*; For as " he was God, he was the wiſdome of God; and becauſe " upon money there is printed an image, the *woman*, ſaith " he, loſt her groat, when man who was created to the image " of God, by ſinne left to be like his Creatour; but the *wo-* " *man lighted her lanthorn*, becauſe the wiſedome of God " appeared in humane nature, for a lanthorn ſignifies a can- " dle lighted in it, and the light ſignifies the divinity in mans " nature: The lanthorn being *lighted*, the woman *ſwept her* " *houſe*, for ſtraight as the divinity ſhined through fleſh, mans " conſcience was then ſtrooken; and the houſe is ſwept, " when by reflexion the guilt of any mans conſcience is trou- " bled, in regard an evill mind (if it be not before by fear " altered) is never purged from accuſtomary vices: The " houſe then being ſwept *the groat is found*, ſince whileſt " mans conſcience is troubled, the image of God is repaired " in him: And who are the friends and neighbors, but thoſe ce- " leſtiall powers above mentioned, that are ſo much nearer " the ſupream wiſdome, by how much more they approximate " unto it through the grace of their perpetuall viſion of it? " The *woman* therefore had *ten groats*, becauſe there are nine " orders of Angels; and that the number of the elect might " be filled, the tenth, man, was created, who was not quite loſt " from his Creatour by his ſin, becauſe the eternall wiſdome " ſhining through humane fleſh, found him out by the light in " the ſocket of his lanthorn. Thus he. What more patheticall! " what more rare!

The

The Application.

1 AS it is evident the *Scribes* and *Phariſees* here mentioned, wanted *charitie* whileſt they grumbled at our Saviours converſation with *Publicans and ſinners*; ſo is it manifeſt that it was an act of higheſt *charity* in our Saviour to ſeek the converſion of thoſe *ſinners* by his converſation with them; and conſequently, while our Lord goes before us with the flame of *charity*, we are taught to light all our works this day, at that heavenly fire.

2. In the ſecond place, theſe following *Parables* of the *loſt ſheep*, and of the *loſt groat*, tell us we are to bring up in the rere of *charity* (as we march along the deſert of this world) *the zeal of ſouls*: for though this be a vertue principally proper to Paſtors & miſſionary Prieſts, yet in regard there is no ſtate of life in this world ſo deſolate wherein men are not bound to have ſome care of others, as well as of themſelves, (if it be but to edifie and lead them on by their exemplarity of life) therefore every lay-man ought more or leſſe to zeal his neighbours ſoul, and to contribute towards the ſaving of it, in ſome ſort or other; though with intermiſſion of his own devotions, if the neighbour require his charitable aſſiſtance, at that time when he would elſe be at his prayers.

3. To conclude, leaſt even in the converſion of others ſouls pride or vain glory run away with ours, we are ſtill to keep the lamp of *charity* light at home, burning within our hearts, for fear it be as S. Paul ſaid *a vain labour to us* though we gain all the ſoules in the world to heaven, *if we looſe our own* for want of regulating all our actions by the rule of love and *charity*, to God firſt, (whereby we are ſecured) and to our neighbour next, that we may help him too. Whence it is holy Church concludes her prayer to day, petitioning that even in the beſt of *Temporall goods*, which is the ſearching after other mens ſoules, (a work of Time, though a fruit of Eternitie) we may be *protected* by the God of *Love*, and may be *ruled* and *guided* by his *charity*, which will carry us ſecurely

ſecurely through all the allurements of *Temporalitie*, into a ſafe and bliſſefull *Eternitie*.

Say now the prayer above and ſee how home it is unto this Application.

On the fourth Sunday after Pentecoſt.

The Antiphon. Luk. 5. v. 5.

MAſter, we labouring all night have taken nothing, but in thy word we will caſt our net.

Verſ. *Let my prayer, O Lord,* &c.
Reſp. *Even as Incenſe,* &c.

The Prayer.

GRant us O Lord, we beſeech thee, that by thy order our courſe in this world may be peaceably directed, and that thy Church may injoy a quiet devotion.

The Illuſtration.

TWo things, beloved, we aske in this prayer; *a peaceable flowing of the courſe of this world*, and an *unperturbed devotion in the Church*. O that we all had our deſires in this! or rather that we did all truely deſire and pray for it! doubtleſſe we ſhould then have it; ſince holy Church we ſee unfeinedly petitions it, while by this dayes ſervice ſhe exhorts

us to do the like. And truly one main reaſon why we apply not our ſelves to a *ſtill devotion* in the Church, is becauſe we are neither at peace with one another in the world, nor are content to let things flow in that channell, which God hath ordered them to glide in; but are ever ſtriving to have all things go, as we our ſelves deſire: For what Chriſtian lives that hath not ſome grudge or other with his neighbour? to ſay nothing of all the Chriſtian Princes now at warres among themſelves, leaving the Turk and other Infidels to incroach upon them, to perturb *the quiet devotion of the Church*, and laugh us all to ſcorn beſides. But it remains to ſhew how this prayer exhauſts the Epiſtle and Goſpel of the Maſſe to day. The Epiſtle tells us, what order Almighty God hath ſet the world in; and this prayer beggs, *the ſame courſe may flow peaceably*, according as God hath ordered it; that is to ſay, neither one man ſhould jarre with another, nor thoſe other *creatures*, which God hath *ſubjected* to man ſhould repine at their *ſubjection*. And I would to God man kept his courſe as *peaceably* as all other creatures under him do theirs: I would to God, he did as reſignedly undergo thoſe little ſufferings he is here ſubjected unto, as they deſerve to be undergone, in hope of the huge reward they are to have, if patiently and *peaceably* endured: ſee how to day we pray, that we may do this. What prayer then more ſuitable to this Epiſtle? The Goſpel tells us, how ſweetly Jeſus Chriſt founded his Church to day upon the perſons of the Apoſtles, whom he calls to be the pillars thereof: It tells us with what devotion S. Peter followed the firſt call of our Saviour; it ſhews what miracles accompanied the Apoſtles being called to this miniſtery; it declares with what *peaceable* piety they followed our Saviour, and left *all* they had in the world to dedicate themſelves to his devotion: What elſe doth the prayer to day cloſe withall, then a petition, that the ſame miraculous Inſtitution of the Church may be continued by a like miraculous preſervation of it, in the ſelf *ſame quiet and peace* of piety, as it was inſtituted with? (for it is indeed a miracle to ſee it ſo preſerved; nor is the goodneſſe of God leſſe ſeen in this, then

in

in the other) and thereby ſhews that this is not a prayer of one day; but ought to continue and be the inceſſant prayer of holy Church unto the worlds end, that ſo it may appear to be the ſame ſweet Spouſe of Chriſt in the end, which it was in the beginning of the foundation thereof: and for this purpoſe holy Church we ſee makes it her annuall prayer, ſo muſt we make it our annuall practiſe, to pray in this conformity to the preaching and prayer of our holy mother.

The Epiſtle. *Rom.* 8. *v.* 18. *&c.*

18 *For I think that the paſſions of this time are not condigne to the glory to come, that ſhall be revealed in us.*

19 *For the expectation of the creature, expecteth the revelation of the Sonnes of God.*

20 *For the creature is made ſubject unto vanity, not willing, but for him that made it ſubject in hope:*

21 *Becauſe the creature alſo it ſelf ſhal be delivered from the ſervitude of corruption, into the liberty of the glory of the children of God.*

22 *For we know that every creature groaneth and travelleth even till now.*

23 *And not onely it, but we alſo, having the firſt fruits of the Spirit, groan within our ſelves, expecting the adoption of the ſons of God, the redemption of our body.*

The

The Explication.

18. HEnce hereticks take their riſe to deny merit of good works, but in vain; for the Apoſtle onely means, that humane actions, as humane, are not proportionable to the glory, to that reward we purchaſe by them; and in that ſenſe onely denies our ſufferings to be able to merit heaven. But this notwithſtanding, our humane actions as they are elevated by the grace of God, in vertue whereof they became *good* and meritorious, and are by that means dipt in the paſſion of our Saviour Jeſus Chriſt, ſo they are in ſome manner proportionable to the reward they purchaſe; in as much as they are ſo, the effects of grace and not of nature, and conſequently may merit, to be rewarded with eternall bliſſe or glory; becauſe grace is, as it were, the ſeed of glory, and ſo what grace produceth, is capable of glory: Thus finite actions become capable of infinite reward; thus one hours martyrdome is capable of eternall glory: the like of other good works.

19. This verſe ſhews the greatneſſe of the longing that *creatures* have after heaven; when it ſeems to make the creature, *expectation* it ſelf, whileſt it ſaith, the *expectation of the creature expecteth*, rather then the creature expecteth. Again, by *creature* in this place is underſtood not onely all mankind, but even all other *creatures* below man; for in man, as in the abſtract of all their perfections, they are, as it were, made happy, when he is rewarded by having God revealed to him face to face, and by his injoying him for all eternity: as who ſhould ſay, All corruptible nature hath then the full of their *expectation*, when corrupted man is inveſted with incorruptible glory: And then they are truly the *ſons of God*, when they are in glorious honour which the glorious Angels have not, becauſe their nature was never aſſumed by the nature divine, and ſo though they are creatures of glory, in nature more perfect then we, yet are they not children of God ſo properly as men are.

20. This verſe ſhews that angels are not underſtood by the word *creature*, ſince as they are in fruition and not in *expe-*

ctation,

ſtation, ſo they cannot be liable to the *vanity*, which here men (and all creatures under them) are ſubject unto in them, who are God knows too-too vain: By *vanity* therefore underſtand here mutability, labour, corruption of all thoſe creatures that God hath made *ſubject* unto man (and therefore the text adds not *willingly*, of their own accord) for the time of his being in this world; but in hope to be freed from that *ſubjection*, when man is made immutable, and ſtands no more in need of this *vanity* or mutability in other creatures. Or we may underſtand this *vanity* to be that which is in man himſelf, whereunto he is made *ſubject not willingly*, but by being guilty of the ſinnes of his firſt Father, puniſhed with his own mortality or corruption in all his progeny, who yet have *hope* in Chriſt, to be made free from it, and to become immortall.

21. In this verſe is underſtood, that not onely man, but in him all other creatures under him (that is *the creature it ſelf*) ſhall not by the gift of nature or grace, but by that of glory be freed from all mutability and *ſubjection*, and rendered ſharing in glory with the *children of God*, that is, with men who become his children by their eternall glory.

22. This verſe rather ſhews the pain that other *creatures* are in under man, then that which he is in himſelf; as who ſhould ſay, they did cry out in continuall labour, till in mans glory they were delivered.

23. By this verſe S. Paul means, that not onely himſelf and the other Apoſtles, who are *the firſt fruits* of all Chriſtians, but even all Chriſtians themſelves *groan* within themſelves, *expecting* as well the *perfected adoption of glory* in them, as that of *imperfect adoption* which they have already of Baptiſmall Grace; becauſe (this notwithſtanding) they may (nay often do) periſh, but the other coming, then they have the full of their *expectations*, and not till then. For the deſire of man is never ſatisfied, untill the glory of God appear in him.

The Application.

1. IT may ſeem a ſtrange piece of divinity in S. Paul (or a miſtake of his ſenſe in me) to diſſuade men from ſin by the Rhetorick or voice of inanimate creatures; as if either they could ſpeak at all, or yet ſpeak more pathetically then holy men and bleſſed Angels, for we ſee how often thoſe do ſpeak in vain to ſinners to amend their lives; But who ſo ſhall have read the Expoſitours above upon this preſent Text, will ſee they do incline to this divinity, that our ſinnes are ſo weighty as they make the whole world *groan* beneath the burden of them, ready to ſplit indeed, and unable to keep *the courſe* of Nature, being ſo often interrupted in that *courſe* by our unnaturall proceedings; every ſinne being more or leſſe an act againſt the law of Nature it ſelf, as well as againſt the law of God, becauſe all Naturall operations of the creatures are glorious to the Creatour, whereas every ſinne is inglorious, and thence offenſive to the Divine Majeſty.

2. Hence it is S. Paul begins this Epiſtle firſt, to thoſe whoſe *charity* and love to God gives them a ſenſe of ſin, and to thoſe who are willing to amend their lives by taking patiently the preſent puniſhments of ſin; ſuch as are indeed but the naturall effects thereof neither, as ſickneſſe, ſorrow, perſecution, death it ſelf, *Not condigne to the glory that ſhall be revealed in* thoſe who bear with patience the preſent *Paſſions* of *Time*; ſo S. Paul ſtiles thoſe effects of ſinne, and animates the juſt to bear them patiently in hope of Heaven, a reward ſo great, as will render all thoſe heavy burdens light.

3. But the Apoſtle ſpeaks in other language here to ſinners, ſuch as wanting *charity*, have no ſenſe of God, or of future happineſſe; theſe he makes the dumbe world ſpeak unto, in the 20. verſe eſpecially of this epiſtle, *bewailing* the *unwilling ſubjection the whole creature* is in to ſinfull mans *vanity*, and looking on her hope to be freed from this generall *ſubjection* by the particular ſalvation of ſome few ſaints of men, though not untill their corrupted bodies be made as incorruptible

ptible by glory at the latter day, as their ſouls are already by that glory bleſſed. Yes beloved, this is the genuine ſenſe of holy Text to day; it tells us all the Fabrick of the world is like to ſplit, it tells us how dumbe creatures cry out ſhame of man to force them ſo againſt their nature to concurre to ſinne, it ſhews the beſtiality of ſinne when beaſts themſelves that never do commit it are aſhamed of beaſtly man, are ſick and weary of him, are tyred in beeing forc'd to ſerve him in his ſinfull wayes, and beg their own ſalvation in the juſt at leaſt, (in which ſenſe holy David ſaid, *Thou O Lord wilt ſave both men and beaſts*) to confound the ſinner, who purſues his own damnation, even to the Torment of the creatures that are not capable of ſinne and yet deteſt it, out of an innate deſire of honouring Almighty God in all their operations; and ſo deteſt it too, as they are ready to rebell againſt the man of ſinne: in ſo much that holy Church in her charity makes her petition proper to the ſenſe above; as if ſhe were afraid leaſt mans unnaturall wayes of ſinne ſhould force nature out of that order God hath ſet it in, of ſerving man, and pluck a warre of all the other creatures in the world on all man kind, to the diſturbance of the Church in her *devotion* and piety, which at leaſt ſhe begs may be *quiet* and unperturb'd.

Say but the prayer above and ſee how patt it is to this purpoſe.

The Goſpel. *Luke* 5. *v.* 1. *&c.*

1 *And it came to paſſe when the multitudes preſſed upon him to hear the word of God, and himſelf ſtood beſide the lake of Geneſareth.*

2 *And he ſaw two ſhips ſtanding by the lake; and the fiſhers were gone down, and waſhed their nets.*

3 *And he going up into one ſhip that was Simons,*

deſired him to bring it back a little from the land: and ſitting, he taught the multitudes out of the ſhip.

4 And as he ceaſed to ſpeak he ſaid to Simon, Launch forth into the deep, and let looſe your nets to make a draught.

5 And Simon anſwering ſaid unto him, Maſter, labouring all the night, we have taken nothing; but in thy word I will let looſe the net.

6 And when they had done this, they incloſed a very great multitude of fiſhes, and their net was broken.

7 And they beckened to their fellows that were in in the other ſhip, that they ſhould come and help them: And they came and filled both ſhips, ſo that they did ſink.

8 Which when Simon Peter did ſee, he fell down at Jeſus knees, ſaying, Go forth from me, for I am a ſinfull man, O Lord.

9 For he was wholly aſtoniſhed, and all that were with him at the draught of fiſhes which they had taken.

10 In like manner alſo James and John the Sonnes of Zebedee, who were Simons fellows. And Jeſus ſaid to Simon, Fear not, from this time now thou ſhalt be taking men.

11 And having brought their ſhips to land, leaving all things they followed him.

The Explication.

1. THis Verſe ſhewes the power of our Saviours preaching, which drew after him multitudes of people: it ſhewes alſo the ſweetneſſe of his doctrine, and exhorts us Chriſtians to flock in like manner after the preachers of his word, the Prieſts of holy Church, to preſſe upon them, as theſe did upon Chriſt, with zeal, not curioſity. By *the lake of Geneſareth* is underſtood the world; for as that *lake* was ever infeſted with huge winds and tempeſts, ſo is the world continually filled with the noiſes of huge diſtractions, huge troubles, huge temptations, huge dangers of eternal wrack; againſt which it is a good ſafeguard to run after the preachers of holy Church, and by their exhortations to have theſe tempeſts layd.

2. By the two Ships may be underſtood the two ſorts of Miſſioners, thoſe who are ſuch by office, and thoſe who of charity are coadjutours to the former. By *the Fiſhers being gone down to waſh their nets*, is intimated unto us that we cannot expect to catch ſoules to God, in the muddy and foul nets of humane Invention, but in the *waſhed* and clean *net* of the divine word; as alſo, that thoſe who will hope to gain others to God, muſt have themſelves pure ſoules: this is intimated by the ſtory that tells us here, when Chriſt came with intention to call theſe *Fiſhermen* to be his Apoſtles, he took them in the beſt outward preparation to make them good ſpirituall *Fiſhers*, that is, when their *nets* were *clean.*

3. His going into *Simons ſhip* argues, that he made S. Peters chayr his Pulpit, out of which himſelf preached, when he converted S. Peter; and by him and his fellow Apoſtles the whole world. By his deſiring Simon to *go off a little from the ſhoar*, (when he that was Lord and maſter of heaven and earth might have commanded it) is inſinuated, that he did not deſire his Vicar S. Peter, nor his Succeſſours ſhould dominear over their flocks; but by ſweet entreaty draw them

to what is fit to be done. By *drawing off from the land* is intimated, that a preacher ſhould be in his pulpit, as in another element from the world, that is, not ſo much as near the filth of it, but in the clearer element of a better ſtate of life and manners then the people: and yet the preacher muſt not ſtand at too much diſtance neither from the people, but be near, that they may hear him, and that he may come upon all occaſions to help them. Chriſts *ſitting* and the peoples *ſtanding* to hear him preach argues the authority of the maſter, and the reverence the ſchollar ought to bear unto the word of God. Many great Princes have formerly uſed this piety; now every ordinary lay-man looks for a chayr to ſit even when the preacher ſtands.

4. As ſoon as he had done preaching he ſets Peter a fiſhing; to ſhew, that after the Word of God is delivered unto us, we ought to labour the putting it in execution according as we are taught. By going *into the deep* to fiſh he intimates, that preachers after their Sermon ought to fall into deep meditations and praiſes of Almighty God, and beg that he will inable them to return to the like work again, after that in the deep of contemplation they have prepared themſelves for it: But then the end of this verſe tells the preachers, they muſt *caſt out their nets for fiſh*, that is, they muſt ſo preach and converſe with the people of the world, as to gain them, like Fiſhes into the net of Gods ſervice; and it is a huge honour for the people to be thus caught or taken, drawn out of the waters of confuſion and ſin, into the net of order, diſcipline, and grace.

5. S. Peters reply argues his huge Faith, which overcame his diffidence after his *whole nights* loſt labour: And this *nightly vain* labour argues the fruitleſſe preaching of thoſe Prieſts, who go to that office out of ſelf conceipt or vain glory; (as all do that have no true vocation) But then to go when Chriſt, not onely bids us, (as here) but accompanies too, that is to obey as S. Peter did, and to have like hope, as he had, rather in the aſſiſtance of the commander, then in the own abilities of the preacher.

6. See

6. See the effect of this Faith and obedience, what a *multitude* of Fiſh it brings in: whereof ſome are permanently content to be ſo happily brought in to Gods Church; others (as Hereticks, Schiſmaticks, Apoſtates) *break the net*, will keep within no law of God or holy Church, but give law to themſelves, or rather take liberty to live without all law: So by *this net* we ſee is underſtood the bounds of the Catholike Church.

7. By their *beckning to their fellowes in the other ſhip* is ſignified their exclamation, and noiſe of admiration (to ſee ſo huge and unexpected a draught) was ſo great that they could not hope to be heard, but by ſignes made means to be underſtood to deſire help. And by this their deſire of help we, that ſucceed them, are taught never to preſume, that we alone are able to comply with the great calling of Apoſtolical Miſſionaries, but ſhall do well to require help of any devout neighbours or fellow Miſſioners. By theſe that came *to help them* we may piouſly underſtand, that not onely *our fellow Fiſhermen of the Clergy*, but alſo the religious orders of Gods Church were prefigured, who are indeed excellent fellow-Miſſioners, or Fiſhers to help to catch ſoules to God, and come when they are called as coadjutours to thoſe who by office have care of ſoules, which were both hinted in the ſecond verſe of this chapter: ſee the gloſſe thereon, as above. O that we could once ſee this happy, this brotherly concurrence in Gods ſervice! then would the ſhip of Chriſt his holy Church *almoſt ſink*, that is, be full fraighted, as ſhe could poſſibly ſail, and then we might hope ſhe would enter ſafe into the harbour of eternal reſt, when the labours of her militant ſtate would be converted into the repoſe of her ſtate Triumphant.

8. 9. 10. Onely Peter of all the reſt (aſtoniſhed as they were at the miracle) expreſſed himſelf more then others did thereat; fell immediately at our Saviours feet to adore that power which had wrought this miracle: and for this his ſingular Faith and humiliation, ſee him exalted and made head of all the Church; to ſhew, we cannot out-do Almighty God

in goodneſſe; his rewards are never ſhort, but alwayes above our works. And 'tis worth obſerving, that S. Peter here deſires Jeſus *to go from him*, becauſe he is a *ſinner*, and doeth not deſerve the honour of his preſence: A high expreſſion of humility in him, and of his reverence to the perſon of his Lord; as if he had rather loſe the honour of Chriſt his preſence, then ſo great a Majeſty ſhould be diſhonoured by ſo unworthy company, as his, and all the reſt that were, as the ninth verſe ſayes, all aſtoniſhed at the greatneſſe of the miracle, in ſuch an unexpected draught of Fiſh; whom our Saviour comforts up in the tenth verſe, and bids Peter caſt off *his fear*, becauſe he ſhould be from that time a *fiſher of men*, of ſoules, which he ſhould bring in as great ſhoales to heaven, as theſe fiſhes came to his net.

11. What marvel they *left all* to follow ſo good, ſo great a Maſter, who did not alter but exalt their trade, by innobling their draught, which was formerly food onely for mens tables, but henceforward they ſhould take *Fiſh* that ſhould be ſerved up to the table of the King of heaven, of God himſelf?

The Application.

1. THe ſum of this Goſpel is the demonſtration of our Saviours *charity* to his Apoſtles, and of his like love to all the world by their Miniſtry, whom he profeſſeth here to make *Fiſhers of men*, converters of ſoules, by their teaching and preaching, according as himſelf inſtructed them in that art by his own Sermon to them, and to the multitude that followed him. So we are not here to ſeek for *charity*, where ſo high an act of love is exerciſed, that of ſaving ſoules by preaching to them the word of God.

2. But what we are to obſerve here is, that the Apoſtles *left* all they had in the world to follow *Chriſt*, and to ſeek after ſouls; ſo that hence we ſee Church men, eſpecially Paſtours and miſſionary Prieſts, who by office have the care of ſoules lye upon them, are to renounce all other cares or thoughts what-

whatſoever, are to diveſt themſelves of all worldly cloggs or intereſt, and to dedicate themſelves wholly and ſolely to their Paſtoral Functions.

3. Nevertheleſſe they are not to rob the world of their ſuffrages, prayers, and ſacrifices; for in them, they are ſtill to have a memory of the whole world, and to beſeech God that he will bleſſe and proſper every private condition, every peculiar ſtate, and all the general ranks and orders of the Univerſe, that it may be in each, with every one, and through the whole, as God in his Goodneſſe and Wiſdome hath ordained; with Kings as beſt is for their Majeſties, with States as moſt conducing to their ſafety, with ſubjects as befits them beſt; and that ſo *Temporalities* may be ordered by Almighty God himſelf, as the *Spirituality* be not interrupted nor moleſted, but that all Church-men may be free to pray, to preach, to ſacrifice, and give the Sacraments to all; as though the world would never be in order if the Church-men were diſordered, or not allowed *peace* and *tranquillity* in their *devotions.*

Sure this muſt be the meaning of the Text, when it is the petition of the Prayer to day.

On the fifth Sunday after Pentecoſt.

The Antiphon. Matth. 5. 24.

IF thou offer thy gift at the Altar, and ſhalt remember that thy Brother hath ought againſt thee;

thee; leave there thy gift before the Altar, and go firſt to be reconciled to thy Brother, and then coming thou ſhalt offer thy gift.

Verſ. *Let my prayer, O Lord,* &c.
Reſp. *Even as Incenſe,* &c.

The Prayer.

O God who haſt prepared inviſible good things for them that love thee, infuſe into our hearts the deſire of thy love: that loving thee in all things and above them all, we may attain unto thy promiſes which ſurpaſſe even all our own deſires.

The Illuſtration.

SEe, ſee beloved, how little thoſe that profeſſe to *love* God ought to ſet their affections on creatures; when by this Prayer they are told, the good they ought to aym at, is as *inviſible* to them here, as God himſelf is to our corporal eyes, though in that God are contained all things that are good and worthy of our *love:* See, how becauſe we cannot naturally love that which we ſee not, we are bid to beg it as a boon of God, that we may at leaſt *deſire to love him*, and that this *deſire* may be by him *infuſed into our hearts*; ſo that *loving God in all* we do *ſee, and above all* we can imagine, we may thereby *hope to attain* unto the fruition of that *Inviſible good* we ſee not, which yet we are created to enjoy, and which is ſo great, as it *ſurmounteth all our own* moſt vaſte *deſires*. A gallant and an eaſie way to heaven, by onely *loving* what is onely worthy of our love, *the Inviſible God*, who is the Authour and giver of all that can be *good*, viſible or *inviſible.*

ſible. And ſince we may eaſily looſe the hopes we have of attaining our ſpiritual good, we are by this Prayer taught to *love* nothing viſible, that may indanger us to looſe the *inviſible* treaſure which is hoarded up for us; that is, not to *love* any thing viſible, but as it relates to what is *inviſible*, namely to Almighty God, and as thereby we may honour and glorifie God by loving it: which rule can never be obſerved by loving creatures, but even equally to their Creatour; and yet commonly we love them, and dote upon them much more, God help us: whereas if we follow the rule of this Prayer, we ſhall not onely cure that diſeaſe in us, but further, attain to the height of perfection and ſanctity; which conſiſteth in loving God above all things, and all things elſe for his ſake, not for their own reſpects; ſince we cannot lawfully ſo much as *love* our ſelves, but onely in order to God. O admirable ſolidity of devotion! O admirable profundity of ſpirit in the prayers of holy Church! Let us now ſee, how this Prayer is adapted to the Epiſtle and Goſpel. Excellently well to both: For what is the Epiſtle elſe but a rule of perfection, which this Prayer begs we may obſerve? what elſe is the Goſpel but a rule of more perfection in us Chriſtians, then ever God required at the hands of his choſen people the Jewes? and what is this Prayer but a petition of the higheſt perfection and ſanctity, that any Chriſtian can hope to arrive unto? ſo ſweetly doth holy Church adapt her Prayer unto the doctrine of her preachers; that ſo the layity may in little carry away, what the preachers deliver to them at large.

The Epiſtle. 1 *Pet.* 3. 8.

8 *Be ye all unanimous in Prayer, having compaſſion, lovers of the fraternity, merciful, modeſt, humble.* 9 *Not*

9 *Not rendring evil for evil, nor curſe for curſe; but contrariwiſe, bleſſing: for unto this are you called, that you may by inheritance poſſeſſe a Benediction.*

10 *For he that will love life, and ſee good dayes; let him refrain his tongue from evil, and his lips that they ſpeak not guile.*

11 *Let him decline from evil, and do good: let him enquire peace, and follow it.*

12 *Becauſe the eyes of the Lord are upon the juſt, and his eares are open unto their prayers: but the countenance of the Lord upon them that do evill things.*

13 *And who is he that can hurt you, if you be emulatours of good?*

14 *But and if you ſuffer for juſtice, Bleſſed are ye. And the fear of them fear ye not, and be not troubled.*

15 *But ſanctifie our Lord Chriſt in your hearts.*

The Explication.

8. St. Peter here recapitulates ſome of the chief vertues, which make a perfect Chriſtian. No marvel he begins with *unanimity*, be it in prayer, or otherwiſe in all common Actions, becauſe this vertue is radicated in the B. Trinity, the ground of all Chriſtianity; for there the three diſtinct Perſons are not onely *all of one mind*, but of one eſſence too: in imitation whereof Chriſtians are taught to be all *of one mind*, all ayming ſtill in every action at the *honour* and glory of one onely God, as the Angels do. The Apoſtle puts *compaſſion* next, to ſhew that each Chriſtian ſhould

ſhould be as ſenſible of his neighbours ſufferings, as his own ſoul is ſenſible of the pain in any member of his own body. This vertue flowes indeed from the former *unanimity*, for where there is but *one mind* or ſoul, as it were, there muſt be one and the ſame ſenſe or *compaſſion*. And this vertue of *compaſſion* extends as well towards our being ſenſible of each good in our neighbour, (and zealous to imitate it) as of any evil we ſee in him, out of a zeal to remedy or cure the ſame. So excellent is the unity of Chriſtianity. Hence alſo flowes the next vertue, *lovers of the fraternity*; to ſhew that the grace of our Religion teacheth us to imitate the perfection of nature; ſo to love one another, being Brothers in grace, as we do that are Brothers in nature. When we are bid *Be merciful*, it is as if we were told our *compaſſion* muſt be even from the Bowels of our hearts. *Modeſty* and *humility* are well joyntly recommended together, becauſe they are indeed inſeparable companions, as it were; and ſo in this exteriour vertue *modeſty*, (rendring the whole perſon exteriourly gratefull) and in her inſeparable companion *humility*, S. *Peter* cloſeth up his enumeration of vertues; ending with *humility*, becauſe that is indeed both the baſis and ſummity of all others; for as it muſt be the firſt, (as captivating mans proud reaſon unto Faith) ſo if it go not hand in hand up to the top of perfection with other vertues, even with *charity* the Queen of them all, that great Queen cannot ſtand faſt in her throne, but upon the feet of *humility*.

9. S. Peter here forbids not the flowing of Juſtice, or execution of juſt revenge, when it is legal; but onely private retaliation of *evil for evil*; and exhorts that each private perſon *bleſſe* and not *curſe* thoſe which do him miſchief: becauſe as the end of all our temporal evils is eternal *Bliſſe*; ſo we muſt (in hope of that for our ſelves) *Bleſſe* thoſe that do us evil. O rare perfection of Chriſtianity!

10. By theſe three next verſes taken out of Davids mouth, S. Peter proveth, that to repay *evil for evil* is our natures propenſion, but bids us forbear, as we will hope to have our own *evil* deeds towards God forgiven, and the little good we

do

do rewarded with *eternal life*: called here *seeing good dayes*; for thoſe are chiefly *good* which ſhine with glory over our heads; though the *dayes* of grace here are not deprived of that Epitheton too. We are therefore bid *refrain our tongues*, becauſe when they be looſe and unbridled, that alone begets *bad dayes* unto us; every one judging him to have a bad heart, that hath a bad or an unbridled tongue: and how can the lips of an ill tongue ſpeak other then guilt, when they betray the guiltineſſe of their own heart?

11. *The declining evil and doing good* is an abſtract of all Chriſtian duty, and a perfect rule of Chriſtian perfection. 'Tis reaſon to bid us *ſeek peace* and *follow it*, as being the ſpecial gift of our Saviour, which he brought with him from heaven at his birth; and then the Angels beſtowed it amongſt us; the holy Ghoſt did the like at his coming too, and Chriſt at his going, left it as his Farewel, as hath been ſaid before, yet is not here unſeaſonably repeated.

12. By *the eye of our Lord* underſtand the piercing knowledge of Almighty God, whereby he ſees into the ſecrets of all hearts, and ſeeing them lovers of *Juſtice*, heares all the *prayers* they make unto him, and grants them all they ask: By his *Countenance*, underſtand here that diſpleaſure he ſhews at the latter day unto the wicked, when he pronounceth the ſentence of damnation againſt them; for however he doth not damne every man in his actual ſin, but differrs his juſtice till the latter day, yet he looks on their iniquity that do ſin, with the ſame diſpleaſing *countenance*, as at the day of Judgement; when it will be a greater torment to behold the diſpleaſure of that *countenance*, then to ſuffer hell fire. O that we could in all Temptations to ſin reflect on this Truth, ſo ſhould we avoid the fact, that will merit this effect!

13. A happy ſhield againſt evil to *emulate* vertue and *goodneſſe*. *Emulation* here imports a vehement zeal and fervour of ſoul towards vertue; not a faint velleity or wiſh of it, but a ſtrong will and action too; and ſo makes a ſtrong ſhield not onely againſt all vice, but even againſt all miſchief: for S. Auſtin ſayes well, no body is hurt, but by himſelf; by his

his own ſin; therefore if all men be *emulatours* of vertue, they are ſheltred from *all evil* or hurt from others: And this one of the Churches prayers in Lent aſſures us of, "*that no adverſity ſhall hurt us, if no iniquity dominear over* "*us.*

14. Doubtleſſe thoſe are *Bleſſed* that *ſuffer for juſtice*, ſince Jeſus Chriſt who is verity it ſelf, hath numbered thoſe among the *Bleſſed*, nay among thoſe who actually are poſſeſſed of heaven: as if a patient ſuffering an unjuſt perſecution here, were a heaven to the ſufferer, even whileſt he is in durance; and as if God were not content to reward that kind of *ſuffering* with future *Bliſſe*, but with a preſent *Beatitude*. After which followes well the end of the verſe, that we ſhould nor *fear*, nor *be troubled* at our unjuſt perſecutours; becauſe by our patience we are, as it were, out of their power, which aymes onely at our affliction and vexation; and failing thereof, leaves us free from *fear* of any miſchief they can do us. S. Laurence on the Gridiron was a good proof of this.

15. It followes, we do then *ſanctifie Chriſt in our hearts*, when they are wholly ſet upon him, and regard not any miſchief hell it ſelf can do us, when our hearts are inflamed with the love of God, and of Jeſus Chriſt our Lord.

The Application.

1. THe Illuſtration upon this Prayer tells us at how great a height of perfection S. Peter aymes in the Text of this Epiſtle, when no leſſe then an abſolute ſayntity, is the rule he gives for Chriſtianity. And this is evident, whileſt we ſee the Apoſtle exhort not onely to all manner of poſitive, but even to negative ſayntity withall; not onely to have us *do* all ſort of *good*, but to have us *decline* all kind of *evill* whatſoever; not onely alwayes to do well, but alſo never to do ill; not onely finally to be Saints, but never to be ſinners, after we have once the happineſſe to be Chriſtians.

2. And to this purpoſe he lights up all the lamps of ver-

tues

tues which you ſee him recommend to day unto us: adviſing that our *charity* march alwayes through the wilderneſſe of this wicked world as men do reſt by night in deſerts, when to ſecure themſelves from the ravenous beaſts that hunt their prey by night, they make a ring of fire round about them, and ſo ſleep ſecurely: now in regard we have a *Noon-day devil* hunts our ſouls by day, as well as night, therefore S. Peter circles us about not onely in the never dying fire of brighteſt *charity*, (which the devil hates and flies) but with the lamps and torches of a many other virtues burning bright about us, ſo to prevent us from the Fiends *mid-day incurſions*, as well as from his ſeizures in the night, becauſe the leaſt light of virtue, the leaſt glimmering of ſaintity dazels the eyes of this foul fiends iniquity, and makes him run away.

3. Now in regard all men are apt to dwell upon their preſent objects with delight, and to delude themſelves that every ſinne they do commit, hath an apparent goodneſſe in it at the leaſt, of pleaſure, or of profit; therefore to day, leſt we ſhould be deceived with ſemblances of that which is not true, leſt we ſhould run after the folly-fires of the devil as after virtues, or follow his flying light of ſeeming ſaintity, and ſo loſe the ſociety of reall virtues in the deſert of this world; holy Church makes her prayer particular againſt allurements of all appearing good, whileſt ſhe draws our thoughts and eyes to things *inviſible*; as if nothing we ſee were worthy our beholding, nothing that we have worth our poſſeſſing; and ſo perſwades us altogether to covet what we have not yet, to wiſh for what we ſee not, to hope for what is *promiſed*, as being far above what ever is, or can be here poſſeſt.

And that we may do this ſhe begs in the prayer above (as a ſpeciall gift) of God, to give us *a deſire of loving* him unſeen, and the *Inviſibles* that he hath *promiſed* us, ſurpaſſing all our own *deſires*, as farre as they do our poſſeſſions.

The

The Gospel. *Matth.* 5. *v.* 21. *&c.*

21 *For I tell you, that unlesse your justice abound more then that of the Scribes and Pharisees, you shall not enter into the kingdome of heaven.*

22 *You have heard that it was said to them of old, Thou shalt not kill: and who so killeth, shall be in danger of judgement.*

23 *But I say to you, that whosoever is angry with his brother, shall be in danger of judgement: And whosoever shall say to his brother, Raca; shall be in danger of a Councill: And whosoever shall say, Thou fool; shall be guilty of the hell of fire.*

24 *If therefore thou offer thy gift at the Altar, and there thou remember that thy brother hath ought against thee:*

25 *Leave there thy offering before the Altar, and go first to be reconciled to thy brother; and then coming thou shalt offer thy gift.*

The Explication.

21. THeir *justice* was onely an outward shew of virtue; a ceremonious observance of their own, rather then a religious keeping the Law of God; whereby they became servile to one another, rather then children of God: and therefore Christ tells us, that unlesse we become *more just* then they were, *we cannot be saved*; unlesse our internall eye look directly at Gods honour, rather then at mans will and pleasure, we cannot *enter into heaven*, which is the kingdome of God, and not of man: so our *justice* must be internall and reall,

not onely externally apparent, as theirs was. This our Saviour proves by examples out of the letter of the law, (as they took it) without regard to the ſpirit thereof, as we obſerve it, or as we ſhould at the leaſt.

22. This is clear by what follows, for the Phariſees never expounded the law forbidding murder, further then as to expoſe the murderer to the ſentence of a temporall *Judgement*, and death: but in the Chriſtian ſenſe not onely the murtherer is alſo guilty of eternall damnation, but even he that ſhall without murthering, as follows,

23. Be paſſionately *angry* with his brother, meaning ſo *angry*, as to ſeek unjuſt revenge upon him in any way of violence at all, much leſſe of murther; he ſhall *be guilty of the ſevere judgement* of God, and not onely of man: for, if his *anger* be a mortall ſinne, it ſhall ſuffice to damn his ſoul; (if he die unrepentant of the ſinne) if but a veniall ſinne, yet it ſhall ſuffice to make him guilty of Gods adjudging him for it, at leaſt to the temporary hell of Purgatory fire; a far greater puniſhment then to die by ſentence of the law of man. But if he ſhall in his *anger* call him *Raca*, (expreſſe any outward contempt or ſcorn of him) he *ſhall be guilty of a Councill*. This alludes to the order of juſtice among the Hebrews, who puniſhed faults of injuſtice by three ſeverall ſentences, according to the quality of the fault, and by three ſeverall benches of Judges: The firſt fault was call'd pecuniary, or injury in money matters; the Judges of that were but three: The ſecond was murder, whereupon three and twenty Judges ſate: The third was hereſie, idolatry, blaſphemy or the like, whereupon ſeventy two Judges ſat: Our Saviour, who waves the firſt, alludes to the ſecond and third, to ſhew the perfection of his law; and compares the exceſſe of a contemptible expreſſion to our neighbour, beſides our *anger* againſt him, (for ſo is underſtood by *Raca*) to the ſevereſt of all the three judgement ſeats of the Hebrews, which was that they called *Councill*, when they were to conſult, how ſeverely they ſhould puniſh the offender for this heynous fault; as if God did eſteem himſelf contemned, when any that bore his

image

image was vilified by us. So that in the balance of Christian perfection, any the least sinne of *anger* is veniall; the expression of it in ill terms (as *Raca*) is doubtfull, and worthy of *Councill*, whether veniall or mortall; any notable expression (as *fool*) is doubtlesse mortall, and so damnable, if it be so expressed as that thereby we really desire to exasperate and provoke our neighbour to indignation against us: for if in jest 'tis otherwise; if it be to such persons as we may jest withall; but if to our betters, there such jests are odious, and not to be used by any means.

24, 25. These verses close up the difference of perfection between the *Pharisaicall* and Christian Laws: the former taught that by sacrifice, and oblations at the *Altar* into the hands of the Priest, all their sinnes were expiated, whether they made satisfaction to the parties offended, and injured by them, or not. This our Saviour beats down, and forbids us to hope for pardon from him, by any our sacrifices or approchings to the *Altar*, and to Priests, unlesse we make our selves worthy to partake of our own offerings to God, by a previous justice done unto the world; unlesse, having abused thy brother by *Raca*, or *fool*, (as above) thou first ask him pardon; much more must we do justice, if the injustice hath been yet greater. The reason of this is, that justice is alwayes of necessity, sacrifice many times of devotion onely: Where note, this doctrine of our Saviour is not onely (as some pretend) a *counsell*, but indeed a *precept*, because *reconciliation* is necessary by way of *precept*, sacrifice not alwayes so; and because God is never *reconciled* to us, whilest our neighbour is justly offended at us. Note, this precept obligeth onely, when with discretion it can be fulfilled, when without scandall, (amongst other obstacles;) so that you may receive, though you have given a private offence to one absent, without going from the *Altar* to ask pardon, provided you resolve to do it, when you meet the offended, and be actually then sorry for it; yes, you may in such case receive, and are not bound to discover your guilt to others: but without this internall sorrow, and purpose of a reall externall satisfaction, (in time and

place convenient) there is no *offering ſacrifice* to God, at leſſe danger then of *ſacriledge*, in pretending a pledge of peace, (for ſuch is a *ſacrifice*) where God ſees there is no peace at all.

The Application.

1. BY the driſt of this Goſpel it will appear I made no ſtreined application of the prayer above unto the genuine ſenſe of the Epiſtle; for what elſe is the whole ſcope of this Goſpel (which muſt ever be the ſame with the Epiſtle) but a putting out of the *Ignis fatuus*, of the feigned ſaintity of Judaiſme by the true fire of Chriſtian *charity?* much as the ſun-beams falling on the dimmer light of brighteſt fire, ſeem to extinguiſh it, and make the flames thereof inviſible.

2. The *Scribes* and *Phariſees* forbidding *murder* under the ſervile fear of humane judgement unto death, was (in regard of true Religion) like the dimme light of fire placed in the beams of the Meridian ſun: The Sonne of juſtice Jeſus Chriſt forbidding *murder*, not ſo much for fear of death, as, for fear of putting out the fire of *charity* to God, and to our neighbour, and of taking in our hands the Glow-worm of *wrath and anger*, a paſſion that ſeems to have a flame indeed, but 'tis a flame of hypocriſie, of *Ignis fatuus*, of folly-fire onely, not of reall virtue.

3. To conclude, ſee how the Goſpel ſtrikes it yet more home, when even the ſeeming flame of ſacrifice and *offering at the Altar* is a cheat to charity, is a *Phariſaicall* but not a Chriſtian duty of Religion, unleſſe we light the lamp of *brotherly love* withall; unleſſe we be at peace with one another, we cannot hope to have a peace with God. O beloved, who ſo ſhort-ſighted now as not to ſee appearing ſaintity is nothing worth unleſſe it be as reall as it ſeems to be? Philoſophy teacheth us this leſſon of Chriſtianity; *A thing is good when it is made ſo by the integrity of its cauſe*, good every way: ſo is it with a Chriſtian, he is good to God, when he is made ſo, by being alſo good unto his neighbour; but he cannot be ſo,

while

while he offers ſacrifice to God with his hand, and to the devil with his heart, at the ſame time: ſuch is our receiving the bleſſed Sacrament before we are perfectly reconciled to all the world; it is not the viſible good action of receiving that makes a good Chriſtian, unleſſe his *inviſible* good intention make him ſo, that is, unleſſe he privately forgive all the world; and reſolve at leaſt, publickly to do it when firſt he meets with any man that he hath odds withall. So ſtill we ſee the reality of our goodneſſe conſiſts more in the *inviſibility*, then in the outward apparence of it, and for this cauſe

Holy Church, in her prayer upon this dayes Goſpel, begs an affection to *the Inviſible* God, to the yet *unſeen good things* which he hath *promiſed*, as if all we ſee were nothing worth in compariſon of things *inviſible* which we are *promiſed*.

On the ſixth Sunday after Pentecoſt.

The Antiphon. Mark 8. v. 2.

I Have pitty on the multitude, for that behold they have now attended me three dayes, neither have they what to eat, and if I ſhall diſmiſſe them faſting, they will faint in the way.

Verſ. *Let my prayer, O Lord,* &c.
Reſp. *Even as Incenſe,* &c.

The Prayer.

O God of virtues, to whom all belongs that is beſt, ingraft in our breaſts the love of thy holy name, and grant in us the increaſe of Religion, that thou mayeſt nouriſh thoſe things which are good, and being ſo nouriſhed maintain them by the practice of piety.

The Illuſtration.

HOw properly do we to day petition that *the love of Gods holy name, may be ingrafted in us*; who are (as the Epiſtle tells us) *baptized in that holy name*, and in virtue of the ſaid Baptiſme, are not onely *dead*, but even *buried with Chriſt* to ſinne, and *raiſed to a newneſſe of life*, by a new reſurrection with him into a ſtate of grace! How ſingularly home doth the next petition of the prayer come to all the reſt of the Epiſtle; when we beg in the ſecond place the *increaſe of Religion in us*, whereby we do *truely live to God in Chriſt Jeſus*, as in the cloſe of the Epiſtle we are ſaid to do! How excellently alſo doth the third petition of the prayer exhauſt the whole Goſpel of this day; whileſt it begs a *nouriſhment in us of thoſe things that are good*, when the ſaid Goſpel runnes all upon miraculous food and *nouriſhment*, which our Saviour gave to day unto *four thouſand perſons* that had conſtantly followed him, *for three dayes* together in *the wildernesſe*! This *nouriſhment* (beloved) is daily given us in the Bleſſed Sacrament, whereof this Goſpel was but a figure according to the expoſition of the beſt Expoſitours of Holy Writ: For look how to day four thouſand perſons were corporally fed with

with multiplied loaves; ſo are millions of ſoules dayly fed with the body of Chriſt, multiplied under millions of conſecrated hoaſts: and as by this *food* is chiefly *nouriſhed in us all that is good*; ſo by the *practice of Piety* (as the prayer petitions in the cloſe) is maintained in us what by the aforeſaid bleſſed Sacrament is nouriſhed: as who ſhould ſay, in vain we take this ſpirituall nutriment, if after it we do not maintain the grace it gives us, by the continuall ſtudy and *practice of Piety*: wherefore to make this Prayer accompliſhed, we beg in the cloſe thereof, that God will maintain in us (by our *practice of Piety*) the good *nutriment* we receive by the bleſſed Sacrament. Thus wee ſee how admirably the Prayer is adapted to the other parts of this dayes ſervice; and withall we are taught, that the perfection of a Chriſtian life conſiſts in the continuall *practice of Piety* and devotion.

The Epiſtle. *Rom.* 6. v. 3. &c.

3 *Are you ignorant that all we which are baptized in Chriſt Jeſus, in his death we are baptized?*

4 *For we are buried together with him by Baptiſme into death: that as Chriſt is riſen from the dead by the glory of the Father, ſo we alſo may walk in newneſſe of life.*

5 *For if we become complanted to the ſimilitude of his death, we ſhall be alſo of his reſurrection.*

6 *Knowing this, that our old man is crucified with him, that the body of ſinne may be deſtroyed, to the end that we may ſerve ſin no longer.*

7 *For he that is dead, is juſtified from ſin.*

8 *And if we be dead with Chriſt, we believe that we ſhall alſo live together with Chriſt.*

9 *Knowing, that Chriſt riſing again from the dead, now dieth no more, death ſhall no more have dominion over him.*

10 *For that he died, to ſin he died once; but that he liveth, he liveth to God.*

11 *So think you alſo, that you are dead to ſin, but alive to God in Chriſt Jeſus our Lord.*

The Explication.

3. TO be *baptized in Chriſt*, is to be chriſtned according as Chriſt hath commanded, in the name of *the Father, Sonne, and holy Ghoſt*; to be *baptized in his death*, is as much as to ſay, in repreſentation of his *death*, and that our Baptiſme hath force and vertue from the merits of *his death and paſſion*; and ſignifies, that as Chriſt *died* on the Croſſe to this naturall life, ſo the *baptized* die to ſinne, and live to Chriſt, which is a life oppoſite to that of a ſinner.

4. This verſe adds more to the Analogie, ſaying, we are not onely *dead* to ſinne in Baptiſme, but thereby alſo *buried* with him, in proof of our death to ſinne. So that the Trine Immerſion uſed in *Baptiſme* alludes to the three dayes that Chriſt lay *buried* in his grave, as our ſinnes in *Baptiſme* lie drowned under the water thereof: And for this cauſe holy Church makes a ſolemn *Baptiſme* yearly on Eaſter eve; to ſhew, that thereby thoſe who *died* & were *buried* with *Chriſt*, do alſo riſe with him, *by the glory of his heavenly Father*, (that is, to glorifie him) to a *new life in him*: in teſtimony, whereof the baptized have a white garment caſt over them, called the Chriſome, to ſhew the purity of their ſouls; and are adviſed to carry the ſame inward purity with them to the tribunall of Chriſt, as a proofe of their fidelity to their vow in holy Baptiſme of renouncing the world, the fleſh, and the devill,

devill, ſo to conſerve their puritie or *newneſſe* of life; to the which the Fathers exhort earneſtly, when they inculcate the frequent memory of our baptiſmall vow; which they ground in theſe words, *ſo we alſo may walk*, importing, ſo we may perſevere in that purity.

5. See how this verſe inſiſts further upon the conſequence of our ſpirituall *reſurrection* even in this life, by our ſpirituall death and buriall as above; ſhewing that our *newneſſe of life* by Baptiſm, is like the *ingrafting us* into the ſtock or tree of Chriſt, whence we are to receive all our future ſap or nutriment: ſo that as his death (to naturall life) was the way to his reſurrection; in like manner our *death (to ſinne)* is the way to our *reſurrection* with him: and as we ſee *grafts* following the changes of the tree they are ingrafted in, ſeem in the winter to die with it, in the ſpring to revive with it; ſo do we by Baptiſme in Chriſt ſeem to die with him in the winter of his paſſion, but revive in the ſpring of his reſurrection.

6. Then we know indeed *our old man to be crucified with Chriſt*, when the new man lives in him. By the *old Man* underſtand cuſtome of ſinning renounced by Baptiſme; by *the body of ſinne* underſtand here the whole maſſe of our ſinnes; *by the deſtruction* of it underſtand, not the palliation of it onely, by imputative Juſtice, as heretikes do, but the abſolute death thereof by inherent juſtice, infuſed by baptiſmall grace into our ſouls.

7. And this ſenſe is confirmed by the next verſe, ſaying, *he that is dead* (meaning to ſinne) is *juſtified from ſinne*; lives by the infuſed Juſtice, which hath killed, and not onely covered ſinnes in the baptized.

8. This verſe imports our future life eternall, which we firmly *believe* we ſhall injoy with Chriſt, if here we die with him to ſinne.

9. The ſenſe of the precedent verſe is confirmed by this following, that tells us, *death* ſhall as little reign over us in the next life, (if we truely die to ſinne in this) as it did *over Chriſt once riſen from his grave*: and yet withall alludes to the conſtancie we ought to have in good works, even in this life

life; that having once had the happineſſe to live ſpiritually here, we ſhould diſdain to die again by relapſe into ſinne, and ſo to let *death dominear over us*, whom once we had ſlain by grace. Note here the ſtrange goodneſſe of our Saviour, who being God, was content to let *death once dominear* over him on the Croſſe, that we might for ever after triumph with him over *death*.

10. Here Chriſt is not to be underſtood to *die to ſinne*, as we doe, but *to die for ſinne*, not his own, but ours; and that *once, for all our ſinnes*. Where he is ſaid here *to live to God*, underſtand *with God*, a bleſſed and immortall life; as alſo, that by ſo living he may perpetually praiſe and glorifie Almightie God; ſince as he died *for ſinnes abolition*, ſo he lives for Gods glorification.

11. 'Tis reaſon we ſhould *think our ſelves dead to ſinne*, when by *Baptiſme* we renounce it; and *living to God*, when by the ſame *Baptiſme* we live in him. But it is a high expreſſion of the alteration which the Apoſtle exhorts unto, in adviſing us *to think we are dead to ſinne*: for as dead men have no motion at all; ſo we ought not to move the leaſt ſtep *towards ſinne*, when once we are by *Baptiſme* dead unto it: and therefore it followes well, that all our vitall motion ſhould be towards God, towards his honour and glory in Chriſt Jeſus; leſt we fall back from the *life* of grace, to the *death* of ſinne; which we can never do, if in imitation of Chriſts life we ſquare ours. For that is underſtood *by living to God in Chriſt*, glorifying God, by following the footſteps of his Sonne our Saviour Jeſus Chriſt; who ſo lived after his *reſurrection* that he never died more, and deſires we may ſo *live* in grace, as never to *die* in ſinne again, *being once freed from it* by holy *Baptiſme*.

The Application.

1. IT ſtands with all the reaſon in the world, that where *the increaſe of Religion, and Practiſe of Piety* are petitioned, there ſhould be laid the ground-work of Religion to build

build an *increaſe* upon: ſee how this whole Epiſtle is (for that purpoſe) nothing elſe but the very baſis and foundation of Chriſtian Religion; our death to ſinne, by holy Baptiſme; and our reſurrection to the life of Grace, by the *practice of Piety*; which practice *will increaſe Religion* in us, according as we do petition.

2. If any aske what is the beſt *practice of Pietie*, whereby we ſhall moſt advance and *increaſe Religion* in our ſouls; I ſhall conclude confidently out of this holy Text, that the greateſt men and ſaints of Gods holy Church muſt be made ſuch by becoming Infants and children again, by going backward, (if we may ſo call it) and down the hill of Humility, by retreating to the holy Font where firſt they received life to God; ſince it was of ſuch that our Saviour ſaid, *Let the little ones come to me*: and ſo important he made their comming, as Matth. 8. v. 5. we ſee he excludes from Heaven all that do not make themſelves as holy Infants in his ſight; ſaying, *Unleſſe ye become like theſe little ones, you ſhall not enter into the Kingdome of Heaven.*

3. To conclude then, This Text exhorteth all good Chriſtians to become *as new born Infants, coveting the milk of their mothers breaſt*: 1. Pet. 2. v. 2. deſiring rather to live babies of grace, then men of ſinne: indeavouring a dayly growth of that *love to Gods holy Name, which was ingrafted in their breaſts* in holy Baptiſme, by that *God of vertues, to whom all belongs that is beſt*; from whom all thoſe beſt graces, vertues, and gifts proceeded which were beſtowed upon us at the holy Font; Namely, *Originall Juſtice*; (for the primary effect thereof a rectitude to God, when we were adopted his children, who before were ſlaves of the devill) The three Theologicall vertues, *Faith, Hope, and Charity*; The four Cardinall vertues, *Prudence, Juſtice, Fortitude*, and *Temperance*; The ſeven gifts of the Holy Ghoſt, *Wiſedome, Underſtanding, Counſell, Fortitude, Knowledge, Piety*, and the *Feare of God*; As alſo *Pennance, Religion*, and all ſuch other vertues as being ſupernaturall like theſe, are not acquirable by any humane indeavours, and therefore the habits of them

them are held (probably) to be all infuſed in holy Baptiſme. So that it is by the work *of Charity*, properly called the *practice of Piety*, by the exerciſe of theſe vertues in the frequent Acts thereof, that we *increaſe our Religion, and nouriſh what is good in us*; and rightly called *Beſt* in God, from whom all goodneſs flowes, all vertue ſprings as from the proper fountain thereof.

Say now, beloved, doth not holy Text beeing all upon *Baptiſme*, and the effects thereof, give a fit occaſion for holy Church to pray to day as above?

The Goſpel. *Mark* 8. v. 1. &c.

1 *IN thoſe dayes again, when there was a great multitude and had not what to eat, calling his Diſciples together, he ſaith to them;*

2 *I have compaſſion upon the multitude; becauſe loe three dayes they now indure with me, neither have they what to eat.*

3 *And if I diſmiſſe them faſting into their home, they will faint in the way: for ſome of them came afar off.*

4 *And his Diſciples anſwered him, whence may a man fill them here with bread in the wilderneſſe?*

5 *And he asked them, how many loaves have yee? who ſaid, ſeven.*

6 *And he commanded the multitude to ſit down upon*

upon the ground. And taking the ſeven loaves, giving thanks he brake: and gave to his Diſciples for to ſet before them, and they did ſet them before the multitude.

7 *And they had few little fiſhes: and he bleſſed them, and commanded them to be ſet before them.*

8 *And they did eat, and were filled: and they tooke up that which was left of the fragments, ſeven maundes.*

9 *And they that had eaten were about foure thouſand: and he diſmiſſed them.*

The Explication.

1. IN *thoſe dayes*, ſignifies here about that time, and doth not determine exactly any day; For what was now done, was not the work of one onely day, but of divers, wherein many people had flocked together to behold our Saviour and his prodigious works; as alſo to hear him ſpeak, and preach unto them; ſo attractive was all he ſaid or did: as we ſee here, they were even careleſſe how to ſubſiſt; when our Saviour himſelf was the firſt that proved ſolicitous about them: And by *calling his diſciples*, he ſhewes us example to conſult with our Brethren, and not to rely onely upon our ſelves in difficulties.

2. In this ſecond verſe he tells his Diſciples, *he had compaſſion of the multitude, that had now indured with him three dayes*, and *had not what to eat*. Bleſſed God! how tender is thy heart to thoſe that ſuffer purely for thy ſake! as theſe did; if yet their ſuffering were not rather a content to them, then otherwiſe: "For 'tis not, ſaith S. Chryſoſtome, that "they had faſted three dayes without refection, but that they had now nothing left to eat; yet happily ſome amongſt them had

had nothing at all, and did really in zeal fast *three dayes*, and therefore,

3. As in the third verse is said, if they *had been dismissed fasting they might have fainted*, having *some of them far to go home*. See here the reward of perseverance in good works: how our Saviour requites but three dayes *sustaining*, with a miraculous banquet. And indeed his aym was more at feeding their soules by the miracle, then their bodies by meat; however his disciples understood him to mean onely a corporal repast unto the people, when they replyed, as followeth,

4. In order to the corporal food, that it was not to be hoped for in the desert or *wilderneſſe*. This incredulity our Saviour permitted in his disciples, both for their own and the peoples greater satisfaction afterwards, when beyond all humane hope he had provided a feast *in the desert* for his servants, as God had done for the Jewes, when even Moyses their leader despaired of it, as the disciples now did.

5. The Interrogatory in this verse argues not any his ignorance of the number of *loaves* that were amongst them; but he asks the question, that by the answer thereunto, those who before knew not the number of them, should (by knowing how slender it was) admire the miracle the more that followed; when out of the mystical number of *seven loaves*, four thousand persons were fed: For mystical they were, as having relation to the *seven Sacraments*, which are so many several conduit-pipes of Gods grace into our soules, whereby they are spiritually fed, as those four thousand men were temporally with *seven loaves*: they were figures also of the seven-fold grace of the Holy Ghost, giving to us seven special vertues; three Theological, four Cardinal in holy Baptisme: as also of the seven gifts beside of the same holy Spirit.

6. That *the ground* was the Table whereon our Saviour made his feast is no marvell; for so in the law of nature men sate at meals, to shew the superfluity of costly tables was as little agreeable to God, as the excesse of their dishes also were:

and

and therefore here is onely *bread* and *fiſh* to feaſt upon; ſince nature being content with little, grace will not make her any meanes of exceſſe. That he *brake*, and *bleſſed* the *bread* before it *multiplyed*, argues the vertue of his *Benediction* to have cauſed the *multiplication:* ſo in the beginning of the world, he *bleſſed* the creatures, which he bid *encreaſe and multiply*, to ſhew their *multiplication* was the fruit or effect of *his Benediction.* That he gave not *the bread* himſelf to the people, but to *his diſciples* to diſtribute, argues *his breaking* to the world the *bread* of his holy word, not immediately by himſelf, but by his Apoſtles and their Succeſſours.

7. The addition *of fiſhes* to the *bread* of this banquet, argues that Prieſts muſt alwayes adde unto the word of God, the pulpe or pap of good life; that ſo our food may be in all kinds nouriſhing to ſoules.

8. That hungry people did *eat their fill* no marvel, when God allowed plenty. That they took up the ſcraps, was to inſtruct us never to permit the leaſt of Gods Bleſſings to be waſted or loſt, (much leſſe the leaſt of Gods words, here ſignified by the crums falling from the Preachers mouth.) That *there were ſeven basquets full of fragments* no marvel neither, ſince there were *ſeven loaves* at firſt; and ſo it was fitting the *Bleſſing* of *multiplication* ſhould appear in each, by the reliques of every one of them; as alſo to ſhew, that all Almes to the poor are rewarded with abundance remaining to the giver.

9. This verſe onely recounts the number of thoſe who were preſent at the feaſt, and ſhared in the miracle; who were not *diſmiſſed*, till each of them were ſatisfied and had their fill, to ſhew that God leaves none of his ſervants unrewarded, for their paines of loving and following him whereſoever he goes.

The Application.

1. IT is admirable to ſee the fecundity of Gods holy Spirit: how aptly the Prayer above correſponds to theſe two Texts

Texts that ſeem far differing from one another, yet are both driving at all the ſame ends of *increaſing Religion* in us, and *of nouriſhing the good things* it beſtowes upon us *by the practiſe of Piety*. Which *Piety* we ſee was a ſpecial gift of the Holy Ghoſt, infuſed into us in holy Baptiſme, and for the which we can no wayes be anſwerable to Almighty God, but by the continual *ſtudy or practiſe of it*: and doubtleſſe this *Piety* is then very well practiſed in one particular thereof, when men frequent the Bleſſed Sacrament, which is the trueſt *nouriſhment of goodneſſe* in us that can be imagined.

2. Nor is this other then a genuine ſenſe of the preſent Texts, both of the Goſpel and of the Prayer to day: For all Expoſitours agree, that this miracle alludes to the Bleſſed Sacrament, whereby not onely many thouſands but infinite millions of ſoules are fed, and thereby *nouriſhed* in the perfection of that *Religion*, which by holy Baptiſme (as above) they made profeſſion of. So that here by the *practiſe of Picty* we are to underſtand *the frequent Communion.*

3. True it is, we were told upon Sunday within the Octaves of *Corpus Chriſti*, that this Communion was then given us (as the figure thereof was given under the Juniper Tree to Elias) for a food ſufficient to carry us through the *long way we had then to go*, before we came to Advent, but that notwithſtanding, we may receive it as frequently as holy *Piety* moves us thereunto: For this advantage the ſubſtance hath above the ſhadow, the thing figured above the figure of it; that what was once done to ſuffice for the nature of a figure, may be often exerciſed in the thing figured, becauſe the love of grace is perfected by the frequent exerciſes of thoſe acts that do confer grace; whence it is, that holy Church obligeth us once a year at leaſt (and that about Eaſter) to receive this Sacrament as a *viaticum* unto us, for the journey we are to make in the long way of vertue all the year after. Nevertheleſſe, by way of *practiſing Piety*, our pious Mother allowes the frequent Communion beſides, permits us to eat of this heavenly food, (this bread of Angels) as often

as

as our devotion moves us thereunto, by permiſſion of our Ghoſtly Fathers; (not otherwiſe) which to thoſe that have many worldly buſineſſes may be every moneth or three weeks, it being now thereabouts ſince the Octaves ended of the Bleſſed Sacrament, that now we have a memory of that holy myſtery again, and may be a good ground for Prieſts to regulate this devotion by: yet this may be more or leſſe frequent, as the diſcretion of the ghoſtly Fathers ſhall order; according to the progreſſe their penitents make in vertue by this, and other *Practiſes of Piety*: For to permit more frequent communion to thoſe that do not daily advance in vertue, were rather to give way to a dangerous ſingularity, then to the *practiſe* of a profitable *Piety*; ſince more regard muſt be had to a worthy receiving, then to the frequency thereof.

Say now the Prayer above, and ſee if both it, and the Goſpel be not exactly exhauſted by this ſpecial *Practiſe of Piety*, called *frequent Communion*.

On the ſeventh Sunday after Pentecoſt.

The Antiphon. Matth. 7. 18.

A *Good tree cannot bring forth evil fruit, nor an evill tree good fruit: Every tree which yieldeth*

not good fruit, ſhall be cut down and caſt into the fire.

Verſ. *Let my prayer, O Lord,* &c.
Reſp. *Even as Incenſe,* &c.

The Prayer.

O God whoſe providence is ſo diſpoſed as it never can be fruſtrated, remove we humbly beſeech thee, all things that are hurtfull, and grant whatſoever may be beneficiall unto us.

The Illuſtration.

This prayer doubtleſſe is very well ſuited to the preſent calamitous times we live in, when we have no other helm to ſteer us out of the ſea of troubles we are in, but that *Providence* we now call upon; which is *ſo diſpoſed*, as (however we ſeem toſſed in the waves of deſtruction) it will infallibly bring us to the ſafe port of ſalvation, if we ſail or hold our courſe according to that *Providence*: ſince it is moſt certain, that God Almighty never intends our ruine by the miſeries he permits to fall upon us, but rather our ſalvation, if we bear them with conformity to his holy will. But we muſt find the prayer adapted to this preſent Epiſtle and Goſpel too, elſe we fail of our deſign. You will have anon the literall ſenſe of both expounded; but we muſt now proſecute our further aim of making it appear, this prayer is, as it were, an abſtract of them both. In which holy Church would teach us how to caſt our ſelves upon the *providence* of God with a perfect reſignation to his divine will: as who ſhould ſay, O God, we know thou haſt environed mankind with a world of internall and externall evils, yet thou that art omnipotent canſt remove thoſe evils, or *things which are hurtfull*, out of our way, and canſt afford us *all that is good and beneficiall to us*, ſince

ſince we doubt not but thy goodneſſe hath a deſire to ſave each of us; and conſequently haſt ſo diſpoſed of us in thy ſaving *Providence*, as (notwithſtanding all the evils that environ us) thy will of ſaving us ſhall not be *fruſtrated*. No, not maugre all the internall evils mentioned in the Epiſtle, of our own *fleſh and bloud* propending us to perpetuall ſinne; nor all the externall evils mentioned in the Goſpel, of *ravenous wolves, of falſe prophets*, who under colour of ſaving our ſouls ſeek to ſwallow them up into the mouth of hell. For as againſt our internall evils, we find helps in the Epiſtle, domeſtick, eaſie helps, ſuch as S. Paul is almoſt aſhamed to name, our own fleſh and bloud captivated onely to the rule of reaſon and grace: in like manner we find helps in the Goſpel againſt our externall evils, *falſe prophets or teachers*, when we are in the Goſpel taught how to diſtinguiſh them from true and ſafe guides, by looking into their lives and works, which are compared there to *fruits of trees*; that is, if their lives be good, we may ſafely follow them; if bad, we muſt avoid them. And certainly, as we have no internall enemy greater then *our own fleſh and bloud* ill regulated, ſo we have no externall greater then *falſe prophets*, ill teachers, ſince the Laymens lives ought to be ſquared unto the lives of their ſpiritu- "all leaders; and when any of theſe are falſe guides, it is "like the corruption of the beſt thing, which alwayes is the worſt corruption. O how fitly then doth holy Church to day (reflecting on theſe internall and externall enemies or evils) mind Almighty God in this prayer of that his *never-failing providence*, when to ſecure us that it be not *fruſtrated in us*, ſhe bids us deprecate all thoſe *evils* that may indanger it, and beg all thoſe *helps* that may conduce unto it! Say then, beloved, this prayer with this relation to the Epiſtle and Goſpel, both which it ſweetly ſummes up unto you; and ſay it with ſuch a fervour of ſpirit, as it ſelf imports; that is, beſeeching God to looke upon us as loſt ſouls amidſt ſo many dangers as he hath placed us in, unleſſe he uſe his own omnipotent power, to make good in us his ſaving *Providence*: For then God hears beſt, when we pray with moſt earneſtneſſe; and

when we caſt our ſelves wholly upon his care and *Providence* which can never be *fruſtrated*.

The Epiſtle. *Rom. 6. v. 19. &c.*

19 *I ſpeak a humane thing, becauſe of the infirmity of your fleſh. For as you have exhibited your members to ſerve uncleanneſſe and iniquity, unto iniquitie: So now exhibit your members to ſerve juſtice, unto ſanctification.*

20 *For when you were ſervants of ſinne, you were free to juſtice.*

21 *What fruit therefore had you then in thoſe things, for which now you are aſhamed? for the end of them is death.*

22 *But now being made free from ſinne, and become ſervants to God, you have your fruit unto ſanctification, but the end life everlaſting.*

23 *For the ſtipends of ſin, death: But the grace of God, life everlaſting in Chriſt Jeſus our Lord.*

The Explication.

19. St. Paul calls it well a *humane thing* or motive, when he moves us to piety by the argument of requiring no more care in us *to ſerve God*, then we uſed to *ſerve our ſelves*. And as by *iniquity* he underſtands all ſinne, ſo by juſtice he underſtands all virtue, which doth ſanctifie us.

20. That is to ſay, by making *ſinne* your maſter, you had caſt off all the yoke of duty you ow to *juſtice* (the miſtreſſe under whom you ought to ſerve God.) So *free to juſtice*, means

means ſlavery to injuſtice in this place, which is a very ill freedome indeed.

21. 'Tis clear enough, we reap no *fruit* from *ſinne*, but *ſhame* and *death*.

22. As clear it is, that when we renounce the bondage we were in *to ſinne*, we then become ſervants to God; and have for the preſent *fruit* of our ſervice *ſanctity*, and for the future an *eternall* and *bliſsfull life*.

23. That is to ſay, the naturall and due reward of *ſin* is *death*; but *life eternall* is not ſo due to Saints, becauſe it is a huge *grace of God* that they obtain heaven, when they have done all they can to gain it: And in this place the Apoſtle calls it *grace*, or a reward given to virtue by the ſingular favour and mercy of God: And he calls this *grace life everlaſting*, becauſe, under the notion of *life* he includes all that is good and happy; and becauſe he will confront it with *death*, which is the reward of ſinne, to make it more gratefull by being compared to ſo ungratefull an oppoſite as *death* is unto *life*.

The Application.

1. IT is evident, S. Paul in this place ſpeaks to the Lay-people amongſt the Romans, not to the Church-men; for he requires a farre greater perfection of them then of the Layity, to whom he indulgeth here as much as humane frailty can expect, when he makes the *Infirmity of their fleſh*, the ſtrength of his argument to perſwade them to the fruits of the ſpirit (*their ſanctification*) by the works of *charity*. For without *charity* there can be no ſaintity.

2. As therefore all ſins whatſoever are reduced to the works of the fleſh, ſo all virtues are reduced to the *works of charity*, which is the ſpirit of God, working in us counter to the fleſh; that ſtill producing *ſlavery*, *ſhame*, *death*, and damnation; this, *freedome*, confidence, *life everlaſting*, and ſalvation.

3. Now in regard Almighty God hath made no fleſh at all of his ſpirituall counſels, and in regard we ſee his wiſdome hath

ſo ordained that the life of man is a perpetuall warfare between the ſpirit and the fleſh, (as this Epiſtle tells us from the firſt to the laſt of it) and laſtly, in regard he hath provided us one ſole Chieftain ſufficient to quell all the enemies of the fleſh, his holy grace, his love, his *charity*, which alone is able to ſecure ſouls from all the aſſaults of their triple enemies the world, the fleſh, and the devil; therefore holy Church, as ſtrucken with an admiration at the wonder of it, to ſee ſouls ſaved upon ſo huge an odds, as three ſuch enemies to one poor man, (or three millions to one rather, conſidering every one of theſe three principall enemies have millions of inſtruments to damn a ſoul by) and not knowing what elſe to attribute this unto, then to the admirable *Providence* of Almighty God, who hath ſo contrived, that thoſe whom he hath choſen to be *his* amongſt the multitudes of men, ſhall make their very dangers their ſecurity, their very ſinfull fleſh the inſtrument of their ſaintity, and ſalvation by the ſole helping hand of *charity*;

Therefore, I ſay, it is the Churches prayer gives this prodigious work to the ſole *Providence* of Almighty God, and begs that by this *never-failing Providence* all lets to our ſalvation may be taken away, and all helps poſſible afforded thereunto.

The Goſpel. *Matt.* 7. *v.*15. *&c.*

15 *Take ye great heed of falſe prophets, which come to you in the clothing of ſheep, but inwardly are ravening wolves.*

16 *By their fruits you ſhall know them. Do men gather grapes of thorns, or figs of thiſtles?*

17 *Even*

17 *Even ſo every good tree yieldeth good fruits, and the evil tree yieldeth evil fruits.*

18. *A good tree cannot yield evil fruits, neither an evil tree yield good fruits.*

19 *Every tree that yieldeth not good fruit, ſhall be cut down, and ſhall be caſt into fire.*

20 *Therefore by their fruits you ſhall know them.*

21 *Not every one that ſaith unto me, Lord, Lord, ſhall enter into the Kingdome of heaven: but he that doth the will of my Father which is in heaven, he ſhall enter into the Kingdome of heaven.*

The Explication.

15. BY *falſe prophets* are here underſtood any that undertake to teach or preach falſe doctrine: By *their coming unto* us is underſtood they are not ſent lawfully, but pretend miſſion: By the *clothing of ſheep* is meant their falſe pretence of ſanctity, liberty of conſcience, expounding Scripture, and the like; whereas they inwardly *are wolves* that devour *ſouls* under pretext of ſaving them.

16. Their *fruits* are commonly licentiouſneſſe of life, obſtinate hereſie, ſchiſme from the true Church: Theſe the *thorns* of their pretended *vines*, the *thiſtles* of their pretended *fig-trees*.

17. That is to ſay, a true prophet or teacher teacheth *good* doctrine, and leads a good life; a falſe teacheth bad leſſons, and liveth lewdly too.

18. This is parabolically ſpoken in order to the *will* of man, and ſo holds not ever, but for the moſt part, unleſſe taken in the compounded ſenſe; that is, a *good will*, whileſt it remains *good*, cannot produce *evil fruit*, though it may ceaſe to be *good*, and then produce evil.

19. What is here ſaid in the future tenſe, is in the third chapter of S. Matthew ſpoken by the Greek Text in the

preſent tenſe, as who ſhould ſay, *every tree that yields not good fruit*, is preſently *cut down* and *caſt into the fire*; as if it had *cut it ſelfe downe*, and *caſt it ſelfe* into the guilt of hell fire by mortall ſinne. And it is onely Gods infinite mercy, that whileſt we *yield bad fruit*, (whileſt we ſinne mortally) we are not preſently damned; for ſo we deſerve to be. And in the ſame third chapter *the hatchet* is ſaid to be *placed at the root of the tree*, to cut it inſtantly down; meaning, Chriſt is come, whoſe Law is ready to paſſe upon us, whoſe ſentence is ready to be pronounced upon every mortall ſinne, (for then we are ſpiritually dead) and after death judgement is inſtantly ready; nay our own guilty conſciences do even immediately pronounce our ſentence of damnation, unleſſe God give us grace to repent and amend, by *producing good fruits* again.

20. If they live well, and do *good workes* you *may know* they are true teachers; if not, they are *falſe* ones.

21. See the modeſty of our Saviour Chriſt, who rather names his *Fathers will* then his own, although they are alwayes both one and the ſame God, and both equally produce the ſame effect of ſalvation, if equally obſerved and obeyed. But to the firſt part of this verſe; 'tis not *every one that calls upon God*, or undertakes to preach his word, that is ſaved; no, he muſt bring forth the *good fruit* above required: and what is that good fruit? the will of God; he muſt ſquare himſelf and his actions thereunto, and then he ſhall be ſaved, by crying onely or knocking at heaven gates: nay wee need not cry, nor knock at all, if we bring a key to open the doore, if we have caſt our own inordinate wills into the form of the *will of God*, and ſo made unto our ſelves a key to open heaven gates withall, to enter whenſoever we die.

The Application.

1. AS in the Epiſtle above Saint Paul bid the Laymen *beware* of their greateſt internall enemies or evils, (their own fleſh) ſo in this Goſpell Saint Matthew bids the ſame Lay-people *take great heed* of their moſt dangerous externall enemies

enemies, *the falſe Prophets,* meaning falſe Teachers and Preachers of Gods holy Word. We are therefore (as in the Illuſtration was obſerved) by this dayes doctrine, armed againſt all enemies whatſoever, internall or externall, by the prudence of holy Church, collecting at once all the motives that may be to increaſe our love and *charity* to Almighty God, in ſhewing us how his infinite *Providence* hath ſecured our way to Heaven, by pointing out every danger that we can encounter in the way.

2. And as the Lay-man hath no better guides to heaven, then thoſe that preach and teach the Word of God unto him, that catechiſe and inſtruct him in the Principles of Chriſtian Doctrine, that offer ſacrifice to God for him, and adminiſter the Sacraments of God unto him; (becauſe with theſe guides it is he truſts his very ſoul) ſo in regard there are that doe uſurp this office of Prophets, of Teachers and Preachers to the very bane, poyſon, perdition and damnation of ſouls, it was hugely neceſſary the divine *Providence* ſhould arme us againſt this worſt of evils, by giving us a rule to know theſe impudent uſurpers by, theſe falſe Prophets from the true ones: which knowledge we ſhall have by looking on the *fruits* of one and the other: them that bring *good fruit* we are to follow, them that *bring forth bad* to flie.

3. Now becauſe holy Church hath not made the Lay-man abſolutely Judge in this particular, therefore while her Doctours (preaching on this Text) give all the ſignes of true and falſe Prophets, ſhe contents her ſelfe the Lay-men have recourſe to God Almightyes *Providence* herein; and that they onely follow thoſe who make their works anſwerable to their Doctrine, who doe as well as teach *the will of God*: For as they onely are true lovers of him who keep his Commandements, ſo ſuch onely are to be the Laymens guides. And to the end they may have ſuch, and may be freed from others,

They pray to day this may be an act of God Almightyes ſpeciall *Providence* over them,

them, to take away all *hurtfull things*, and grant them all *availing ones* to their ſalvation: but eſpecially this moſt availing of all the reſt, to ſend them *true Prophets*, good and holy Prieſts, ſuch as may teach them as well by the exemplarity of their lives, as by the veritie and ſoliditie of their Doctrine; for as the Text commands us to *beware* of others, ſo the Prayer (by conſequence) muſt beg for theſe.

On the eighth Sunday after Pentecoſt.

The Antiphon. Luk. 16. v. 3.

WHat ſhall I doe, for that my Lord taketh from me the Bailiff-ſhip? To dig I am not able, to beg I am aſhamed: I know what I will do; that when I ſhall be removed from the Bailiff-ſhip, they may receive me into their houſes.

Verſ. *Let my Prayer, O Lord,* &c.

Reſp. *Even as Incenſe,* &c.

The

The Prayer.

GRant us O Lord, we beſeech thee propitiouſly, the ſpirit of thinking alwayes, and of doing what is right; that as we cannot be without thee, ſo we may live unto thee.

The Illuſtration.

O Beloved, what an excellent Prayer is this! How deep! how ſweet! how alone able to ſave us, if ſaid with the ſame ſpirit that taught it; and if performed as well as ſaid! For if we neither *think*, nor *do amiſſe*, how can we ever ſin? and conſequently how fail of being ſaved? Again, if we onely ſubſiſt by the preſervation of Almighty God, (as is moſt true) how can we preſume *to live* unto *our ſelves*, and not *unto him*? As therefore our beeing is purely and onely *by him*, ſo ought our *living* to be purely and onely *to him*, not (as it is, God help us) to *our ſelves*, as if we had been our own makers, or could (for the leaſt minute) preſerve our ſelves; how daring ſo ever our comportment is, as though we were our own and not God Almighties creatures, Idolizing dayly to our ſelves, ſinning hourely, and provoking God to undo his own handy work, by damning (not annihilating) of us, were not his mercy above our malice, which malice onely can attempt our annihilation. I need ſay no more of the excellency of this Prayer; for whileſt I ſtrive to amplifie it by other words, I do contract it rather, then inlarge it; which is more patheticall and ſignificant in the ſhort method it obſerves, then any ampliation (even by the tongues or pens of Angels) can make it: and ſhewes us, That as God is but one ſimple eſſence in himſelf, yet contains within him all the variety that is poſſible in infinite millions of creatures; (or worlds indeed) ſo he can, if he pleaſe, contract into

into one word, the ſenſe and meaning of all the languages of the world: and truly much is contracted in this Prayer above. I ſhall therefore ſay no more in commends of it, but onely ſhew how rarely well it ſuites with the Epiſtle and Goſpell following; how as it were eminentially it contains them both: the former, in begging firſt *the ſpirit of alwayes thinking* and *doing right*, that ſo we may *be and live to God*, as the Epiſtle adviſeth; which you ſee quits us of all obligation to our ſelves, and ties us up to the duty of a ſpirituall life, and of a corporall death, both which are petitioned in the Prayer: the latter, in ſhewing us how to prevent the danger of ſuch like cheats to our Lord and Maſter, which the *Goſpell* mentions, by prepoſſeſſing *our thoughts with a right addreſſe* of them *to our maſters* pleaſure and profit, and conſequently by preventing our actions towards him to be unjuſt, when we acknowledge we cannot *be* at all, but ſuch creatures as he makes us; and thence we can have no hope to be preſerved by him in a wicked *being*, which he never gave us, nor can we expect he ſhould preſerve us in it: ſo the Prayer concludes, begging we may *live onely to him*, who *onely* is the authour of our being.

The Epiſtle: *Rom.* 8. v. 12. &c.

12 *Therefore, Brethren, we are debtours; not to the fleſh, to live according to the fleſh.*

13 *For if you live according to the fleſh, you ſhall die: but if by the ſpirit, you mortifie the deeds of the fleſh, you ſhall live.*

14 *For whoſoever are led by the Spirit of God, they are the ſons of God.*

15 *For you have not received the ſpirit of ſervitude again*

again in fear: but you have received the ſpirit of adoption of ſonnes, wherein we cry, Abba, (Father.)

16 *For the Spirit himſelf giveth teſtimony to our ſpirit, that we are the ſonnes of God.*

17 *And if ſonnes, heirs alſo: heirs truly of God, and coheirs of Chriſt.*

The Explication.

12. THis *therefore* is S. Paul's inference or concluſion upon the premiſes; wherein he had ſaid we were by *Baptiſme* regenerate, born again, *not of fleſh*, and *bloud*, but of *Chriſt*; in whom the *Baptized* muſt *live* as he did in *ſpirit*, not in *fleſh*, and ſo conſequently are no longer *debtours to fleſh*, but to *ſpirit*, and muſt no longer *live to the fleſh*, but to the *ſpirit*.

13. By *the ſpirit* is here underſtood Chriſt and his grace, not our own ſoules: for though our bodies live by our ſouls, yet our ſoules muſt live by Chriſt, who is their life; and we muſt by conformity to his will mortifie both our own bodies and ſoules too, if we will live *ſpiritually in* and *by him*; we muſt dye to concupiſcence and inordinate deſires, for till then they are not *mortified*, but live in us, and we by them live *fleſhly*, not *ſpiritually*.

14. To *be led by the Spirit* ſignifies, that Chriſt ſhould act in us, not onely we in our ſelves; and then we are true *Sons of God*, when we are *led by him*, by his *holy Spirit*, who is our life, as he was S. Paul's, when the Apoſtle ſaid Gal. 2. 20. *he lived, now not he but Chriſt in him.* But here S. Auſtin playes prettily upon the word *acting*: "We muſt, ſaith "he, act our ſelves, and yet let our action be from him ra-"ther then from us; for then we act well, when he makes "us act, when our action is radicated in him, and ſquared "to his holy will: So here to be *led*, argues the impulſe of his

his holy *Spirit*, and the voluntary cooperation of our action too; "for then, ſaith S. Auſtin, we are led by his Spirit, when "we do as we ought to do.

15. The *ſpirit of ſervitude* or ſervile fear was that which God led the Jewes with a!, fear of temporal puniſhments; but we are *led by a better ſpirit*, that of love, and ſo muſt ſerve God for *love* of him, rather then for *fear* of hell, and as his *adopted children* rather then ſervants; ſo much nobler is our condition, then that of the Jewes. And this *ſpirit of adoption* is no leſſe then the holy Ghoſt himſelf communicated unto us, as v. 6. was ſaid on Sunday within the Octaves of Nativity. For as God gave his own Deity to Chriſt, when he made Chriſt the Son of God; ſo the holy Ghoſt gives us himſelf, to make us alſo *the Sons of God by adoption*, in virtue of our Saviours Paſſion: whence we have the priviledge to cry out to God, as children do to their Parents, *Abba*. (that is to ſay Father) O high dignity! able to raiſe any loyal ſoul high towards ſo good a God.

16. By *the Spirit himſelf* is here underſtood both Chriſt, in whom alone we are ſaid to live; and alſo the holy Ghoſt: whence the Greek text ſaith, *The Spirit giveth joynt teſtimony*, not onely *teſtifies*, as the Latine Text hath; to ſhew, that however the *Word* and *the Spirit* make two perſons of the B. Trinity, yet they both are but *one God* with the eternal *Father*. O how excellently are we aſſured of this happy *filiation*, when both the heavenly Father looks on us as ſuch, and his eternal Son together with the holy Ghoſt *teſtifie* and avouch us ſo to be!

17. This laſt verſe tells us, we are not onely *ſons of God*, but his heires alſo, and not onely *his heires*, but *his coheires with Chriſt*: and indeed it is fitting, Gods children ſhould have a better birth-right then the children of the world; whereof commonly one onely is heire, but here all are *coheires of Chriſt* at leaſt.

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The Application.

1. THe Expoſitours upon the firſt word of this Epiſtle tell us, it is by the tye of our Faith plighted, of our promiſe and covenant made to God in holy Baptiſme that, *We therefore we are debtours onely to the Spirit:* And with great reaſon, ſince every man remaines *a debtour onely* for ſuch bonds as he hath tyed and bound himſelf by to his creditours. Now becauſe God Almighty did foreſee, how apt a man would be to flatter himſelf, that he was bound by the Law of Nature to pamper that fleſh which he had received from his Natural Parents, and conſequently might looſe his ſoul by ſo pampering of his body; therefore he was mercifully pleaſed, by making man enter into better bonds, (thoſe of holy baptiſme) to cancell all his former debts to any creature whatſoever, and to make him become new debtour, only to that holy Spirit which was both his Creatour, (and ſo had more right in him then his fleſhly Parents had) and alſo his Regeneratour, and ſo begot him to *a ſpiritual life*, or being, which his firſt begetters were not able to confer upon him.

2. But S. Paul, not content to tell us in this Epiſtle that *we are onely debtours to the Spirit*, and the reaſon why, (becauſe of the bond we entered into at holy baptiſme of loving God above all things, and of living wholly unto him) proceeds to animate us towards the performance of *this debt*, by ſhewing us the gallant effect thereof, namely, that it makes us as well the *heires* as *ſons of God*, and not *heires* onely, but *co-heires of Chriſt*.

3. Now in regard the Preachers office is to tell us how to pay this debt, how to live ſpiritually, and by ſo living to ſecure our ſelves of this ineffable co-heiretage; (which office the Expoſitours upon this holy Text have at leaſt in part ſupplyed) therefore it remained onely that our holy Mother the Church ſhould make us ſuch a Prayer, as might be moſt ſuitable to this doctrine; and none ſo ſuiting it as that, which begs our *thoughts may be rightly* ſuch as ſuggeſt to operati-

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ons anſwerable to our beeing, ſpiritual altogether: That ſo, as it was a pure act of love in God to adopt us here his children in Grace, we, by re-loving him (that is by living according to our better being) may be yet further adopted his children in Glory, and thus may be made the *co-heires of Chriſt* indeed.

Say now the Prayer above, and ſee beloved, if it be not moſt appoſite to this holy purpoſe.

The Goſpel. *Luk.* 16. 1, &c.

1 *And he ſaid to his diſciples, There was a certain rich man that had a Bailiffe; and he was ill-reported unto him, as he that had waſted his goods.*

2 *And he called him, and ſaid to him, what hear I this of thee? render account of thy Baili-ſhip; for thou canſt no more be Bailiffe.*

3 *And the Bailiffe ſaid within himſelf, what ſhall I do, becauſe my Lord taketh away from me the Baili-ſhip? digge I am not able; to beg I am aſhamed.*

4 *I know what I will do, that when I ſhall be removed from the Baili-ſhip, they may receive me into their houſes.*

5 *Therefore calling together every one of his Lords debtours, he ſaid to the firſt, how much doeſt thou owe my Lord?*

6 *But*

6 *But he ſaith, An hundred pipes of oyl: And he ſaid to him, take thy bill, and ſit down, quickly write fifty.*

7 *After he ſaid to another, But thou, how much doſt thou owe? who ſaid, An hundred quarters of wheat: He ſaid to him, take thy bill, and write eighty.*

8 *And the Lord praiſed the Bailiffe of iniquity, becauſe he had done wiſely: For the children of this world are wiſer then the children of light in their generation.*

9 *And I ſay to you, Make you friends of the Mammon of iniquity; that when you fail, they may receive you into the eternal Tabernacles.*

The Explication.

1. THis *parable* ſhewes, that all Chriſtians bear office of Truſt in Gods Church, and are onely to adminiſter his goods, not to *waſte*, or uſe them as their own; and this is meant, whether they have *goods* of nature, or of grace, they are to account for all to him: And our *accuſer* here mentioned is the devil, who juſtly layes *waſte* to our charge, as well when we uſe not Gods gifts well, as when we uſe them ill. So ſtill Chriſtians muſt *do good*, and not onely *decline evil*, elſe they lye liable to the devils accuſations.

2. O how clement a Maſter do we ſerve! how gently he rebukes, when even in Juſtice he is bound to take an account of our perfidiouſneſſe! Where he ſayes, *now thou muſt not be longer Bailiffe*, is underſtood, I cannot in juſtice let thee be longer in truſt of my goods, then whileſt thou doeſt adminiſter them faithfully. An excellent leſſon to keep us cloſe to our duties.

3. We ſee here the accuſation is not falſe, the *Bailiffe* pretends not that, he confeſſeth his guilt when he asks *what ſhall I do?* ſince he cannot hope for longer truſt from his maſter. This puts us in mind of our miſerable condition at the latter account, in reſpect whereof it followes, there is no ability in us to labour amends by further ſervice; for then the time, as well as the power of further labour is paſt: and to beg relief of any other maſter is a ſhame to man, that had ſo good a maſter of Almighty God, whoſe favour he hath loſt for ever.

4. This verſe ſhewes *the Bailiffe* had reſolved with himſelf to cheat his maſter; ſo to provide for himſelf by their means, whom he had favoured to his maſters prejudice.

5. 6. 7. Theſe verſes need not explanation, as ſhewing only how much he cheated his maſter of.

8. Note, the word *Lord* here is taken for *the Bailiffes maſter*, not for our Saviour, as ſome miſtake it: and truly the context proves as much; for our Saviour undertakes to tell this ſtory, as in the perſon of another man; ſo he cannot mean himſelf, when he ſayes *the Lord*, but muſt needs mean the *Bailiffes* real *maſter* did *praiſe* his own *Bailiffe* of *iniquity*, that is, did commend the invention or manner of the cheat, not the cheat it ſelf; and ſaid that *the children of this world* uſed more wiſdome and prudence in their worldly wayes, then *the children of light*. This may put us in mind, how ill it is that we ſtudy more to damne, then to ſave our ſoules.

9. This verſe cleares the ſenſe of the former to be ſpoken in the name of the *maſter* to the *Bailiffe*; for here Chriſt, having told us that *maſters* ſenſe, now makes profeſſion to ſpeak in his own name in theſe words, *I ſay unto you* give almes, do good deeds unto the poor with your *Mammon of iniquity*, (your treaſures) for by vertue of theſe almes the poor may plead your admittance into heaven, and obtain (by their interceſſion) that your almes may cover a multitude of your ſins. So this is a *parable* ſpeaking properly to rich men

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of this world, who are not true Lords of their own eſtates, but owe them to God, and have the portions of the poor in their hands; and own all their treaſure, but as *Lords of iniquity*, as heapers up of wealth, which they have cheated the poor of; and when they pay them not by Almes, they lye lyable to the like cenſure of this *Bailiffe*, (to render account) for they are ſuch to God.

The Application.

1. THis Goſpel being wholly *Parabolical*, we are at the greater liberty to make our applications thereof, according as we can beſt avail our ſelves by it, further then what by the Illuſtration and Explication above is already done. Firſt therefore, albeit this *Parable* aymes directly at rectifying the inordinate exceſſes of Rich men, who abuſe the truſt God hath repoſed in them of relieving the poor, when they laviſh away their eſtates vainly, and do not (by their *charities*) pay the poor mens Portions, which are included in the rich mens revenues: yet we may very properly here mind the Prieſts of Gods holy Church, that as they are indeed the chief *Bailiffes* of their heavenly Maſter, truſted with more of his Eſtate and Treaſure then all the world beſides, namely, the receiving and diſtributing his holy graces; (the livelyhoods of their own and other mens ſoules) ſo when they waſte theſe Treaſures, either by their own idle miſpending them, or by their undue diſpenſing them to others, eſpecially by palliating the ſins of the people, and flattering them with needleſſe diſpenſations from their Chriſtian duties, (never valid but when really neceſſary) then are they moſt properly ſuch ill *Bailiffes* as this Goſpel ſpecifies.

2. Secondly, in regard there is no Lay-man free from the *Bailiffſhip* of a huge (though leſſer) truſt alſo repoſed in him by Almighty God, of all thoſe rich graces, vertues, and gifts which are beſtowed upon us in holy *Baptiſme*; therefore every Lay-man (as well as the Prieſt) may piouſly fear

he playes this ill *Bailiffes* part; and that chiefly out of this root, his giving way to unjuſt thoughts, ſuch as propend him to unrighteous actions, by not being rejected, but diſputed with, untill the temptation of ſordid gain or pleaſure overcome him, and make him unjuſtly act that, which at firſt was but *unrightly* thought.

3. Now this evil holy Church hopes to amend in us by prayer adapted to the *Bailiffſhip* we are intruſted with, abſolutely of our own ſoules, and partly of our neighbours too, (in point of edification to him at leaſt) whereby we are *charitably* to contribute alſo to his ſalvation: which we ſhall then perform in *act*, if our thoughts be firſt ſet upon the *doing* it. Thus we ſee, how the debt we owe of *charity* to our neighbour, puts us in mind of the greater debt we owe thereof unto our ſelves, and to Almighty God. And by this *charity* it is we are beſt able to perform what we this day

Pray for, with holy Church; that by alwayes *thinking* thus *charitably right* we may *do uprightly*, we may live *ſpiritually* to that good God, *without whom* we have neither ſpiritual, nor yet corporal Beeing.

On

On the ninth Sunday after Pentecoſt.

The Antiphon. Luk. 19. 46.

FOr it is written that my houſe is the houſe of prayer, to all Nations; but you have made it a den of theeves. And he was daily teaching in the Temple.

Verſ. *Let my prayer, O Lord,* &c.
Reſp. *Even as Incenſe,* &c.

The Prayer.

LEt the eares of thy mercy, O Lord, be open to the prayers of thy ſuppliants; and to the end thou mayſt grant the things deſired to thoſe that ask, make them ask ſuch things as to thee are pleaſing.

The Illuſtration.

BLeſſed Jeſu! that the holy Ghoſt ſhould teach us perfection of prayer, in a language arguing imperfection in Almighty God; mutation from his not bearing, *to the open-*

ing of his mercifull ears to the prayers of his Suppliants! Whereas his eyes being alwayes open to ſee our actions, his *ears* cannot be ſhut from our petitions; ſince we can as little *ſpeak*, what he doth not *hear*, as we can *do*, what he doth not *ſee*. It is not therefore becauſe he at any time hears us not, but that we deſerve not to be heard ſometimes, (even when we pretend to pray) that we are taught to beg his *open ears* to our petitions; and that, if we will hope to be heard, we muſt ask *ſuch things as are pleaſing to his Divine Majeſtie*, rather then *what is deſired by us*: wherefore we were taught by our Saviour himſelf to pray, that *the will of God might be done* in *earth*, as *it is* in *heaven*; which in effect (though in other terms) we pray to day, when we begg, that to the end God may grant what we deſire, he will make *us ask ſuch things as are pleaſing to his Divine Majeſtie*. Yes beloved, this is the full ſcope and ſenſe of the prayer above; and by this we ſee, 'tis one and the ſame ſpirit, that now dictates the form of prayer to holy Church, which our bleſſed Saviour had, when in the garden he gave us the moſt excellent method of praying, called to this very day *our Lords prayer*: onely this we find peculiar now, that all prayers of holy Church are ſo ſet after the ſtile of our *Lords prayer*, (which alone includes all the requeſts we are able to make) that they are adapted to peculiar emergencies, and do ſpecially relate unto the preſent ſervice of the day: As for example, the prayer above now doth unto the Epiſtle and Goſpel of the Maſſe, in regard they both mind us of the ſevere puniſhments inflicted both upon the Gentiles, and the Jews, who in their prayers runne after their own inventions, and made their ſacrifices (which ſhould appeaſe the wrath of God) to be the higheſt provocations of his fury; as the *Idolaters*, *fornicatours*, *and murmurers* did: whereof S. Paul here minds the Chriſtian Corinthians, who it ſeems were alſo inclined to make idols of their own deſires, rather then to adore (in true ſpirit) the living God, or ſeek his holy will: as alſo S. Luke in the Goſpel tells us, the whole city of *Jeruſalem* was ill addicted; wherein were not onely ſlain twenty three thouſand perſons at the ſacking thereof by

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the Romans, but even in the deſtruction of that city, the whole nation of the Jews was diſperſed and overthrown, for perſecuting Jeſus Chriſt, becauſe he came not to them according to their own deſire, according as they had fancied to themſelves the Meſſias ſhould come, in power and glory, in riches and abundance; the very thought of which iniquity in the Jews made *Jeſus weep*, as S. Luke tells us, ſo ſoon as he ſaw the moſt ſplendid and opulent city of the whole univerſe near to her deſtruction, for want of following ſuch inſtruction, as we have in this dayes prayer; for want of conformity to the will of God; for *want of deſiring and making thoſe things, that were pleaſing* to the Divine Majeſty. And to ſhew how ſhort they were of uſing this form of prayer, we ſee he went immediately to the *Temple*, and chaſed out thoſe from thence, who *made the houſe of prayer a den of thieves*; of ſuch as under colour to ſell neceſſaries for the ſacrifices of the *Temple*, ſold their God himſelf for hope of ſordid gain; who therefore were called *thieves*, as robbing God of his honour, even in that place which was ſacred to his ſervice, by ſeeking more their own profit then his glory in that place. Say now, beloved, was it not fit the Church ſhould make her prayer to day, in the ſtile above, when all the ſervice of the day runnes upon examples of ſevereſt puniſhments upon thoſe, whoſe prayer was of another tenour? and is it not moſt behooffull we ſhould pray in this ſort, ſince theſe *figures* are profeſſedly made mention of for our examples, that whileſt we hear of them, we may beware their caſe become not ours? Aſſuredly it is. And this being declared, I make account our ſouls are well armed, becauſe well warned, reſolved heartily to pray in this manner; leaſt for not ſo praying, we be puniſhed, as thoſe formerly (in this kind) defective were.

The Epiſtle. 1 *Cor.* 10. *v.* 6. &c.

6 *And theſe things were done in a figure of us; that we be not coveting evil things, as they alſo coveted.*

7 *Neither become ye idolaters, as certain of them; as it is written,* The people ſate down to eat and drink, and roſe up to play.

8 *Neither let us fornicate, as certain of them did fornicate, and there fell in one day three and twenty thouſand.*

9 *Neither let us tempt Chriſt; as ſome of them tempted, and periſhed by the ſerpents.*

10 *Neither do you murmure; as certain of them murmured, and periſhed by the deſtroyer.*

11 *And all theſe things chanced to them in figure: but they are written to our correction, upon whom the ends of the world are come.*

12 *Therefore he that thinketh himſelf to ſtand, let him take heed, leſt he fall.*

13 *Let not tentation apprehend you, but humane: and God is faithful who will not ſuffer you to be tempted above that which you are able; but will make alſo with tentation iſſue, that you may be able to ſuſtain.*

The Explication.

6. O How much are Chriſtians obliged to Almighty God, who hath laid before them the puniſhments of his own elect people, (the children of Iſrael) not onely for a *figure*, but an example alſo unto them; that by the puniſhments inflicted on the Hebrews, we Chriſtians might beware, and avoid ſuch ſinnes, as we ſee God did not pardon in his own choſen people, but puniſhed them ſeverely!

7. When they erected themſelves an idol of a golden calf, and adored it, and afterwards like the Egyptians and Gentiles made great feaſts, wherein they wanted not exceſſes at their tables, and then *roſe* to their wanton ſports and dancings, as if they would thereby honour their *Idoll*. Which profaneneſſe was puniſhed by Moyſes, commanding his Levites to kill at once three and twenty thouſand of them. And this S. Paul inculcates to the Corinthians, and to all diſſolute Chriſtians to day: For as the Corinthians had certain dedications of thouſands of virgins to Venus, who were defloured under pretended honour to her; ſo this was a fit example of S. Paul to them, and may be to all our wanton youth, God help them.

8. Here S. Paul alludes to the abomirable *idolatry* that was committted to *Bel-phegor*, that is, unto *Priapus*, with the daughters of *Moab*, abuſed in honour of this horrid *Idol-god*; which was puniſhed as above is noted in the gloſſe upon the former verſe: where the like puniſhment was inflicted upon the *idolaters* to the calf, as is here mentioned upon the *fornicatours*; onely that there were mentioned twenty four thouſand, Numb. 25. v. 5. here onely twenty three thouſand; So the Apoſtle ſpeaks with the leaſt; not that he contradicts the other place of Scripture, ſince the greater number includes the leſſer, though the leſſer doth not exclude the greater.

9. Here the Apoſtle calls *tempting* diſtruſting in Chriſt; as it ſeems ſome of the Corinthians did, who doubted of his *reſurre-*

reſurrection: for where in the Old Teſtament we read Num. 25. 5. the children of Iſrael are ſaid to *murmure* againſt the Lord; S. Paul here applies this to *Chriſt*, and calls it *tempting* of him in the Corinthians, as in that *figure* the Iſraelites did, who periſhed by *fiery ſerpents*, Num. 21. v. 6. not that they were *fiery*, but becauſe the effect of their ſting was as hot as *fire*, and ſeemd to burn the people that were ſtung or bitten by them

10. *Their periſhing* was partly being ſwallowed up alive by the earth, partly being burned with fire from heaven, or ſmitten with the ſword of the Angel, called in this verſe *the deſtroyer*, and conceived by the beſt Interpreters to be S. Michael, the leader of the people, and the giver of the Law unto them in the *mount Sinai*, and in that *the figure* of our Saviour Jeſus Chriſt. And indeed Gods puniſhments were frequent, and very ſevere upon the ſinne of *murmure* againſt his Divine Majeſty.

11. That is, *all things* here ſpecified, not abſolutely *all* that are written in the whole ancient law: for however many *things* were there *figurative*, yet there were alſo many *things* not *figurative*, but had their own end in themſelves, without relation to any *thing* that was to follow. And here the word *figure* is not taken ſtrictly, ſo as to mean allegory or myſtery, but rather indeed for *example*; ſince in that ſenſe S. Paul applies it to us in the Corinthians, as appears by his following words, that *they were written for our correction*, reprehenſion, or admonition. By *the ends of the world* in this place is underſtood the coming of the *Meſſias*, whoſe time is often called *the laſt hour*, both in the Old and the New Teſtament; this *hour* is to be meaſured from the birth of our Saviour till his coming to judgement, becauſe to millions of ſouls it hath been already their *laſt hour*, and will be to many more, ſince there is no more time to work ſalvation in, then that between his birth and his coming to judgement.

12. This verſe ſeems added leſt any ſhould conceive, the former menaces did not belong to him in particular; for ſuch is the condition of humane frailty, that who to day is a Saint, may to morrow be a ſinner; and therefore the Apoſtle bids us all ſtand upon our guard.

13. This

13. This Greek phraſe of the imperative moode, *Let not* &c. is to be underſtood in the Latine and Engliſh, as if it were in the preterperfect tenſe of the indicative, and would ſay *hath not*; that is, the temptations you have had, were but mere humane, namely to contention, to luſt, to liberty, and the like, ſuch as are common to all mankind, but are eaſily avoyded by the help of grace beſtowed on us, by *our faithfull God*, who, as the following words aſſure us, will not deſert us in our *temptations*, nor let *us be tempted above our ſtrength*: much leſſe doth God (as Calvin ſayes) thruſt us on, or *tempt* us himſelf; nor doth he (as Luther will have it) impoſe things impoſſible on us, to whom his grace (as to Saint Paul it was) *is allſufficient*, and from whom he never takes the ſaid grace, till we reject it, or by our conſent to ſin expell it. Contrary, God permits us not to be *tempted*, but that we may thereby gain greater force to endure yet further aſſaults; as who ſhould ſay, *the iſſue* of our *temptation* is (if we will) our victory, and inabling us to a new, (if need be) to a greater combat; for thus much import the laſt words of the verſe, that *we may be able to ſuſtain* theſe, and yet greater onſets, if we will our ſelves uſe the grace which God gives us to reſiſt them with.

The Application.

1. THe ſumme of this Epiſtle is to tell us Chriſtians, that what puniſhments were inflicted on the little children of Almighty God, the Jewes, who had onely the Alphabet, the Elements of religion beſtowed upon them, will (if we commit the like ſins) befall us too, that are the Men, the Combatants, the Champions of Jeſus Chriſt, honoured by him ſo far as to have the perfection of religion taught us by himſelf: not onely in the delivery of his holy word unto us; but in the example of his ſacred perſon, doing before our eyes much more then he expects from us, becauſe we ſhould have no excuſe from doing our endeavours, in ſome ſort at leaſt to follow his ſaving footſteps.

2. It

2. It will therefore behove us, that are now marching our long journey through the deſert of this world to the kingdome of heaven upon the feet of Chriſtian *charity*, to behave our ſelves as we were paſſing ſome narrow and looſe bridge ſtanding o're a precipice of deepeſt waters, full of rocks ſure to daſh us in peices, or to drown us if we fall: for to this reflection the 12th verſe and cloſe of this Epiſtle lead us. And by this means we ſhall be ſure to beg both *faith* and *hope* to lead our *charity* over this dangerous paſſage, leſt while ſhe thinks ſhe ſtands, ſhe fall upon the ſharpeſt rock of all before our eyes to day, *Idolatry*, by idolizing to her own inventions in ſeeking of her ſelf, not looking after *Jeſus Chriſt* in her devotions; or upon the ſplitting rock of *Fornication*, by pouring out her affections on the alluring creatures of the world, which ſhe hath made (by her baptiſmal vow) ſolemnly ſacred to Almighty God alone; or into the deepeſt pit of *Tempting Chriſt* in her prayers, by praying to God for things ſhe ſhould renounce, and not enjoy, (her own inordinate deſires) and ſo indeavouring to give God law, inſtead of begging favour at his hands, to make her ſelf God, inſtead of captivating her rebellious will to his holy pleaſure; or laſtly, into the deſperate ſwallowing gulf of *Murmur*, by repining at God Almighties bounties when ſhe ſees any proſper whom ſhe loves not, eſpecially when this murmuring arrives to the malice of envying her neighbours ſpirituall good.

3. O beloved, if this be the frequent practiſe of Chriſtians (who pretend *charity* to be their guide) how ought the reflection of it to ſtrike us into a religious awe, into a holy fear, into a dread indeed leſt while we make a ſhew to men of ſaintity, we practiſe iniquity! And therefore holy Church to day hath made a prayer ſo excellently ſuiting to this purpoſe, that it alone, ſaid with a heart which beats according to the lip that ſaies it, will ſuffice to cure us of thoſe evils, and to ſecure our *charity* ſhe ſhall hold her footing o're the narrow bridge of danger;

If while ſhe prayes ſhe perfectly renounce her own deſires, and beg of God Almighty only that which is *agreable* unto his holy will and *pleaſure*.

The

The Goſpel. *Luke.19. v.41. &c.*

41 *And as he drew near, ſeeing the city, he wept upon it, ſaying,*

42 *Becauſe if thou hadſt known, and that in this thy day, the things that pertain to thy peace; but now they are hid from thine eyes.*

43 *For the dayes ſhall come upon thee and thy enemies ſhall compaſſe thee with a trench, and incloſe thee about, and ſtraiten thee on every ſide;*

44 *And beat thee flat to the ground and thy children that are in thee: And they ſhall not leave in thee a ſtone upon a ſtone; becauſe thou haſt not known the time of thy viſitation.*

45 *And entring into the Temple, he began to caſt out the ſellers therein and the buyers.*

46 *Saying to them, It is written,* That my houſe is the houſe of Prayer; *but you have* made it a den of thieves.

47 *And he was teaching daily in the Temple.*

The Explication.

41. HEre our Saviour ſhewed the tender bowels of his humane nature, when *drawing near* Jeruſalem, (the head city of his own choſen people, whither he was ſent by his heavenly Father to redeem them, and all the world beſides) & ſeeing (by his al-ſeeing eye) that maugre the exclamations of the children and people, who ſhewed his way into the City, yet he ſhould by the chief commanders there be crucified in requital of his love; he fell a *weeping*, mixing the wine

of

of his triumph with the water of his tears, to ſhew us how to temper our pleaſures here. Three cauſes there were of our Saviours *tears* upon this city; The firſt, the blindneſſe, obduracy, and ingratitude of his choſen people, that would not receive their *Meſſias* and Saviour: The ſecond, the revenge of God upon them by Titus, who was to be their deſtruction by this ingratitude: The third, the loſſe, as it were, of all his own labours upon his beſt beloved children, moſt of the ſons of that city.

42. That is, *if thou* (o my beloved city) *didſt know*, as I do, *and that in this thy day*, (when I come to give thee a kiſſe of peace from heaven, being ſent unto thee by my eternall Father) when I enter thy gates to redeem and ſave thee, which is indeed *a thing appertaining to thy eternall peace:* And here, to ſhew the exceſſe of his grief, he ſtops, and ſayes not what ſhould follow, to wit, thou wouldeſt *weep* thy ſelfe, as I doe now for thee, thou wouldeſt *weep* to ſee what pains I have taken in my three years preaching of pennance to thee, what more I am to take for thee, whileſt I die to ſave thee, who wilt not be ſaved: Yes, all this ſenſe runs through our Saviours ſoul, and is genuinely taken out of this abrupt ſpeech; which becauſe I ſee, and thou doſt not, (wilt not indeed) therefore *I weeep* for thee, O wretched city.

43. This was to a title verified, when Titus and the Romans laying ſeidge to *Jeruſalem* after our Saviours death, in three dayes ſpace (as Joſephus writes) built not onely Trenches, but walls about them, ſo as none could ſtirre out at any rate for relief; whence mothers were fain to eat their own children. So *Joſephus.*

44. So ſenſibly our Saviour ſpeaks of this cities deſtruction, that here he ſeems to exaggerate; for it is not credible the Romans were either ſo curious, or ſo idle as not to leave *a ſtone upon a ſtone*, ſince there is now in that new city the old mount Calvary, where many ſtones lay one upon the other. So the meaning of this place is, that the *deſtruction* of this city ſhould be ſo great, as if there had not been *a ſtone left upon a ſtone* within it, whileſt thoſe that were left, ſhould be of no

uſe

uſe nor profit. By *the time of the viſitation* underſtand this very *time*, when our Saviour came a loving *Meſſias* to ſave this city, and ſhe would not receive him, but plotted his death in requitall.

45. See whither our Saviour goes, as ſoon as he is entered *the citie*. *Into the Temple* firſt, to rectifie that which was out of order there: So he firſt enters into our *Temples*, (into our ſouls) when he adopts us to be his children. It was not amiſſe to begin viſibly to reform the viſible abuſes in the Temple, eſpecially ſince he ſee the hearts and ſouls of the high Prieſts would not be reformed by him.

46. This was ſo palpable an abuſe of the *written word*, that none could queſtion it; and beſides it was neceſſary to aboliſh open Sacrilege, where there was to be eſtabliſhed open Sanctity.

47. To ſhew, that thus Prieſts were to employ their times and their talents, and not in ſecular companies or imployments, at leaſt not in merely ſecular, but ſuch as were mixed with Church duties.

The Application.

1. HOw excellently wel doth holy Church follow her deſign in this Goſpel, which we perceive ſhe had in the Epiſtle above! For what elſe is meant by *Jeſus weeping over Jeruſalem*, and foretelling her deſtruction, but becauſe ſhe did to him while he marcht before her eyes, as we have heard her children did to God while he mercifully led them through the red Sea, (and many other dangers) out of Egypt into the land of promiſe. What was their *buying and ſelling in the Temple* other then *Idolatry to Mammon*, other then robbing God of that honour which they paid (even in his own houſe) unto his greateſt enemy the devill? For which you ſee our Saviour whipt them out of the Temple, as was ſaid in the Illuſtration above, and not unneceſſarily repeated here.

2. O Catholick Chriſtians! how do we act this Jewiſh part?

part! how do we do our beſt to make our *Jeſus weep* in Heaven, (if it were poſſible) to ſee us Catholickes degenerate into the ſordid actions of the Jewes! What is it elſe to hear us *murmure* againſt our Lord, for commanding us *to be meeke and humble*, who have nothing in us but paſſion and pride; who are with the Jewes aſhamed of holy poverty, while we clad our ſelves in nothing but gauderies, more vainly farr then thoſe whoſe Religion binds them not ſo ſtrictly from ſuch braveries as ours? While inſtead of renouncing the vanity of the world, we ſell even God himſelf for hope of onely popular applauſe, by frequenting the Church for vain reſpects, to ſee, and to be ſeen, under pretence of praying there, or of hearing the word of God; which is to make *Gods holy Houſe, a denne of thieves*, to rob him of his honour in that very place appointed onely for honouring, and adoring of his holy Name.

3. O how rarely well doth holy Church rebuke the Prieſts and Lay-men too in the Prayer ſhe makes to day, as an abſtract of all the doctrine on thoſe holy Texts, when what ſo ever we do at other times, ſhe bids us, while we pray at leaſt, refrain (as is our duty) to commit *Idolatry*, to *Fornicate*, to *Tempt our Lord*, to *murmure*, to *ſwell with Pride*, to *diſſemble*, and to Simonize in holy Church!

For this were but to ſhut *thoſe ſacred eares* we praying doe pretend to open: This were to aske unpleaſing things to God, not ſuch as we are bid petition in the Prayer above, *pleaſing* to his heavenly Majeſty.

On

On the tenth Sunday after Pentecoſt.

The Antiphon. Matth. 18. v. 14.

THis man went down to his houſe juſtified more then he: for that every one who ſhall exalt himſelf, ſhall be humbled, and he who humbleth himſelf, ſhall be exalted.

Verſ. *Let my prayer, O Lord,* &c.
Reſp. *Even as Incenſe,* &c.

The Prayer.

O God, who doeſt manifeſt thy omnipotency moſt of all by pardoning and taking pittie, multiply on us thy mercy, that we running unto thy promiſes, thou maiſt make us partakers of thy heavenly treaſures.

The Illuſtration.

STrange that holy Church ſhould teach us in this Prayer, *the omnipotency of God is moſt manifeſted by his pardoning and pittying of us.* True, his goodneſſe and his love is thereby

moſt of all made manifeſt: but his power, or his *omnipotency* ſeems *manifeſted more* in his creating all things out of nothing; in his governing the world created, ſo as to make contrary natures combine all in one to the fulfilling of his holy will and pleaſure; and in his puniſhing offenders, who if they could reſiſt his power, would never indure eternall damnation, as all the devils, and accurſed ſouls in hell are forc'd to do. But if we look more narrowly into the buſineſſe, we ſhall find *Gods power* moſt *manifeſted* in his *pardoning* and *pitying offenders*: For as by their ſinnes they relapſe into a far worſer *nothing* then that they were created out of firſt of all; ſo to be recreated, as often as they ſinne, is to keep in exerciſe Gods *omnipotency* every minute in a manner, ſince they hardly paſſe a minute without a ſinne; and if this be mortall, they as often diſannull themſelves, as they ſinne mortally: and ſince in this caſe they cannot be re-made again, but by the *omnipotency* of him, who can make all things out of nothing this *omnipotency* being *manifeſted* by the *pardon* and *pitty* God Almighty doth afford a ſinner thus relapſing; it followes evidently, that the ſaid *omnipotency* is made *moſt manifeſt* by *ſuch pardon* and *pitty* as God affords to ſinfull ſouls. Which *pitty* being an Act of *mercy*, we had need petition that *mercy* may *be multiplied upon us*, more often then we do multiply our ſinnes, becauſe it is by the *multiplication* of that *mercy* we obtain firſt grace to repent, and then capacity to be *pardoned* and *pitied* too: as if pardon alone were not enough, without God alſo took *pitty* on us, and did as well by his *pitty* excuſe, as by his *pardon* forgive our ſins: For certainly, ſhould not God *pitty* our frailty, he could never ſo often *pardon* our iniquity, nor *multiply* (as he doth) his *mercy* upon us, to prevent our ſinning, as if yet our ill natures could be overcome by his goodneſſe, and made to offend ſo great, ſo good a God no more: whereunto there is nothing ſo much conducing, as the *multiplied mercy* that we beg to day: to the end we may at laſt leave to graſp after the ſhadowes of comfort we aim at, by following our own dictamens, and may learn to *run after the ſubſtance of God Almighties*

mighties promiſes, and thereby may *deſerve to be made partakers of his heavenly treaſures*; which are *promiſed* to all that will for love of them renounce the empty ſhadowes of riches, which this world affords. But it remaines, this prayer muſt ſuite as well to the other ſervice of the day, as this gloſſe is ſuitable to the Prayer: In brief therefore ſee the Epiſtle all upon *graces gratis* given, while the prayer begs that *pardon* and *pitty*, which we could never hope for, did not God give them *gratis*, and *multiply his mercies upon us* by the *gratuite gift* thereof. See again the Goſpel making the *pardon* and *pitty* extended to the *Publicane* more ultroneous and free by Gods having *multiplyed his mercy on him*, leaſt he ſhould with the proud *Phariſee* boaſt his virtues, who was full of nothing elſe but vice: And conſequently, ſee an excellent report between the Prayer and both the other parts of holy Churches ſervice, teaching us by theſe examples to deteſt the ſhadowes of worldly pelfe, and *to run unto the promiſes* of Almighty God, thereby *to be made partakers of his heavenly treaſures.*

The Epiſtle. 1 *Cor.* 12, 2, &c.

2 *You know that when you were heathen, you went to dumb Idols, according as you were led.*

3 *Therefore I do you to underſtand, that no man ſpeaking in the Spirit of God, ſaith* Anathema *to Jeſus. And no man can ſay Our Lord Jeſus, but in the holy Ghoſt.*

4 *And there are diviſions of graces, but one Spirit.*

5 *And there are diviſions of miniſtrations, but one Lord.*

6 *And there are diviſions of operations, but one God, who worketh all in all.*

7 *And the manifeſtation of the Spirit is given to every one to profit.*

8 *To one certes by the Spirit is given the word of wiſdome, and to another the word of knowledge according to the ſame Spirit.*

9 *To another Faith, in the ſame Spirit: to another the grace of doing cures in one Spirit.*

10 *To another the working of miracles: to another prophecy: to another diſcerning of ſpirits: to another kinds of Tongues: to another Interpretation of languages.*

11 *And all theſe worketh one and the ſame Spirit, dividing to every one according as he will.*

The Explication.

2. THat is to ſay, like ſo many ſlaves to ſenſe, *led* on by the evil cuſtome of your *Idolatrous* Anceſtours, and of the devil, or rather indeed miſled by them, you went on in a kind of fond zeal to ſerve *dumb Idols*, that could neither hear, nor ſee, much leſſe give you any requital of the ſervice you did them: but now that you are Chriſtians, ſerving a true, a living, a liberal God, give that great God thanks for this converſion, O Corinthians.

3. This word *therefore* is uſed as a link to tye this and the following verſes in ſenſe together; as who ſhould ſay, *therefore* I put you in mind of your converſion from Gentiliſme to Chriſtianity, that your zeal in the ſervice of the true God may as much tranſcend what you uſed to falſe gods, as life tranſcends death, as all things tranſcend nothing, as the ſhadow the ſubſtance, for ſo much a perfect Chriſtian tranſcends

ſcends a Gentile. And therefore it is impoſſible that a Chriſtian (ſpeaking according to the true ſpirit of ſuch) *ſhould ſay Anathema to Jeſus*, (ſhould curſe Jeſus) as the Gentiles perhaps did curſe their *Idols*, when they had not what they expected from them: but contrariwiſe are to bleſſe, praiſe, and magnifie *Jeſus* Chriſt, as the authour of all grace in this life, and of glory in the next. But the Apoſtle inculcates this, becauſe even the Jewes did *curſe Jeſus*, (as alſo did the Gentiles, amongſt whom the Corinthians lived) and their Judges (to try who were Chriſtians) made them do this; ſo leaſt they ſhould follow this ill example, the Apoſtle uſeth this exhortation to the contrary, holding it ſufficient obligation not to *curſe Jeſus*, that one was a Chriſtian. See how handſomely the Apoſtle makes theſe two oppoſite, to *curſe Jeſus*, and to *call upon the name of Jeſus*; as who ſhould ſay, ſince the holy Ghoſt gives you the grace *to call upon Jeſus*, you cannot *ſpeak in the Spirit of the holy Ghoſt*, if you *curſe Jeſus*. Where note, that by *calling upon Jeſus* is not meant the meer prolation of the name or word *Jeſus*, but the religious Invocation of that holy name, in order to a ſupernatural end; and this none can do, but as aſſiſted by the *holy Ghoſt*; much leſſe can you from any other fountain then this, vaunt your ſelves, O Corinthians, of any other gifts or graces, then this (I ſay) of the *holy Ghoſt*.

4. *One Spirit (One onely holy Ghoſt,)* giving *diverſely* his ſeveral *graces* to ſeveral perſons, as he pleaſeth.

5. *One Lord, (Chriſt Jeſus* God and man,) to whom all *orders* in the Church pay the tribute of their reſpective ſervices, as if from Chriſt they had their ſeveral offices, and orders appointed them.

6. Note, the Apoſtle here refers *grace* to *the holy Ghoſt*, as the fountain thereof; *miniſtration*, ſervice or duty to Chriſt, as Lord of heaven and earth; and *operation* or working to *God* the Father, as the origin and fountain of all things, and of their *operations*. And we may not unfitly ſay the ſame thing is meant by *grace*, *miniſtration*, and *operation* with ſeveral reſpects unto the ſeveral perſons in the ſacred Trinity,

who (as *one God*) is the undivided fountain of all the *holy diviſions* aboveſaid: and ſo all things that are done out of God, (or as Divines ſay *ad extra*) are equally attributed to the whole Trinity; how ever we do piouſly attribute them alſo, as it were, ſeverally to the ſeveral perſons thereof. By God's *working all in all* is here underſtood his mutuall concourſe to all natural cauſes and effects; and his ſole *working* whatſoever is ſupernatural in us, by means of graces given *gratis*: and of ſuch onely the Apoſtle here ſpeaks; not of graces rendring grateful, nor preventing our *operation*, but of ſuch as God gives meerly *gratis*.

7. By *manifeſtation of the Spirit* is here underſtood the gift of the *holy Ghoſt*, whereby the ſaid *holy Ghoſt* is made *manifeſt*, who is the Authour of all ſupernatural *gifts*. The *profit* whereunto theſe *gifts* are given, is rather to the Church, then to him that receives them; for gratuite graces ever avail the Church, but not ſo him who receives them; as miracles may be wrought by a ſinner, who doth not *profit* by them perhaps at all, yet the Church doth.

8. By *the word of wiſdome*, is underſtood the power to explicate deep myſteries of Faith, as of the B. Trinity, Incarnation, prædeſtination, or the like: By *the word of knowledge* or ſcience, is underſtood the power to direct mens actions or manners, that they be rational at leaſt. Thus S. Auguſtine lib. 12. Trinit. cap. 14. & 15. diſtinguiſheth between *wiſdome*, and ſcience or *knowledge*.

9. By *Faith* here is not underſtood that act of Theological vertue which is common to all Chriſtians, but an act of particular confidence in God, whereby it is believed he will (by vertue of that our confidence) work a miracle, being asked ſo to do, by ſuch a *Faith* as is able *to remove mountains*. Others underſtand by *Faith* here, a deep underſtanding inabling to contemplate and explicate the myſteries of *Faith*.

10. By *miracles* here are underſtood thoſe which are extraordinary, and are exerciſed not onely upon the body but even on the ſoules of men; ſuch as was that of S. Peter upon Ananias and Saphyra, commanding them to dye. By *diſcretion*

cretion of *ſpirits* is meant, when God gives one man the *grace* to ſee into the very thoughts and intentions of others, to know when an action is done by a good or evil ſpirit, by God or the devil; a gift to be begged by ghoſtly Fathers, and conducing to their conduct of ſoules: These gifts S. Hilarion was noted to have. By *interpretation of languages* is underſtood, a ſpecial gift frequent in the primitive Church, whereby men illuminated for that end, did give the true ſenſe of Scripture; and of thoſe who being ignorant, yet had the *gift of Tongues*, and ſo ſpake more then themſelves well underſtood, but were by Interpreters expounded.

11. Namely, as that *Spirit* (as *the holy Ghoſt*) *pleaſeth.*

The Application.

1. St. Paul in this Epiſtle firſt puts the Corinthians (and in them all other Chriſtians) in mind of the horrid Nothing that they were before their converſion from Gentiliſme to Chriſtianity. And his aym in this is, that as nothing was more abominable to the Gentiles then the name of Jeſus Chriſt, ſo nothing ought to be more reverential to Chriſtians, then that moſt ſacred and moſt ſaving name: inſomuch as S. Paul concludes, it is an Apoſtacy from God, a relapſe to Gentiliſme, not onely to uſe irreverence to the name of Jeſus, but to conceive we have any other life or being then what is purchac'd in that ſweeteſt name.

2. Notwithſtanding true it is, we have life often given us by the *holy Ghoſt*, the ſpecial giver indeed of holy grace which is the life and being of a Chriſtian; and hence it is S. Paul had no ſooner inamoured the Corinthians on the *Name of Jeſus*, then he falls inſtantly upon the *gifts of the holy Ghoſt*, ſent from his heavenly Father, and from his ſacred Son our Lord and Saviour Jeſus Chriſt, to *multiply* on us the *mercies* of Almighty God; as if to have been once redeemed by Chriſt had not ſatisfied his infinite goodneſſe, without he had alſo made this *Redemption copious* by ſending his *holy Spi-*

rit to re-redeem us by his graces from the relapſes into ſinne, that render our firſt redemption fruitleſſe, unleſſe it had been more *copious* yet by the *multiply ed mercies* of the *holy Ghoſt*, applying the Paſſion of our Saviour to us by ſome new *gift* of grace beſtowed upon us, as often as we take religious breath into our bodies by calling on the *Name of Jeſus* with an aweful reverence thereunto, as befits all Chriſtians to do: and for this purpoſe it is S. Paul falls into the enumeration of the *gratuitc gifts* of God, the graces that are meerly *gratis* given, not ſuch as are uſual, and abſolutely neceſſary for our ſayntification, or juſtification, but ſuch as rather ſerve to ſhew the *multiplication* of Gods holy *Power* and *Mercies* over us.

3. Bleſſed God! how art thou perpetually out-doing thine own goodneſſe, by thy continual effuſion of thy ſelf upon our iniquity! how art thou giving daily more and more *manifeſtation* (and conſequently much more admiration) to the bleſſed Angels and Saints in heaven, by *multiplying thy mercies* on us ſinners here in earth, whom all thoſe happy ſpirits may give a thouſand thouſand times for loſt, when they ſee how we run after nothing but the ſordid gain and pleaſure of the world, the ſweets that poyſon, the contents that damne our ſoules! and yet by the *multiplication of thy mercies* we are ſweetly forc'd (maugre the impulſe of devil, fleſh, and bloud) to let go all our hold on the poſſeſſed ſhadowes of this world, and to run after the *promiſed* ſubſtances of the next. But how my God are we forc't to this? by the *manifeſtation of thy Power*, in the *multiplication of thy mercies*; according as was ſaid before in the Illuſtration.

Say now, beloved, the Prayer above, and ſee if it be not excellently well adapted to this holy Text, and to this application of the ſame unto our beſt improvement.

The

The Goſpel. *Luke* 18. v. 9.

9 *And he ſaid alſo to certain that truſted in themſelves as juſt, and deſpiſed others, this parable:*

10 *Two men went up into the Temple to pray: the one a Phariſee, and the other a Publicane.*

11 *The Phariſee ſtanding, prayed thus with himſelf: God, I give thee thanks, that I am not as the reſt of men, extortioners, unjuſt, advouterers, as alſo this Publicane.*

12 *I faſt twice in a week: I give Tythes of all that I poſſeſſe.*

13 *And the Publicane ſtanding afar off, would not ſo much as lift up his eyes towards heaven; but he knocked his breaſt, ſaying, God be merciful to me a ſinner.*

14 *I ſay to you, this man went down to his houſe juſtified more then he: becauſe every one that exalteth himſelf, ſhall be humbled; and he that humbleth himſelf, ſhall be exalted.*

The Explication.

9. 10. By a *Phariſee* is underſtood a proud; by a *Publicane*, an humble man in this place.

11. By the word *ſtanding* the pride of the *Phariſee* is inſinuated. *With himſelf*; 'tis true, for he prayed neither with, nor to God; for his prayer is rather a vaunting of his own, then a ſeeking of Gods glory: And his inſolence is great, whileſt

whileſt he ſayes, *he is not as other men*, as who ſhould ſay, all beſides himſelf are ſinners: had he ſaid, as ſome other men, there had been leſſe arrogancy, yet too much; and out of this arrogancy he paſſeth a raſh Judgement upon the *Publicane*, whom he points out for a notorious ſinner, and inſinuates himſelf to be juſt.

12. By *twice a Sabbath* is underſtood *twice* a week, as naming the principal day for the whole week. By *Tythes of all he poſſeſſeth* he meanes not onely ordinary, but ultroneous *Tythes* of things he needed not to pay *Tythes* for. This relates to what went before, as vaunting himſelf to be the only chaſt, the onely juſt man living: chaſt, as *faſting*, which is the mother of chaſtity; juſt, as *giving Tythes* of all he had.

13. *The Publicane* (a true Type of humility) *ſtanding* his reverential diſtance from the Altar, confeſſing himſelf unworthy to come nearer to the place where the *Phariſee* proudly *ſtood*; not daring *to lift up his eyes to heaven*, where he had offended the whole Court, the Saints, and Angels, whoſe inſpirations he had contemned, whoſe prayers defrauded, God, whoſe commands he had broken: *he knocks his breaſt*, (his heart) in token of ſorrow and repentance for his ſinnes. By ſaying, *he is a ſinner*, he confeſſeth his habit of ſin: by ſaying, *have mercy on me*, he doth not blame either fortune, the world, or the devil, but himſelf meerly, and layes all the load on his own ſhoulders, as true penitents ought to do.

14. *More then he*, is as much as to ſay, not abſolutely, but in reſpect of the *Phariſee* he was *juſtified*; becauſe the one *humbled himſelf*, the other *exalted himſelf*. Whence *Optatus Milevitanus* ſayes well, *lib.* 2. againſt the Donatiſts; "Better (in ſome ſort) are the ſinnes of an humble ſpirit, then "the (pretended or boaſted) Innocency of an arrogant perſon.

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The Application.

1. THis whole Goſpel is ſumm'd up in theſe few words of the Publican, *God be merciful to me a ſinner.* For we ſee there is nothing elſe aym'd at in the whole Text but a condemnation of the Phariſees pride, and a commendation of the Publicans humility; or rather of his humble charity: That is ſuch a love as renounceth all proper merit, and hath recourſe to nothing but the *mercy of Almighty God*; ſuch a love as likes, but dares not *look to heaven*; ſuch a love as hates all ſin, but hath no other hope of ſayntity then from the *mercy of God Almighty*; ſuch a love as believes God hath power to ſave a ſoul, but that he cannot *manifeſt this Power* without his mercy firſt appear, becauſe he cannot ſave a ſinner, unleſſe he mercifully give him firſt leave to repent his ſins.

2. Thus we ſee, beloved, how charity goes ſhod with humility, when in her journey ſhe is handed on by Faith and Hope. But that which to me is moſt admirable in this dayes ſervice, is to ſee the little end, for which Almighty God is *manifeſting his power* moſt *of all by his mercy*, and how he is beſought to *multiply* that *mercy* for the *manifeſtation of his power* both to men and Angels, upon ſo ſmall an account as making us purſue our own felicity onely, that is to ſay, the *Promiſes* he hath made unto us of much better gifts in the dayes of glory, then he hath yet beſtowed upon us in theſe our dayes of grace.

3. Yes, yes beloved, our good God hath much to do with wicked ſinners. We may ſay (with much more reaſon) of mans ſalvation, as the Romans did of erecting their Empire, *Tantæ molis erat*-- O what a huge attempt it was to ſet up the Roman Nation, and to make them Monarchs of this world! So if we look upon the final end of God Almightie exerciſed power, and multiplyed mercies over us, it is meerly to ſave his Chriſtian people, meerly to make them Monarchs of the next world, eternal Emperours, everlaſting Triumphers over death,

death, ſin, devil and damnation, after they had been ſlaves to them four thouſand years together. Nay, ſo fond Almighty God is of his darling man, that he is even content to bellow his utmoſt *Power*, his extended *omnipotency*, *his multiplyed mercies* on him to beget but a deſire in him onely of his own felicity, which conſiſts in the promiſes of the next world, not in the poſſeſſions of this.

Say then the Prayer above, and ſee how it petitions onely this deſire here, to make us capable of all the joyes in heaven, and of all the Treaſures there.

On the eleventh Sunday after Pentecoſt.

The Antiphon. Mark 7. v. 37.

HE hath done all things well, he hath cauſed the deaf to hear, and the dumb to ſpeak.

Verſ. *Let my prayer* &c.
Reſp. *Even as Incenſe*, &c.

The Prayer.

ALmighty, everlaſting God, who out of the abundance of thy pitty, doſt exceed as well the merits

merits of thy ſuppliants, as their deſires, pour out thy mercy upon us, that thou mayſt forgive what our conſcience is afraid of, and adde even what our prayer dares not preſume to ask.

The Illuſtration.

HOw appoſite is this admirable Prayer unto the Epiſtle and Goſpel of this day; which are nothing elſe but meer relations to *the abundance* of *that pity, whereby God doth exceed as well the merits, as the deſires of his ſuppliants*; and whereby *he did pour out his mercy upon his people, forgiving them what their own conſcience was afraid of, and adding what their prayer durſt not preſume to ask!* Say beloved, was it not an abundance of *pity* that Chriſt gave us S. Paul, and other Apoſtles to preach unto us the ſtory of his *life, paſſion, death,* and *reſurrection*? were not theſe works of his *pity exceeding as well the merits, as the deſires of his ſuppliants*, when no mortal durſt have *deſired* ſo much miſery to Chriſt, becauſe no man was able to *deſerve* his God ſhould ſuffer ſo much for him? were not then *the mercies of Heaven poured* out upon us, when our redemption was purchaſed at ſo deare a rate to Jeſus Chriſt? and was not St. Paul juſtly afraid ſomething might lurk *in his conſcience unforgiven*, when he ends this dayes Epiſtle ſaying, his *having perſecuted the Church of God made him unworthy* to *be called an Apoſtle*, and that ſince he *was what he was by the grace of God*, he durſt not preſume to ask ſo great a favour? O, how literally is this whole Epiſtle exhauſted in this excellent Prayer! And what are the cures done upon the *deaf*, and *dumb* related in the Goſpel, but an abundance of like *pity* in Jeſus Chriſt? but like exceſſe of *his mercy poured out upon theſe diſeaſed people?* what the amazement in the beholders of theſe miracles cloſing up the ſaid Goſpel, but an acknowledgment that the guilt of their *conſciences* made them *afraid* to be in the preſence of ſo good a God, and that the grant of

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the cure was a thing added freely by Chriſt, as done in more ample manner then *they durſt preſume to aske* though with a faint deſire, and a fainter *faith* they had preſented thoſe diſeaſed people to our Saviour to be cured? Say now, beloved, was I raſh in falling upon this bold attempt, to ſhew a ſympathy between the Prayers of holy Church and the preaching part of her Services? Rather I am to ask God pardon that I did often doubt it was not true, becauſe I was many times too lazy to beat it out by way of meditation: but now that I ſee the thing is certainly true, I ſhall not be troubled if I fail at any time in ſo clear a demonſtration of it as deeper ſouls may make, encouraged by theſe beginnings of my ſhallow underſtanding. Mean while I ſhall beſeech our whole *ſodality* to ſay theſe Prayers with all devotion poſſible, as being ſuch indeed that rightly underſtood do raviſh any tender ſoul, and will make them ſee the fondneſſe of a ſingle-foled devotion, in compariſon of this which is the Univerſall Churches Prayer. Let me conclude with this one queſtion onely; tell me, beloved, what we may not *dare to aske* of God Almighty, who in this dayes prayer are bid demand *more* then we *dare preſume to aske*. And why? becauſe no *guilt of conſcience* is ſo great, but he that is the ſearcher of our hearts can *ſee* the depth thereof, and ſeeing, *mercifully* pardon it through the *abundance of his pitty* towards us: nay then he commonly gives a more ample pardon when we acknowledge his *mercy exceeds* as much our *deſires*, as it doth our *merits*; when we rely upon him for prevenient grace to ask him pardon for our ſinnes, and that done, with a ſoul contrite, then build upon his goodneſſe for the reſt; when we leave it to him what proportion of *mercy* he will ſhow us, ſince he being God cannot give ſo little, but it is much more then we his creatures can deſerve, and ſince his goodneſſe is ſuch as he cannot chuſe but give more then he bids us aske, ſince we muſt alwayes ask as wanting creatures, he alwayes gives as an abounding Creatour, giving all things to nothing rather then want a ſubject to beſtow his bounties on; and we are leſſe then nothing when he gives repentance to our ſinfull ſouls. O! this, beloved,

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is the *pouring out of his mercy*, this is the out-doing goodneſſe of Almighty God, which in the prayer above we ſo much magnifie, and in ſo doing glorifie his bleſſed name; whence we may one day hope to ſee our bliſſe, our glory flowing alſo, ſince therefore God is glorified here in time, that he may render us in heaven glorious for all eternity.

The Epiſtle. 1. *Cor.* 15. 1. &c.

1 *Brethren, I give you to underſtand the Goſpel which I have preached to you, which alſo you received, in which alſo you ſtand.*

2 *By the which alſo you are ſaved after what manner I preached unto you, if you keep it, unleſſe you have believed in vain.*

3 *For I delivered unto you firſt of all, (which I alſo received) that Chriſt died for our ſins, according to the Scriptures.*

4 *And that he was buried, and that he roſe again the third day according to the Scriptures.*

5 *And that he was ſeen of Cephas, and after that of the eleven.*

6 *Then was he ſeen of more then five hundred brethren together, of which many remain untill this preſent, and ſome are aſleep.*

7 *Moreover he was ſeen of James, then of all the Apoſtles.*

8 *And laſt of all, of an abortive he was ſeen alſo of me.*

9 *For*

9 *For I am the leaſt of the Apoſtles, who am not worthy to be called an Apoſtle becauſe I perſecuted the Church of God.*

10 *But by the grace of God I am that which I am, and his grace in me hath not been void, but I have laboured more abundantly then all they; yet not I, but the grace of God with me.*

The Explication.

1. THat is, I call again here to your mind: (So runs the Greek Text, where the Vulgar ſayes, we are *given to underſtand.*)

2. Meaning, if you work according to your belief: ſo here faith without works was preached by Saint Paul *to be vain*; as who ſhould ſay, no *faith* were ſaving but that *which by charitie is operative.*

3. Hence it is clear, the Apoſtle did firſt deliver by word of mouth the doctrine which he after writ: ſo by *tradition* we come firſt (and chiefly) to Chriſtianitie; by preaching, not by writing, for *faith is by hearing*: Rom. 10. 17. And whereas here we read of *delivery*, the Greeks write *tradition*, and that *according to the Scriptures.*

4. That is, as was literally foretold by the figure of Jonas three dayes in the Whales belly; allegorically of Iſaac delivered ſafe to his mother three dayes after he had been preſerved from death, though offered up thereunto by Abraham.

5. By *Cephas* underſtand *Peter*, who was the firſt man Chriſt appeared to, though he had before appeared to Mary Magdalene, as we read Mark the laſt, v. 9. Then to the *eleven Apoſtles*: That was in the Octave of Eaſter, when Saint Thomas was alſo preſent; for at firſt he appeared onely to the other ten; though the Greeks read *to twelve*, meaning to

to the whole Colledge of Apoſtles; which may ſtand good though one, or two were abſent, as an act is ſaid to be the whole Councills act, when it is paſt by the greater number.

6. *He was ſeen* to thoſe *five hundred* as in the aire, or from ſome high place that all might ſee him at once, to ſhew them rather then to tell them he was riſen; for it is not ſaid in this Text that he ſpoke to any of theſe *five hundred* perſons. And it is moſt probable this *apparition* was in the mountain of Galilee, which was by our Saviour foretold, ſo that this company probably went thither purpoſely, and as foretold what would happen. This *apparition* was before the Aſcenſion, for this mountain was in Galilee, not in Judæa as was the mount Olivet whence our Saviour did aſcend.

7. This was an *apparition* of ſpeciall favour to Saint *James* of Alphæus, called the brother of Chriſt, and ſucceeding him in his *ſea at Hieruſalem.* So our Saviour was not content once onely (and that in common) to appear unto Saint *James* with the reſt of the Apoſtles, (and peradventure with the five hundred in the verſe above) but he was pleaſed ſpecially to grace his brother, (ſo called becauſe he was like our Saviour) by a private appearing to him after theſe publick *apparitions* to him, and others.

8. Saint Paul calls himſelf *abortive*, becauſe he was born to the Apoſtolate after the time of Chriſt his chooſing his Apoſtles, by a ſpeciall calling even from heaven, after Chriſt had *aſcended* to his heavenly Father: So S. Ambroſe, and S. Chryſoſtome expound it. Yet there want not other pious expoſitions of this word by other Fathers; as if by this S. Paul would render himſelf leſſe conſiderable; So the next verſe clearly ſaies, and needs no further expoſition.

9, 10. *By the grace of God I am an Apoſtle*, and the Doctour of the Gentiles; and this *grace hath not been void*, idle or lazie in me, but operative according to the diligence of a ſoul inflamed with the love of God, and making his free will a ſervant to *grace*, by acting freely what by holy inſpirations he was called unto.

The Epiſtle ends at *void*, but the verſe goes on as above.

He ſaies *more abundantly then all they*; this may ſeem an ill arrogancy after ſo much humiliation of himſelf; but it is not ſo; for by *more abundantly* he means onely by overcoming more vice; (not that he profeſſed more virtue) namely the vice of a *perſecuter* which was in none but himſelf; though *more* may be attributed to his doing as much in a leſſe time as the reſt did in longer ſpace, being he was laſt called. *With me*, that is, laboureth with me, and not as the Heretickes tranſlate, *the grace which is with me*, or, *in me*, I not laboring my ſelf, but relying on the paſt labours of Chriſt: thus vainly they; but the holy Church underſtands the Apoſtle to mean his joynt labour with the grace of God.

The Application.

1. S^t. Paul in this Epiſtle recapitulates the arguments by which he brought the Corinthians to believe the hardeſt point of Faith that then was agitated; *the reſurrection* of our Saviour; for it was upon preaching that doctrine this Apoſtle was chiefly perſecuted, and for defence whereof he ſuffered martyrdome.

2. But as we ſee this Epiſtle in the beginning requires *that charity* accompany the *faith* of this great myſtery, ſo in the cloſe thereof *humility* attends on *charity*, while S. Paul firſt calls himſelf *an abortive*, and *the leaſt of the Apoſtles*, more, one *not worthy* of that celebrated Name, nor daring to aſcribe unto himſelf the fruits of any his greateſt labours, but attributing all *to the grace of God* effectually *operating* in him all thoſe things, whereunto he thought himſelf did very poorly cooperate. Thus muſt *faith* and *humility* accompany our *charity* in her now long march to Advent, in all her way to Judgement it ſelf.

3. What can be the reſult of this myſtery, other then that which naturally followes the unexpected proof of the leaſt

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expected, and moſt unbelieved thing in all the world, the *Reſurrection* of our Saviour? *A joy* no doubt ineffable in thoſe that were his friends, and had no hand in any of his ſufferings: and a *confuſion* on the other ſide in all that had contributed unto his death; a ſorrow and a fear, if not a deep deſpair indeed that their ſinne of *Deicide* was ſure enough unpardonable. So ſhould it be with us, beloved, who although we cannot kill our Chriſt again, yet do attempt to crucifie him, by the very leaſt of many mortall ſinnes that we commit againſt his heavenly Majeſty; notwithſtanding our own *conſcience* tells us, we doe therein worſe then ever did the Jewes, for they pretended zeal in all they did, whereas we know we ſinne for want of zeal, for want of *love* to him, who died for love of us. What remedy, but that which holy Church to day hath found? when we hear the Preachers tell us of the frights and feares, the ſadneſſe, and confuſion of the Jewes in ſuch a caſe, that then

We pray not onely, as we did on Sunday laſt, to have *Gods mercy multiplyed*, but even *powred* out upon us, as his precious bloud was powred upon the Jewes; that by ſuch a ſhowre of *mercy* the ſinnes our *conſcience feares* may be *pardoned*, and the favours we *dare not aske* may be granted, for the reaſons given in the preamble of the Prayer, and in the end of the Illuſtration above.

The Gospel. *Mark*, c.7.v:31.

31 *And again going out of the coasts of Tyre, he came by Sidon to the sea of Galilee, through the middest of the coast of Decapolis.*

32 *And they bring to him one deaf, and dumb, and they besought him that he would impose his hands upon him.*

33 *And taking him from the multitude apart, he put his fingers into his eares, and spitting touched his tongue.*

34 *And looking up unto heaven he groaned, and said to him Ephetha, which is be opened.*

35 *And immediately his ears were opened, and the string of his tongue was loosened, and he spake right.*

36 *And he commanded them not to tell any body: but how much he commanded them so much the more a great deal did they publish it.*

37 *And so much the more did they wonder, saying, He hath done all things well; he hath made both the deaf to hear, and the dumb to speak.*

The Explication.

31. THis literall narration of Christ going *from coast to coast*, and by the Sea side, alludeth to the change which grace maketh in those who follow the calling of Almighty God, that they must leave their former customes, and go by new *coasts*, even rough and dangerous seas of persecu-

tion,

tion, up mountains of dangers, and difficulties to enjoy the quiet of a good conſcience.

32. By *deaf* underſtand myſtically thoſe who will not obey the commands of God, and holy Church: by *dumbe*, thoſe who will not praiſe Almighty God in their actions, nor in their thoughts, but like mutes ſpend their time in ſilencing Gods praiſes. They ask him *to lay his hands on them*, becauſe they had experience he did uſe to cure the diſeaſed by that means.

33. *He tooke him apart*, becauſe this corporall cure alludes to the converſion of the ſoul; and the beſt means of converſion to God is an averſion from the world, a retyring from evill company. By *his fingers put into the deaf mans eares*, underſtand the holy Ghoſt opening the infidels underſtanding, and making him believe the word of God when he hears it. Beſides, the holy Ghoſt is often intimated by the *finger* of God, as Ex. 8.19. *& alibi*. By *ſpitting* here is meant Chriſt his wetting his own finger with his own *ſpittle*, ſo notes the Greek Text, not that he did *ſpit* into the *dumb* mans mouth. And Chriſt his *ſpittle* is not an unfit cure of *dumbneſſe*, ſince by the moiſture of the tongue ſpeech is much perfected, and aridity is an impediment to ſpeech. Thus even God works miracles by the apteſt inſtruments in nature for them.

34. By his *looking to heaven*, we are minded that from thence comes all the power we have to heare the word of God, and to ſpeak his praiſe. By his *groaning* he ſhowes how God ſeems to lament the miſeries of thoſe ſouls which are infected with the contagion of ſin. By his ſaying *Epheta* (be thou open) to the *deaf ear*, he ſhewes himſelf to be God, as curing by command.

35. No marvel God commanding the cure was done, but by his *ſpeaking right* we are told the cure was perfectly done, and not palliated. And indeed then it is moſt evident Gods operation is perfect in us, when it brings us from *wrong* to *right*, from ſick to ſound; but myſtically, when from ſinners we are brought to be *right perfected Saints*: and ſurely needs muſt he *ſpeak right* whom God had cured of his *dumbneſſe*.

Though ſome will have it hence, that this man was not quite *dumb*, but, had onely a ſtammering in his ſpeech, or a weakneſſe in that organ, not ſuffering him to ſpeak plain, but to babble as children do that firſt learn to ſpeak. Yet by *right ſpeaking* may here be well underſtood, the cured mans ſpeaking perfectly the praiſes of God, and rightly glorifying his Divine Majeſty thereby.

36. The word *command* here is not to be taken ſtrictly, or arguing a precept, but rather a requeſt: ſo there was no ſin in breaking it, but rather, as S. Auguſtine inſinuates, a virtue, and that *obedience* too; for he admires the art of Chriſts *command* to ſpeak here, under the precept of ſilence: theſe are S. Auguſtines words *lib. de conſenſ. Evang*: "Our Lord by "prohibiting would teach and inform us, with how great "fervour they upon whom he impoſeth his *commands* ought "to preach him, when as thoſe that were forbidden could "not hold their peace. No marvel then if the more they are thus forbid, the more they preach his praiſes. His *commanding* them to *tell no body*, was rather for inſtruction, then to have any reall force of a *command* upon the parties healed; becauſe the intent of this commanding ſilence was, that when by Gods peculiar grace we are enabled to do any good, or laudable action, we ſhould rather ſuppreſſe, then ſpread it abroad, leſt thereby we be vainglorioufly moved to arrogate unto our ſelves the praiſe of the action, which is due to Almighty God as the principal agent, while we are onely inſtrumental thereunto.

37. They had indeed reaſon to *wonder* at his modeſty who forbad it, and at their gratitude who could not forbear to ſpeak his praiſes that had *done all things* ſo *well* which he undertook, as himſelf could not afterwards hinder them in a manner from well doing to publiſh his wondrous works. It is a ſign Chriſt did not effectively *command* them to ſilence, ſince the more he bade them hold their peace, the more they publiſhed his praiſes: For indeed had it been his pleaſure they ſhould have been ſilent, they would as little have ſpoken againſt his will, (even after the tongue was by him untyed,)

as

as they could ſpeak before he had untyed the ſame: but to ſhew us even Gods temporal bleſſings have ſpiritual influences upon us; therefore after their corporal cures theſe men became advanced in ſpirit, *in faith, in hope, in love* of Almighty God, as appeared by their frank uttering of his praiſes unto all the world, and ſhewing in their doing well towards God, that God had done *all things well* in them, as this text expreſſeth, when he had cured their infidelity of ſoules together with the diſeaſes of their bodies.

The Application.

1. SInce the Expoſitours upon this holy Text conclude the literal ſtory of it myſtically doth report to us, and that the natural *deafneſſe* in this man ſignifies the unnaturall *deafneſſe* in us Chriſtians to the Word of God, to the whiſpers of the holy Ghoſt into our underſtandings, to the knocks he gives (of holy inſpirations) at our hearts whileſt we deny to let him in; we may very well fear it is worſe with us Chriſtians then it was with this *deaf* and *dumb* Infidel or Jew: for he no ſooner received his natural ſpeech and hearing then he (and all that did behold the miracle) broke out into the praiſing God, into the commending of our Saviour, ſaying, *He hath done all things well, he hath made the deaf to hear, and the dumb to ſpeak.*

2. O beloved, how often is it (for want if not of *Faith*, at leaſt of *active charity*) quite otherwiſe with too too many Chriſtians, who inſtead of praiſing and glorifying God become like ſtocks and ſtones; of whom the Royal Prophet ſayes, *They have mouthes and ſpeak not, they have eares and hear not!* Such indeed are thoſe who in confeſſion will pretend *ſincerity*, and commit a *ſacriledge*, by revealing many ſins, and yet concealing one or other which renders all the reſt unpardoned as well as that concealed, how ere they ſeem to go away with abſolution. Such again they are who hearing the Name of God revil'd by ſome blaſpheming miſcreant, will either ſeem not to have heard the blaſphemy, or elſe

not dare to reprehend it, as they ſhould, for every Chriſtian is a champion of our bleſſed Lord, and ought to bid defiance unto all that dare abuſe his holy name.

3. Since therefore it is *by the abundance of pity* on us that God hath called us to be not onely Chriſtians but Catholicks, (which was an act of higheſt Grace) we have reaſon (ſo long as we are in this his high eſteem) to beſeech him *to pour out* his farther *mercy on us*; and to forgive us this our wilfull *deafneſſe*, this our ſtubborn *dumbneſſe* which *our conſcience* hath cauſe indeed *to be afraid of*, and that he will adde beſides more favour to us then *we dare preſume to ask*, conſidering how often and how grievouſly we have offended his heavenly Majeſty. Yes beloved, ſure enough it was for ſome at leaſt *thus deaf, thus dumb* amongſt us, that holy Church (to teach us the practiſe of *charity*) makes all her children

Pray to day as above, in conſequence to what the Preachers are to ſay upon this holy Text, by way of application to us all.

On the twelfth Sunday after Pentecoſt.

The Antiphon. Luk. 10. 30.

A Certain man went down from Hieruſalem to Jericho, and fell among thieves who alſo ſpoyled him, and giving him wounds went away leaving him half dead.

Verſ.

Verſ. *Let my prayer*, &c.
Reſp. *Even as Incenſe*, &c.

The Prayer.

OMnipotent, and moſt merciful God, from whoſe bounty it proceedeth that of thy faithful people thou art worthily, and laudably ſerved, grant unto us we beſeech thee that we may run unto thy promiſes without offence.

The Illuſtration.

WHo doth not feel this Prayer to raviſh with delight, when we therein are minded that it is a far greater preferment to ſerve Almighty God, then it can be to have the title of the beſt, and greateſt Maſters in the world? If for no other reſpect, at leaſt for this alone, that whomſoever God doth entertain into his ſervice, himſelf indeed becomes a ſervant unto him, and payes him ſo *bountiful* wages as if he were rather ambitious to purchaſe, then to accept of his ſervice; and further, ſeems even to contract with him to do the work himſelf, in caſe the ſervant be not able to perform it, although beſides the *bounty* of this preſent ſtipend that he gives, he alſo adds vaſt *promiſes* of further, indeed of eternal, and infinite reward. Nor do I ſay this *gratis* here, for every title of it is avouched in the prayer above, when we acknowledge it proceedeth from the *bounty* of our *moſt merciful God* that he *is worthily, and laudably ſerved of his faithful people*; and when in lieu thereof we beg, that we *may run unto his further promiſes* (beſides his bounteous wages here) *without offence*, by *ſo worthily, ſo laudably ſerving* of him in this world, as not to looſe the future *promiſes* of an infinite reward in heaven. And what is that? to be no more his *ſervants*, but

but his heires. O gallant ſervitude indeed! O Princely Maſter! Stay here a while beloved, do not overſlip this advantageous pauſe I ſhall beſeech you make ere you go on: Be it on this; *That it proceedeth from the bounty of our heavenly Maſter we earthly creatures do worthily, and laudably ſerve him, and are faithful to his ſervice.* What *bounty* elſe is this but his abundant grace, firſt to enable us to endeavour, next (if we fail of performance) to make the ſervice *worthy* though, and *laudable* to boot; by his acceptance of our endeavours, as if we had been able to perform our duty, when it is himſelf that doth the work, and yet affords the praiſe thereof to us, becauſe we did but ſet our hands to the burthen that he lifted up? And hence it is our willingneſſe is lookt upon by him as if it were a perfect will, our deſires as if they were performances; becauſe what we wiſh he wills, what we but deſire to do he perfects, and ſo eſteems us his *faithfull people*, becauſe he is as well our *faithful* ſervant, as our noble Maſter; (himſelf avoucheth this, *I came not to be ſerved, but to ſerve*;) and ſo looks upon his own worth, his own praiſe as though they were radicated in us unworthy creatures; and thus is pleaſed in us even while we are diſpleaſed with our ſelves, to ſee how little we do in earneſt of that all which he accepteth at our hands, as if it all had been by us well done. O convincing goodneſſe! But we muſt further find this prayer adapted to the other ſervice of the day. And in one onely verſe of the Epiſtle we ſhall ſee it done. *Not that we are ſufficient to think any thing of our ſelves, but our ſufficiency is of God*, if not to think, much leſſe to do. What ſo patt as this unto the Prayer? And yet S. Paul reſts not here; he ſhewes Gods bounty ſtops not untill he brings his ſervants to the top of all preferment, as he did when he honoured ſimple men with the title of Apoſtolate, when he made them Miniſters of *ſalvation* unto all the world. When could this be more aptly made the ſubject of the Epiſtle, then now that the Prayer ſo magnifies *the bounty* of Almighty God unto his ſervants? Or when could the Goſpel better begin with the happineſſe it was to thoſe that ſee our Saviour Jeſus Chriſt with

their

their own *eyes*, whom Princes had in vain deſired to ſee, and could not have the honour of that view; which yet he was ſo laviſh of unto his choſen *ſervants*, to his Apoſtles, Diſciples, and ſeveral devotes of both ſexes? And when could the double-dealing *Doctour* be better reprehended for his boaſted zeal of knowing how to gain eternal life, then in this Goſpel we do read he was, by being told, God was no way better ſerved then when men did mutually love each other, and ſhew this *love* to be ſincere by helping one another in their need? For then we *ſerve God faithfully, worthily, and laudably*, when we love our neighbour as our ſelves; then *we run without offence unto the promiſes of Almighty God*, when we do that which Jeſus told the *Doctour of the Law* he ſhould by doing ſecure himſelf of everlaſting life; that is, by loving one another. O ſweet! O eaſie way to heaven! O Prayer exactly well adapted to the other ſervice of the day!

The Epiſtle. 2 *Cor. c.* 3.

4 *And ſuch confidence we have by Chriſt to God.*
5 *Not that we are ſufficient to think any thing of our ſelves, but our ſufficiency is of God.*
6 *Who alſo made us meet Miniſters of the New Teſtament, not in the letter, but in the Spirit; for the letter killeth, but the Spirit quickeneth.*
7 *And if the miniſtration of death with letters figured in ſtones was in glory, ſo that the children of Iſrael could not behold the face of Moyſes for the glory of his countenance that is made;*
8 *How ſhall not the miniſtration of the Spirit be more in glory?*

9 *For*

9 *For if the miniſtration of damnation be in glory, much more the miniſtry of juſtice aboundeth in glory.*

The Explication.

4. BY *confidence* here is underſtood an aſſured truſt, ſuch as Saints have when they undertake by Gods aſſiſtance to work miracles: And this *confidence* S. Paul had, that by his preaching he had written the word of God in the hearts of the Corinthians, and that they were now in a manner a living Epiſtle, or letters of Gods truth, that is, of Chriſt his doctrine or Evangelicall inſtructions.

5. By *any thing* here is meant *any thing* appertaining or ordained to faith, grace, merit, or ſalvation; as who ſhould ſay, S. Paul did not arrogate to himſelf that he was able to be a miniſter to his own, or any others ſalvation of himſelf, but attributes all this to the ſpeciall aſſiſtance of Almighty God. So Catholicks teach out of this place againſt hereticks, that our own free will is not able to will our own ſalvation as an act purely our own; but it muſt proceed from God that we will *any thing* in order to a ſupernaturall end, and ſuch is our ſalvation. Yet hence it follows not, that deſire of our ſalvation is not an act of our free will, but that free will alone is not able or ſufficient thereunto without Gods grace, and ſpeciall aſſiſtance: ſo we allow two cauſes neceſſary to concurre unto humane ſalvation; grace, as the ſupernaturall, and our cooperation (thereby) with an act of freewill, as the naturall; this laſt being elevated, as it were, by the firſt to do more with it concurring, then it could have done alone.

6. By a *meet miniſter* here underſtand a ſufficient one: and S. Paul confeſſeth he is not ſuch of himſelf, but is made ſo by virtue of grace, as in the verſe above. *Not in the letter but in the ſpirit*, is as much as to ſay, not by the written Law, but by the inward *ſpirit*, and *grace* of God; not ſo as Moyſes was, who cited the *letter* onely of the Law for his promotion,

tion, the tables of the Commandments, &c. No, the commiſſion of the Apoſtles was by way of miſſion, their part was to preach according *to* the *ſpirit* infuſed to them by Chriſt, and to deliver by word of mouth his doctrine, not by writings; ſo their *tradition* was the firſt rule of Chriſtian Religion to the world after Chriſt, and that they writ the Goſpel was an after inſpiration of the holy Ghoſt, not any ſpeciall command left them ſo to do by Chriſt. Hence they writ it not for a rule, or neceſſary ſquare to meaſure out our wayes; but as a ſpirituall help much conducing to piety, if rightly underſtood, and ſquaring with their ſenſe who by *tradition* had delivered much more then they writ. And hence it follows, that the *letter may kill* if miſunderſtood, but the *ſpirit*, or ſenſe of the Apoſtle is that which *quickeneth* or giveth ſpirituall life to our ſouls, as being a true expreſſion of the *ſpirit*, or ſenſe of *Jeſus Chriſt*. By the *letter killing* is truely meant the *letter* of the old *Law*, which was written to terrifie rather then to ſave, and was but a type of a new Law that ſhould ſave rather by the *ſpirit*, or ſenſe thereof then by the *letter*: and the *ſpirit* is ſaid to *quicken*, becauſe it gives life to the ſoul, as being the *ſpirit* of grace, and *charitie*, the Holy Ghoſt indeed, teaching us all truth of the *letter* of the *Law*; whence we ſay, *Come holy Ghoſt, viſit the minds of thy people, fill with ſupernall grace the breaſts that thou haſt created.*

7. This verſe clears all we ſaid in the precedent, and averres that the law of Moyſes was rather a law of death then life, a law of figure not of ſubſtance; for that law did rather threaten *death* and *damnation*, then truely contribute to life, or ſalvation. That it was in *glory* is underſtood by the ceremony it was delivered with, of thunder, lightning, tempeſts, earthquakes, and the ſhining of Moyſes face coming down from the mountain of Sinai. By being *figured with letters* is underſtood, literally written in the tables of ſtone.

8, 9. By the *miniſtration of ſpirit* is meant, in theſe two verſes, the promulgation of the new law, the law of grace, of Chriſt, which leads us indeed by the *ſpirit of it* into a ſpirituall life of glory, and ſalvation. This *miniſtration* is ſaid to be

be *glorious* by the promulgation of it by Chriſt the ſonne of God, next by the coming of the Holy Ghoſt like a whirlwind in fiery tongues, confirming the Apoſtles in grace, teaching them all truth, giving them the gift of prophecie, of ſeverall tongues; as alſo the two laſt were given viſibly to Chriſtians in baptiſme in the primitive Church, as 1 Cor. 14. 26. we may ſee; and even now graces, gifts, and virtues are in baptiſme given inviſibly to all Chriſtians.

The Application.

1. THe Apoſtle, in this Epiſtle, teacheth three principall things: the firſt, how frail men are of themſelves, and that they can do nothing at all by their own power which is able to merit grace here, much leſſe glory in the next world. The ſecond, how by degrees of the *two Laws* God brought theſe unapt men *laudibly* to ſerve his Divine Majeſty. The third, how *theſe two laws* differ both in their manner of delivery, and in their finall ends which they were to bring *frail* man unto.

2. Stay then beloved, this abſtract of the Text premiſed, and ſet before the eyes of our marching *charity* through the deſert of this world; what is her office now, but that firſt *ſhe do walk warily*, not onely in regard of her own *frailty*, but of the multitude of ambuſcadoes laid in her way by the common enemy: next, that ſhe give God thanks he hath better'd her condition now, from what it was in our forefathers dayes: and laſtly, that ſhe do remember, 'tis not onely preſent grace ſhe is to beg, but future glory; as if God had not made this world beautifull, nor rich enough for his beloved, but valued her alone above all the treaſure of the earth, and beauty of the univerſe, to the end ſhe might prize his *promiſes* unto her (yet to come) above all that he had here beſtowed upon her already, and conſequently caſt her eyes off all the vanity of preſent objects, and fix both them, and all her hopes upon the better expectation ſhe is in.

3. Thus farre aſſuredly we hit the Churches aim in giving us

us the preſent Text to ſquare our actions by. It remains that we conclude, Theſe greater *promiſes* require a preſent vigilance to keep this *law* of grace, that is but as a little key to open heavens wideſt gates put in our hands; which key, if it be broken, will not let us in; nor can we break it if we keep it cloſe within our hearts, or hang it as a jewell in our ears, and hearken unto nothing elſe but what this law commands; or if we fix it ſtill before our eyes, as *the lantern* that muſt light us through the darkſome wayes we are to paſſe, leſt loſing ſight thereof, we do not onely loſe our way, but loſe our ſelves indeed, by falling into ſuch offences as the *law* forbids, not ſlightly neither, but under pain of forfeiture of all we can expect to make us ever happy.

Which miſchief that we may prevent, we fitly pray as above.

The Goſpel. *Luke* 10. *v.* 23. *&c.*

23 *And turning to his diſciples he ſaid, bleſſed are the eyes that ſee the things which you ſee.*

24 *For I ſay unto you that many Prophets, and Kings deſired to ſee things that you ſee, and ſaw them not; and to hear the things that you hear, and heard them not.*

25 *And behold a certain Lawyer ſtood up tempting him, and ſaying, Maſter, what ſhall I do to poſſeſſe eternall life?*

26 *But he ſaid to him, in the Law what is written? how readeſt thou?*

27 *He anſwering ſaid; Thou ſhalt love the Lord thy God with thy whole heart, and with thy whole ſoul,*

ſoul, and with all thy ſtrength, and with all thy mind, and thy neighbour as thy ſelf.

28 And he ſaid to him, thou haſt anſwered right, Do this and thou ſhalt live.

29 But he, deſirous to juſtifie himſelf, ſaid to Jeſus, and who is my neighbour?

30 And Jeſus taking it ſaid; A certain man went down from Jeruſalem into Jericho, and fell among thieves, who alſo ſpoiled him, and giving him many wounds, went away leaving him half dead.

31 And it chanced that a certain Prieſt went down the ſame way, and ſeeing him, paſſed by.

32 In like manner alſo a Levite when he was near the place, and ſaw him, paſſed by.

33 But a certain Samaritan going his journey came near unto him, and ſeeing him was moved with mercy.

34 And going unto him bound his wounds, pouring in oil, and wine, and ſetting him upon his own beaſt, brought him into an Inn, and took care of him.

35 And the next day he took forth two pence, and gave to the hoſt, and ſaid; have care of him, and whatſoever thou ſhalt ſupererogate I at my return will repay thee.

36 Which of thoſe three in thy opinion was neighbour to him that fell among thieves?

37 But he ſaid, he that had mercy upon him: and Jeſus ſaid to him, go, and do thou in like manner.

The

The Explication.

23. 24. That is the works, and perſon of the living God, of the Meſſias, ſo long being foretold, ſo longed for to be ſeen, ſo hoped in: and this is the ſenſe of theſe two firſt verſes.

25. This *Lawyer* is therefore ſaid to *tempt him*, becauſe he did not ask with a ſincere deſire to know what to do for gaining heaven; but rather to entrap him, if he had ſaid any thing contrary to the Law of Moyſes, by venting or abetting a new doctrine of his own.

26. See how in this verſe Chriſt fruſtrates the *Lawyers* plot, referring him to the *written* Law, contrary to the Doctours expectation.

27. In this verſe is grounded the Catholick doctrine that the Law is obſerveable, againſt Hereticks who ſay it is impoſſible to be kept. Not that the *love* here commanded is either to be extenſive, or intenſive, but onely comparative, final, and appretiative, that is, nothing ought by us to be loved better then God, more finally then God, nor more dearly, or appretiatively. By the *heart*, *ſoul*, and *mind* is here explicated the whole Will of man applyed to the *love* of God. By *ſtrength* is explicated here his endeavours, and forces uſed to ſhew this *love* in all his actions. By loving *our neighbour as our ſelves*, is not underſtood as well as our ſelves, for a man may lawfully love himſelf better then his neighbour, but yet ſo as withal he is bound to love his neighbour too; and ſelf-love is not ſo much commanded, as preſumed, becauſe it is natural, but the love of our neighbour is an abſolute command, becauſe our neighbour is as dear to God as we, and was created by him as we are, redeemed by him as we are, and ſo muſt be beloved by us becauſe he is as well beloved of God as we, if not better, and if he be a better Chriſtian ſure enough he is better beloved.

28. Here our Saviour caught the Doctour, who thought to have entrapped him, by telling him the keeping of this

Law is the way to live everlastingly; but the Doctour expected Christ would have contradicted the Law, and not have confirmed, or bound him to keep it; which therefore he did bind him to, because it was a Law of *love*, not of ceremony, as those other lawes were which Christ abrogated.

29. By *justifying himself* is here understood a huge pride in this Doctour, as who should say, he was so just a keeper of the Law, and so just thereby, that he did not think he had his fellow in justice, or any *neighbour* like to himself; and so he demanded of Christ to know who was his *neighbour*, who so just as he, who to be compared with him.

30. By these words *Jesus taking it*, is intimated Jesus understood the latent pride of the man; and so in the following *parable* undertook to confound him, and make him answer himself, by finding that no man in misery is to be rejected by those who are in prosperity; but that the way to make a man in prosperity as good as another in misery, is to commiserate his case, and to relieve his wants who is in need, not to neglect, or scorn him, as it seems the Lawyer did all others besides himself, whilest he thought no man so just as he was. True, by the word *tempting*, (as above) it is evident this was first the sense of the Lawyer, till afterwards (as some say) he found by his conversation with our Saviour, that his own heart was changed from malicious to religious. If so, the sense is sound that sayes really the Lawyer desired to become *just*; and did not then (as formerly) think he was so, but with a real desire of becoming so ask Christ *who was his neighbour*, that he might love him as he did himself. And this stands with reason, because the Jewes held none for their *neighbours* but vertuous people of their own Nation, so they thought it a vertue to hate a sinful Jew, or a Gentile; but our Saviour reduced them from this errour by the following *parable*, wherein he made the Jewish Lawyer see the Samaritan was the Jewes *neighbour*, if he did love him, and relieve him in his wants, and that Christian perfection extended even to the love of enemies. Where note, that our Saviour takes

hold

hold of the dangerous paſſage that was between *Jeruſalem and Jericho*, becauſe none could paſſe almoſt without danger of being rob'd, ſtript, wounded, and many times ſlain. By this man *half-ſlain* is underſtood the ſtate of man corrupted by the fall of Adam, whoſe underſtanding, and free will remain, but ſo as a man half dead is ſaid to live in reſpect of another in full health, and vigour of body.

31. 32. This is underſtood *a chance* to man, but a true providence in reſpect of God, who therefore ordained thoſe *paſſengers* ſhould *go by*, that ſome of them might relieve the wounded man. But by this act of the *Prieſt*, and *Levite*, we are inſtructed how little inward vertue was in the Miniſters of the Church under the old Law, all their ſanctity conſiſting in outward ceremony, and having no acquaintance with internal ſincerity, *or charity*, ſo as diſdaining they went off from him whom they found in miſery, in the way they were to paſſe.

33. By the *Samaritan* is here figured Chriſt the perfect Prieſt of the perfect new Law, and light of the Goſpel. He therefore goes not off, blancheth not from the man in miſery, but comes near him, and hath pity on him.

34. By the *oyl*, and *wine*, underſtand the Sacraments of the new Law made as ſalves to cure the ſore of ſin: which yet literally may be taken for the *Samaritans* proviſion in his journey. By his own *beaſt* may here be underſtood the humanity of Chriſt, taking upon his back all our ſins to eaſe us of the burthen.

35. By the *two pence* given the *hoſte* may be underſtood the Sacrament of the Euchariſt, conſiſting of two natures in Chriſt, Divine, and humane. The *hoſte* may ſignifie the Deacon, or the Prieſt of the new Law, or the Prieſt aſſiſting the Biſhop in adminiſtration of the holy Euchariſt. By what he ſhould *ſupererogate* is here underſtood what he ſhould ſpend in cure of this man above the *two pence* held ſufficient, he would repay: and here is grounded the Catholick doctrine of works of ſupererogation, which Hereticks allow not of. And by this *Parable* is inſinuated, that what the old Law had

not power to do for recovery of the wounds in corrupted nature, the new Law, by way of the Prieſts, and Sacraments thereof is ſufficient for, and ſo can ſave even all the corrupted ſeed of Adam by the virtue they have from the paſſion of our Saviour Jeſus Chriſt.

36. Chriſt doth not intend to ask *which of theſe was neighbour to the wounded man*; for all men are truly neighbours each to other; but onely which behaved himſelf like *a neighbour.*

37. Here you ſee Chriſt by a queſtion makes the Doctour be his own inſtructer; commends his anſwer, and tells him, *if he will be ſaved he muſt not onely know, but do the law of charity*; and this whileſt he bids him do to all men as the *Samaritan* did to the Jew; to enemy as well as friend, to bad as well as good Chriſtians, if the bad one be in miſery. Thus Chriſt hath made curioſity the cauſe of ſincerity, and diſſimulation the cauſe of truth in this entrapping *Lawyer*; and no marvail, ſince he alone is able to cull good out of bad.

The Application.

1. THis dayes Epiſtle taught us a due regard to *the Law* of God, leaſt breaking it we looſe the hopes of heaven, and all the expectation of the happy *promiſes* God made to thoſe who keep his holy *Law.* This Goſpel tells us now how to keep that *Law*: By *loving* our neighbour as we love our ſelves: by loving him for that dear Jeſus ſake to whom he is probably much more dear then we, as happily offending God leſſe, however moſt diſpleaſing us, who are ſtill leſſe pleaſed with others, when we our ſelves do moſt diſpleaſe the heavenly Majeſty. So 'tis not indeed what others do to us that ought to trouble us, but our omitting that we ought to do to pleaſe Almighty God, and purchaſe heaven by keeping of his holy *Lawes*: which then our Saviour ſayes are kept, when we are *loving* and *charitable* to our neighbours, for the *love* we bear to God: ſo the Goſpel ends; *Do this and live*: Live eternally, live in the happy fruition of all the vaſte

promiſes

promiſes God made to thoſe that *love* him thus.

2. But we have yet a better pattern of our duty then what Jeſus bid the *Doctour of the Law* take to ſecure him of this happineſſe, the charitable *Samaritan*. We have our deareſt Lord, our Bleſſed Saviour Jeſus here, not onely the giver, but the keeper of this his *Law*; leaſt we ſhould argue our impoſſibility to keep the ſame; when we ſee at how dear a rate he kept it, how he ſo *loved* us, as he laid his life down for a teſtimony of his *love*, and gave us grace to do the like, as the onely means of doing it. Nor had the end (our glory) been otherwayes atchieveable, then by the meanes unto it, (his holy grace:) ſo he that would our happy end, muſt will us the meanes to compaſſe it; this followes naturally, and is therefore in the rule of grace undeniable, nature being ever perfected by grace. Hear how he ſayes himſelf, *Bleſſed are the eyes that ſee the things you ſee*, &c. and to the reſt of *thoſe things* (which the Explication enumerates) we may avowably here adde this for one, their *ſeeing* Jeſus give his life for an example to us, of valuing his *love* at as dear a rate as he did our *loves* when he dy'd to gain them.

3. Yes, yes beloved, this is the full ſcope of the Goſpel, and ought to be the aym of our actions while we read it; ſo we may hope that he whoſe bounty gives us *Faith* to believe him, *charity* to love him, and *hope* to enjoy him, will mercifully give us grace ſo to fulfill the condition of his *Lawes* (whereunto his *promiſes* are annexed) that we need not fear to obtain

What to day we beg in the Prayer above, the *running without offence* in to the poſſeſſion of thoſe *promiſes*, which they that do offend cannot obtain, and thoſe that *love*, can never looſe by offending, whileſt they *love*. So that onely *love* is the eaſie rule we are to be happy by for ever: as was hinted before in the Illuſtration.

On the thirteenth Sunday after Pentecoſt.

The Antiphon. Luk.7.15.

But one of them, when he ſaw that he was made clean, returned again with a loud voyce, magnifying God.

Verſ. *Let my prayer*, &c.

Reſp. *Even as Incenſe*, &c.

The Prayer.

ALmighty, and everlaſting God, give unto us the encreaſe of faith, hope, and charity; and that we may deſerve to obtain what thou doeſt promiſe, make us love what thou doeſt command.

The Illuſtration.

HEere's a Prayer that in one word of it richly containes all the doctrine of this day, and indeed all the main point of the differential doctrine between the Roman Catholick Church,

Church, and her antagoniſts, eſpecially the Hereticks of this time; who deny good works to be neceſſary to mans ſalvation, and will have no more then faith alone required on our parts, pretending, the work of our ſalvation is already finiſhed by the paſſion of our Lord, if we do but believe as much. It is otherwiſe with us: for here we pray not onely for other acts of virtue, namely, *hope*, and *charitie*; but even for our own increaſe of *faith*, as well as for increaſe in other good works, which as they are all rooted in theſe three Theologicall virtues, ſo are they contained in them as the tree is contained in the root thereof, or rather in the ſeed that runs to root the better to ſupport the tree. That then we may pray as well to the bettering of our underſtandings, as to the perfecting our wills in the ſervice of Almighty God, know, beloved, holy Church to day inſtructs us in this Prayer to beg *increaſe* of all good works, eminentially included in the three Theologicall virtues above mentioned; and doth further declare, that by this *increaſe* it is, *we may deſerve to obtain as much as God Almightie hath pleaſed to promiſe us*, (which is no leſſe then his heavenly glory) eſpecially if we can by our *increaſe* in virtue arrive as well to *love*, as to do *what God commands*; that is to ſay in other termes, if we ſo *love* God, as for his ſake we can alſo *love the things commanded* though never ſo contrary to our liking; for then we Saint our ſelves indeed when thus we *love*. And why? becauſe where ſinne is not in man, ſanctitie will be undoubtedly; as it was in S. Marie Magdalene, who then was even canonized by our Lord himſelf when he declared, *Many ſinnes were forgiven her becauſe ſhe loved much*, Luke 7. 47. And by *many* we underſtand *all*, for God never doth his works to halfes but leaves them ever perfectly compleat. And having thus evinced the veritie of this gloſſe out of the letter of the Prayer, let us further ſee how the Canon of the Churches ſervice is harmonious, by the muſicke of her Prayer to day, which is therefore beſt becauſe it is throughout three parts in one. Nay, if I ſaid the whole Epiſtle, Goſpel, and the Prayer to boot were all contained in the word *increaſe*, perhaps I ſhould not

erre; for if we but apply that word unto the things wherein we beg *increaſe*, the work is done, the cabinet of rich connection by that key is open to the view of the world. But leſt ſome dimmer ſighted ſouls do not perceive as much, it will not be amiſſe to ſhow the whole Epiſtle of the day doth run upon the ground-work of the Prayer, while from the firſt unto the laſt, it beats upon the *faith* of Abraham, joyned with the *hope* of a reward for his obedience, performed with an act of *charitie*, wherewith he ſhewed he did deſerve the *promiſe* of Almighty God becauſe *he loved his commandement* better then he did his onely ſonne *Iſaack*, whom he was ready to ſacrificce, to ſhow how truely *he did love the ſaid command.* Compare this now unto the Prayer, and ſee what can be more deſired to make the harmony compleat. Yet further look upon the Fathers expoſitions of the laſt verſe in this Epiſtle as you ſee below, and then ſay if the gloſſe I made above be other then Expoſitours allow. As for the Goſpell, tis alike concording with the Prayer, if we believe the Fathers of the Church expound the *ſaving faith* aright, wherewith it ends, when they declare, this *faith* was *ſaving* to the cured *Samaritan*, becauſe it was accompanied with his good works, namely, with his *hope* of cure; when in that *hope* he paid *obedience* unto Chriſt ſaying, *go ſhew your ſelves unto the Prieſt*, for the Text ſayes after, *and it came to paſſe as they went they were made clean*; and laſtly, by his *gratitude*, returning to give thanks for the cure: which acts of other virtues, *obedience*, and *gratitude* made manifeſt his *charitie*, ſince they were good works growing out of that root; and ſince by this action of *gratitude* we ſee the *Samaritan* ſhewed an *increaſe* of *Faith*, *Hope*, and *Charity* in him, upon his ſpirituall converſion wrought together with his corporall cure, the Church with all the reaſon in the world prayes to day for *increaſe* of the like virtues, and thus adapts the *Prayer* unto the preaching parts of this dayes ſervice ſo exactly well, as we may freely ſay the ſpirit of the Epiſtle, and Goſpel is as it were eminentially contained in the Prayer above.

The

The Epiſtle: *Galat.* 3. v. 16. &c.

16 *Brethren, to Abraham were the ſaid promiſes, and to his ſeed: he ſaith not and to ſeeds, as in many, but as in one, and to thy ſeed which is Chriſt.*

17 *And this I ſay, the Teſtament being confirmed of God, the Law which was made after foure hundred and thirty years, maketh not void to fruſtrate the promiſe.*

18 *For if the inheritance be of the Law, now not of promiſe, but God gave it to Abraham by promiſe.*

19 *Why was the Law then? It was put for tranſgreſſours untill the ſeed came to whom he had promiſed; ordained by Angels in the hand of a Mediatour.*

20 *And a Mediatour is not of one, but God is one.*

21 *Was the Law then againſt the promiſes of God? God forbid. For if there had been a Law given that could juſtifie, undoubtedly juſtice ſhould be of the Law.*

22 *But the Scripture hath concluded all things under ſinne, that the promiſe by the faith of Jeſus Chriſt might be given to them that believe.*

The

The Explication.

16. IN recompenſe of his faith were theſe *promiſes made to Abraham*, which are read Gen. 22. &c. Nay even of Iſaac himſelf, whom his Father Abraham obediently ſacrificed, would Chriſt deſcend, that ſo *in Abrahams ſeed the promiſes* might be made good. Yet this *ſeed* is not to be underſtood Iſaac, but Chriſt of Abraham by Iſaac lineally deſcending. Note, theſe *promiſes* were not made ſo to *Abraham* as to fall upon his perſon, but upon the perſon of his ſeed, Chriſt Jeſus; for in him indeed were all the *promiſes* truly performed which were *made to Abraham*, ſince by believing in Chriſt we are all ſaved, not by any merits of *Abraham*. So *Abrahams ſeed* or poſteritie is not here taken collectively, as importing *many*, but as importing one onely branch of the ſaid poſterity, namely, Jeſus Chriſt.

17. Since it was ſaid before v. 15. mans will, and teſtament is not to be broken, much leſſe that *Teſtament which is confirmed by God himſelf*, which were theſe promiſes to Abraham; no, they are not violable by any Law, leſſe by a Law ſubſequent thereunto, as by the Law of Moſes which was 430 years after theſe *promiſes* to Abraham.

18. Hence it is evident, *Abrahams ſeed* did not *inherit theſe benedictions* by virtue of *the Law*, which was delivered to Moyſes on the mount Sinai 430 years after God had made *the promiſe* of theſe *benedictions*, as if that *Law* were giving life, or ſaving ſouls; but by virtue of the *promiſe* made before the Law of Moyſes was written. So that our ſalvation flowes out of the faith we have in Chriſt to whom the *promiſes* were made that by his perſon, *being the ſeed of Abraham*, all men ſhould be made happy. For this *promiſe* involves the faith of Chriſt as the means to ſave us, ſo doth not the *Law* of Moyſes, rehearſing onely the ſaid *promiſe*.

19. This queſtion is of difficulty, the premiſes in the precedent verſes conſidered: yet it is evident *the Law* here mentioned was not ſaving, but rather to terrifie the *tranſgreſſours*,

and

and to declare their tranſgreſſions, then to ſave them; for neither was there time yet or place for a ſaving *Law*, ſince the Saviour of the world was not come; ſo this was at moſt but a middle *Law* between that of nature before it, and this of grace following of it, which we now enjoy, and ſo it was adapted as to a middle uſe, to civilize rather then to ſave men, who even in the time of this *law* were not ſavd by virtue of it, but by virtue of *Faith*, & *Hope* in Chriſt who was to come after this *law*, and who was prefigured by it. So S. Paul ſpeaks plainly when he ſayes in this verſ, *this law was made but for tranſgreſſors untill the ſeed of promiſe*, that is, untill Chriſt ſhould come. In the following words, *ordained by Angels*, is inſinuated the Catholick Doctrine, telling us this *Law* was written, and delivered by *Angels*, or Gods Embaſſadours, not by God immediately; and ſo like Embaſſadours they uſe his name, and ſpeak in his perſon whom they perſonate, that is in Gods Name; whence it is, that part of this *Law* which was confirmed by Jeſus Chriſt, comes elevated or dignified unto us by the dignitie of the deliverer, the Sonne of God himſelf, not onely an Angel. By *the hand of a Mediatour* is underſtood the perſon of him that did then *mediate* between God, and the People of Iſrael, namely Moyſes, into whoſe *hand* the *Law* was given. For ſince a *Mediatour* muſt be a party placed between two, and partaking of both ſides, here *Mediatour* muſt not be underſtood of Chriſt, who was not then in being as man, but onely his Deitie had being, his Humanitie had it not. Nor is Chriſt called *our mediatour* as God onely, but as God, and man: for as God he partakes of the dignitie, and authoritie of his *Mediatourſhip*; as Man he exerciſeth the works, and merits of a *Mediatour*. Beſides, the Angel is ſaid here, to uſe the *hand of the Mediatour* to deliver the *Law* by, but that was *Moyſes hand*, ſo in this place he muſt be underſtood to be the *Mediatour*.

20. This verſe again confirms what was ſaid in the former, that Moyſes is ſpoken of for *Mediatour*, as diſtinguiſhed from God, whileſt the Apoſtle ſayes, a *Mediatour is not of one*; ſo Moyſes was not of one ſide onely, but of Gods, and the

Jews,

Jews, or rather Gods choſen people the children of Iſrael. So *Mediatour* is not taken here for Chriſt as mediating between God, and Chriſtians, or all Nations, but as Moyſes *mediating* between God, and the Jews onely, a particular nation; for this *mediation* was not to ſalvation, ſince that was Chriſts, and could be none others, becauſe he could both plead as man, and forgive as God. This is yet cleared more by the following words, ſaying, *God is one*, and ſo could not be the *Mediatour* here mentioned which was Moyſes, for *God* had not then put on humane nature to render him of a double conſideration, or concern, but onely was one creating, not *mediating* God which muſt be man too. So that the true ſenſe of this place is, *God, who is one*, then made Moyſes *Mediatour* between him, and the Jews, and ſince made Chriſt *Mediatour* between him, and all the Nations of the world. Wherefore that *law* of Moyſes was rather an uſher to Chriſt his *law*, then a fulfiller of the *promiſes made to Abraham*, for they were onely fulfilled by Chriſt, and his holy Goſpel, being the means as well to ſave, as to govern men; whereas Moyſes his law could onely govern them, but their ſalvation had root in the following law of Chriſt, who had power as God to abrogate what he pleaſed of Moyſes law, and to confirm what he pleaſed thereof, and to make what new law beſt liked himſelf, as he did when he made our ſaving law of the Goſpel. To conclude, theſe words, *God is one*, import the Saviour of the Jews was not Moyſes, but even that one God who alſo ſaveth all other Nations; and therefore he is emphatically called here *one God*, that is to ſay one Saviour.

21. This verſe onely reduplicates the former ſenſes, and ſayes that neither the *law* of Moyſes was againſt the *promiſes of God made to* Abraham, nor yet was it that *law* which did, or could *juſtifie* the people, but that it was as it were a ſtay or prop (a pedagogue indeed as follows v. 24. of this chapter) unto them to keep them in aw, and order untill Chriſt came, in whom *the promiſes made to Abraham* were to be performed, and he coming the pedagogue of Moſes *law* was to ceaſe at his pleaſure.

22. By

22. By *the Scripture concluding all things under ſin*, is here underſtood Moyſes his written law, which then was, and ſtill is called the *Scripture* even to this day: yet by this *concluding* is not underſtood the *Scripture orders ſinne to be*, but onely, that (*this Scripture* notwithſtanding) all men then living lay under the yoke of ſinne, and were not by virtue of that *Scripture* freed from this yoke, but by Jeſus Chriſt, in whoſe perſon (and not in Moyſes law) did conſiſt our juſtification, promiſed to *Abrahams ſeed*, that was to Chriſt Jeſus. Note here, the *promiſes ſaid to be given to thoſe that believe*, do not exempt from good works, nor make faith alone (even in Jeſus Chriſt) without works to be ſaving; but ſuch a faith onely ſaves which works by charity.

The Application.

1. THe ſcope of this Epiſtle is, to tell us with how ample a reward Almighty God did recompence the obedience of Abraham, in being ready to ſacrifice his onely ſonne Iſaac according as he was commanded by the Authour of life: Namely, with ſuch a bleſſing upon his ſeed, as ſhould bring a benediction upon the whole ſeed of Adam, all mankind: So that ſince the firſt root of all mans miſery was Adams diſobedience in a triviall thing, an apple, therefore God was pleaſed to take an occaſion of making Abrahams obedience in a weighty thing the apple of his eye, his onely Joy, the riſe of all mans happineſſe; not that Abrahams obedience, did ſatisfie God for Adams diſobedience, but that the ſonne of God who was to ſatisfie the Divine Juſtice for this ſinne, did pleaſe to take that firſt mans fleſh upon him, who firſt by his obedience taught man the way to keep the law of God, by doing his commands.

2. And certainly it was with deep deſigne Almighty God delayed his *promiſe* unto Abraham four hundred and thirty years before he was pleaſed to make a beginning of performance, in giving by Moyſes a Law to lawleſſe man; and by that Law to try the children of Abraham the Jews, before he

gave

gave a better Law to them, and all the world beſides, by Jeſus Chriſt. The deſign we may both piouſly and profitably preſume was as well to prove the *faith* and *hope* of Abraham, as his *obedience* and his *love* were proved in the ſacrificing little *Iſaac*. For probably there paſſed not one minute of time over Abrahams head, nor over the heads of his poſterity, wherein they did not give themſelves an infinite content in thinking on the goodneſſe, and on the veracity of God, that ſurely he would not fail to verifie his *promiſes* which he had graciouſly made unto them: the frequent memory we find in holy Writ, and the gladſomeneſſe wherewith the mention is made of theſe *promiſes* teſtifie as much; and conſequently prove Abrahams whole life time was in a manner one continued *act of faith*, and *hope*, in the *Meſſias* to come.

3. O beloved! how can we read this Text, and not be animated to an imitation of like acts of virtue, of like *obedience* to ſo ſweet a *Law* as we enjoy, when all the end thereof is felicity without an end! Or if we cannot think our ſelves ſo much concerned as Abraham, who had as we the comfort of having concurr'd to the ſalvation of all mankind, as of himſelf; at leaſt let us not come ſhort of Abrahams poſterity, of the Jews; ſee how they boaſt here, how they vaunt themſelves thence the ſole people of Almighty God, becauſe they were deſcended but from Abraham: When did the ceaſe to glory in the *promiſes* made of Jeſus but to come; and that (as they thought) to make them onely rich, onely honourable here on earth, onely temporally happy? whereas we Chriſtians know he is actually come, hath left us rich here in grace, and made us ſure of heavenly honour, of eternall felicity, and of greater riches yet in glory, if we be not defective to our ſelves. O how ſhould our whole lives be *one act of faith, one act of hope, one act of charity*, one continuall indeavour to prove all this, by a perpetuall *obedience* to the Law of Chriſt, from whom we are extracted in a righter line then the Jews yet were deſcended from Abraham, ſince their naturall conception was in ſinne our ſupernaturall *adoption* is in grace!

What need we more? ſay but the Churches prayer upon

upon this holy Text, and ſee by that what Chriſtians ſhould be at, according to the will of holy Church, and that's the will of God no doubt. Say then that prayer, beloved, and do as you pray, ſo ſhall you be the Chriſtians Chriſt deſires.

The Goſpel. *Luke* 17. v. 11.

11 *And it came to paſſe as he went unto Jeruſalem he paſſed through the midſt of Samaria, and Galilee.*

12 *And when he entred into a certain town there met him ten men that were lepers who ſtood afarre off.*

13 *And they lifted up their voice, ſaying; Jeſus, maſter, have mercy upon us.*

14 *Whom as he ſaw, he ſaid go, ſhew your ſelves to the Prieſts, and it came to paſſe as they went they were made clean.*

15 *And one of them as he ſaw that he was made clean, went back with a loud voice magnifying God.*

16 *And he fell on his face before his feet giving thanks; and this was a Samaritan.*

17 *And Jeſus anſwering ſaid, were not ten made clean? and where are the nine?*

18 *There was not found that returned, and gave glory to God but this ſtranger.*

19 *And*

19 *And he said to him, arise, go thy wayes, because thy faith hath made thee safe.*

The Explication.

11. HE was then going from Cesarea to Jerusalem, to the feast of the Tabernacles, and was willing to passe by *Samaria*, and *Galilee*: (the right way indeed he was to go, yet) he went that way with speciall zeal to requite the discourtesie he received in being cast out of a village in that countrey, and ill used after a cure he did upon one of that countrey men, a Samaritan; shewing us by this, an example to requite evil turns with good offices.

12. *When he entred*: (as he was entring) for *lepers* use to sit without the gates of towns, and castles still, as infected people not admitted to mix with the sound; and it was a noted penaltie inflicted on the people that the legall infirmity should be catching, and infecting by the touch of a *leper*: besides *leprosie* is a type of sinne, especially of concupiscence, heresie, and other notorious vices. *They stood afarre off*, (as the custome was) that passengers might go by without danger of their contagious breaths: And the reason why among nine Jewish *lepers* one Samaritan stood admitted, was because the common contagion of the disease made those two Nations (otherwise refusing each others companies) to cohabit together.

13. They must speak aloud to be heard at a distance. By the word *voice* understand their common, and unanimous consent to beg cure of Christ: And note, they call him here rather *Master*, then Doctour, to argue they sought not so much his doctrine, as his power, for in that they confided what ere they thought of the other; they took him to be as powerfull almost as God, and so besought him to command away their *leprosie* by his power, and by his command to shew his *mercy* to them.

14. *Whom as he saw*, This shows Gods promptitude to

do

do us good as ſoon as he but ſees our neceſſities: he bid them *go ſhow themſelves to the Prieſts*, becauſe no cured *leper* could be reſtored to the ſociety of other men unleſſe he had the teſtimony of the Prieſts to declare that he was cured; ſo though Chriſt ſent them *to the Prieſts* for this cauſe to obſerve the Law as Levit. 24. was preſcribed, yet withall he did it to let the Prieſts ſee the miracle was done by him, becauſe they were cured before they came at the Prieſts, even indeed as ſoon as they obeyed his voice, ſaying, *go ſhow your ſelves*, &c. Now myſtically they were bid *go* to the Prieſts, to declare that in the new law there is no cure from the leproſie of ſinne, but by confeſſing it to the Prieſts; and though contrition be never ſo great, able to ſave without confeſſion, yet by this place we ground that there muſt be at leaſt a deſire, or an indeavour to confeſſe if it be poſſible.

15. That of ten there went but *one* back to give Chriſt thanks, argues the generality of men to be ingratefull unto God, though he be never ſo beneficiall to them.

16. That this *one* came in ſo humble a manner, as *to fall at Chriſt his feet, being a Samaritan*, and ſo abhorring all Jews, made the miracle the greater; when thereby it appeared how much the grace of God ſhined in this man, who by Nation a Samaritan, hating Jeſus that was a Jew, yet by obligation became his captive, and laid himſelf at his feet. Again, it argues the converſion of Gentiles is more perfect then that of Jews, ſince nine Jewiſh *lepers* ſhewed no gratitude to Chriſt their own countrey-man, whilſt a mere ſtranger, a Samaritan expreſſed a moſt gratefull heart for the favour of his corporall cure, and of his myſticall converſion.

17. This verſe argues Chriſt was ſenſible of the Jewiſh ingratitude, which act of theirs made the gratitude of the *Samaritan* more pleaſing to him, and more remarkable to the world; but theſe that came not back declared they were tranſported with ſelf-intereſt, at the joy they had to be reſtored to the commerce of men, and ſo neglected their religious repair to God.

18. It had indeed been a *glory to God* to give thanks to

Christ who was God, and man: and as it was *Gods* miracle wrought by Christ, so the *glory* was due to *God*, and not arrogated by Christ to himself; whose wonder was not that they forbote to give him thanks, but that they neglected to *glorifie God* by returning to him, as the *forreiner*, the *Samaritan* did.

19. Jesus did not say unto him, *arise, and go* hence out of the company of the Jews being a *Samaritan*; but *go* and be, for thy gratitude to me, gratefull unto my people, converse with them as a native; (*forreiner* though thou art) to show that union of *faith* makes amitie amongst all Nations, for by admitting him into the company of the Jews he declared his *faith*, and theirs were one. And when he told him his *faith had saved him*, that is, had not onely cured his corporall *leprosie*, but his spirituall *infidelity*, he meant that his *faith* had cooperated towards his cure, and salvation, namely by his *going* (as he was bid) to the Priests, in hope of cure by that *obedience*. So though the miracle were indeed wrought by God, yet it was (as we may say) merited by an obedient *faith*; and so Christ lessening his own power, to teach us humility, exalts the *Samaritans* virtue, to wit, his *faith*, whilst he proclaims it *saving* to him as being accompanied with good works, to wit the acts of *obedience*, and *gratitude*. See still *faith* and *works* go hand in hand to render each other *saving* to our souls.

The Application.

1. THe Illustration and Explication above may ease us in part of amplifying on the Application here, further then to let us know the *gratitude* that should accompany our Christian *faith*, our *hope*, our *charity*, when we see how specially it is by Christ observed in this *Samaritan*; how in that observation recommended unto all that read the story of it, and in reading see the root of all Religion to be *faith*, since unto that our Saviour attributes the cure of this *Samaritan*, and of the other nine ungratefull Jews, for they were

cured

cured by *Faith* as well as he, though for want of *charity* they were not ſo *gratefull* as he was, to come and render thanks for being cured.

2. Hence we ſee, no ſingle virtue is enough to Saint a ſoul, nor leſſe indeed then the three roots of all the other virtues whatſoever, *Faith, Hope, and Charitie.* For how ſoever theſe extenſively taken are what virtue elſe ſo ere we can imagine, yet they alone intenſively produced are ſufficient (abſolutely ſpeaking) to ſave a ſoul: that is to ſay, if on our death bed, when we come to die, we ſhould be troubled what to do, in that no further doing period of our time, it were ſufficient then to exerciſe an act of *Faith*, an act of *Hope*, an act of *Love* to God. Nevertheleſſe we, whileſt we live, (and can do more) are alſo bound to an extenſive *Faith*, and *Hope*, and *Charitie*; that is, to do thoſe other acts of virtue whereunto theſe three extend themſelves; and that we may do this the better, we are intenſively to uſe theſe three, which then is done, when we produce them often, and give them an *increaſe* intenſive, making them ſtronger every one by being frequently produced.

3. As for the times when theſe acts ought to flow from Chriſtian ſouls, (w^ch^ are eſſential unto chriſtian duty) as there is no time when they are unſeaſonable, ſo there are many times when they are of obligation, eſpecially when holy Church obligeth us to ſaintifie our time by doing homage to Almighty God. So by this account all Sundayes, & Holy dayes require an exerciſe of theſe three virtues Theologicall: and conſequently all the time of private prayer is to be ſpent in actual exerciſe of theſe, becauſe that prayer is an addreſſe to God; as all the time of perſecution, that being ſuffered for Gods ſake; all the time of troubles, for thoſe are cauſed by ſinne againſt Almighty God, and muſt have end by ſaintitie; ſo by this account all our life time muſt be a practice of theſe virtues, an *increaſe* of them indeed, as the onely means to make us ſaints, to make us capable of God Almighties *promiſes* by loving theſe his eaſie, his ſweet, his ſaving commandements, which are the continual exerciſe of theſe Theologicall virtues

whereby we are made capable of his heavenly *promiſes*. And leaſt it ſhould be with us as with theſe nine ungratefull Lepers cured from their Leproſy, which is a type of all ſinne whatſoever, but eſpecially of the fouleſt of all others, *Infidelity*,

Therefore holy Church to day to prevent all ſin in her Chriſtian children, and above all the ſin of ungratefull *infidelitie*) commends unto us the Prayer above, that by often ſaying this Prayer we may exerciſe the nobleſt and moſt eſſentiall virtues that belong to Chriſtianitie, and by their *increaſe*, make our ſelves worthie of our Saviours *promiſes* to all good Chriſtians.

On the fourteenth Sunday after Pentecoſt.

The Antiphon. Matth. 6. v. 33.

SEek firſt the Kingdome of God, and his righteouſneſſe, and all things ſhall be given you beſides.

Verſ. *Let my prayer, O Lord,* &c.
Reſp. *Even as Incenſe,* &c.

The Prayer.

KEep we beſeech thee, O Lord, thy Church with perpetuall propitiation; and ſince without thee

thee humane mortalitie faileth, let it alwayes by thy helps be withdrawn from ſuch things as are hurtfull, and directed to thoſe that are ſaving.

The Illuſtration.

HOw excellently well is the much of the Epiſtle, and Goſpel contained in the little of this Prayer! wherein we confeſſe it is by the *perpetuall propitiation* of our Saviours paſſion, (*without which our humane mortality would be alwaies failing*) as the *onely help* conducing to ſupport us, that *we can be withdrawn* from the works of the fleſh, and directed to walk in the *Spirit*; that is to ſay, *taken off from thoſe things which are hurtfull, and directed to thoſe that are saving.* And what elſe is the whole Epiſtle but an exhortation *to leave off the works of the fleſh, and to purſue the fruits of the Spirit*? Again, what are *the two maſters* which the Goſpel ſaies *we cannot ſerve at once*, but the *fleſh*, and the *ſpirit*? what the drift of all the Goſpel, but to dehort from one, and exhort unto the other? So here *Epiſtle*, *Prayer*, and *Goſpel* ſpeak all one thing, how ſeverall ſoever the language be of each: and no marvell, becauſe the ſpirit of Almighty God is able to animate all the creatures of the world; Act. 17. 28. *For it is he in whom we live, are moved, and have being.* Now having thus made good our main affair of this work, (the mutuall connexion of parts in holy Churches ſervice) it reſts onely to elucidate a word or two in the Prayer above, to render the ſame (in it ſelf) perfectly underſtood. The firſt is, the *perpetuall propitiation* wherewith we beg *the Church* may be *kept*; for though above we called that *propitiation* an effect of our Saviors paſſion, yet here we muſt further give a reaſon why we did ſo call it, and alſo why we in the Prayer affirm the ſame to be a *perpetuall* effect thereof. Know therefore, it is the effect of his paſſion, becauſe it is not onely a ſatisfaction for ſinne, but alſo a pacification of Gods wrath a-

gainſt mankind, who by ſinne had provoked Almightie God to a high indignation againſt the whole race of men: And therefore we call this *propitiation perpetuall*, becauſe it is infinite in duration, as well as in power of appeaſing; for though it be now above 1651. years ſince our Saviour did actually ſuffer, yet the virtue of his ſuffering is ſtill vigorous, and ſhall be to the worlds end, becauſe it was the ſuffering of God as well as of man, and therefore muſt needs have an eternall operation, that is, be able for all eternity to appeaſe the wrath divine: and in this ſenſe we ſay the preſervation of the world in being, is the continuation of the act whereby it was created, ſo the preſervation of mens ſouls from the wrath of the heavenly Father, is the continuation of the paſſion of his ſacred Sonne. The next phraſe of this Prayer which we are to clear is that, wherein we ſay *without our perpetually propitious Lord Humane mortalitie would fail*; as if there were any other *mortalitie* then *humane* that were capable of the benefit of our Saviours paſſion, of his *perpetuall propitiation*. Truely no, there is not; for ſince it was onely Humane nature that he aſſumed, (and by aſſuming it was pleaſed to redeem the ſame) we ſay rightly well no other *mortalitie* was capable of the benefit of this redemption; not but that other natures are mortall, as all terreſtriall creatures are in the very rigour of death, or *mortalitie*, becauſe they all die by way of cotruption; and if we ſay the celeſtiall ſpirits are mortall too becauſe they may be held to die when they fell from heaven to hell, from the ſtate of grace, to the ſtate of damnation, we ſhall not ſpeak unproperly: and truly the phraſe of this Prayer ſeems to allude to that *mortality* of the bleſſed ſpirits, when therein we are taught to affirm, that our Saviours paſſion was a *propitiation* peculiarly provided for the ſubſiſtence onely of *humane mortalitie*, ſince it was a remedy provided onely to recover (ſo often as they chance to fall) *mortall men*, and not any other *mortall* creature beſides, either terreſtriall, or celeſtiall: And thus the ſtile *of humane mortalitie* is moſt appoſite, becauſe man onely had the happineſſe of mercy to be ſhewed him for his ſins, which was a favour never

done

done to any Angel whatſoever; and this mercy is juſt the ſame which this preſent Prayer avoucheth, begging that *our humane mortalitie* (which needs muſt fail without it) *may have the benefit of our bleſſed Saviours perpetuall propitiation* by the application thereunto of his bitter death, and paſſion, which will afford it *helps* to avoid what is *hurtfull*, and to follow what is *ſaving*.

The Epiſtle. *Galat.* 5. *v.* 16. &c.

16 *Brethren, I ſay walk in the ſpirit, and the luſts of the fleſh you ſhall not accompliſh.*

17 *For the fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh, for they are adverſaries one to another, that not what things ſoever you will, theſe you do.*

18 *But if you be led by the ſpirit, you are not under the Law.*

19 *And the works of the fleſh be manifeſt, which are fornication, uncleanneſſe, impudicitie, lecherie,*

20 *Serving of Idols, witchcrafts, emmivies, contentions, emulations, anger, brawles, diſſentions, ſects,*

21 *Envies, murthers, ebrieties, commeſſations, and ſuch like: as I have foretold, that they who do ſuch things ſhall not obtaine the Kingdome of Heaven.*

22 *But the fruit of the ſpirit is Charitie, Joy,*

Peace, Patience, Benignitie, Goodneſſe, Longanimitie,

23 *Mildneſſe, Faith, Modeſtie, Continence, Chaſtitie, againſt ſuch there is no Law.*

24 *And they that be Chriſts have crucified their fleſh with the vices, and concupiſcences.*

The Explication.

16. THe ſumme of all he aimes at in this Epiſtle is, to adviſe the Galatians *to walk in the ſpirit*, after the dictamen of grace, and not of nature, after the inſtinct of the holy Ghoſt, and not of their own corrupted judgements; and by this meane he tells them they ſhall avoid the *accompliſhment of fleſhly deſires*, how ever they may be tempted therewith.

17. Hence the Manicheans, and ſome Philoſophers held there were two ſouls in man, one ſpirituall, the other carnall, this of God, that of the devil. But the Catholick doctrine is otherwiſe, that by one onely rationall ſoul in man are performed the operations of vegetative, ſenſitive, and reaſonable ſouls. Hence we ſee the reaſon why ſome good men ſinne, becauſe they do not what they would, what their *ſpirit* deſires, but what their *fleſh* prevaileth for by a greater deſire: And indeed man is made up of theſe two contraries, to ſhow his life is a perpetuall warfare upon earth between *the fleſh* and *the ſpirit*.

18 This verſe hath diverſe ſenſes; but the genuine is, *if we be ſo led by the ſpirit of God*, as we doe what the ſame *ſpirit* dictates, then we are not *under the Law*, (ſubject unto it, or guiltie of the breach thereof.) Not that the *Law* ceaſeth to oblige us, but that we forbear to offend the *Law*, and ſo are as it were rather above, then *under it*, whileſt we walke under the *Law* of the ſpirit, and in ſo doing, rather trample it under us, then break the *Law*; which is onely made againſt

tranſgreſſours, not againſt the Juſt, for againſt thoſe *there is no law*, (ſaith the Apoſtle by and by) againſt thoſe who walk according to the dictamen of the *Spirit*.

19. By the *fleſh* we are here to underſtand the concupiſcence thereof which leads to the vices afterwards enumerated: namely, *fornication*, which is properly ſimple carnal knowledge between man and woman without other circumſtances of adultery, rape, inceſt, or the like. *Uncleanneſſe* is properly that *mollities*, or ſoftneſſe (rather eaſineſſe indeed) to carnal delight, which cauſeth ſingle pollution without commixture of two bodies. *Impudicity* is properly immodeſt kiſſes, or touches between two perſons. *Lechery* is properly any unlawful carnal delight which is extraordinary, and ſo mortal. This may be called alſo *Laſciviouſneſſe*, which for the exceſſe tranſcends and paſſeth over all the ſpecial kinds of luſt that are above named, or can be indeed imagined; and this exceſſe may be committed even between man, and wife by undue knowledge of one another, or by intemperance even in the due wayes of their mutual knowledge.

20. By this verſe enumerating acts of the ſoul amongſt the works of the *fleſh* we are taught, that concupiſcence reſides as well in the ſoul, as in the body of man, and was left as a perpetual puniſhment of Adams ſin in both parts of humane nature, thereby to ſhew the whole maſſe of pure man was corrupted; not onely every individual of mankind, but every eſſential part of man, as well his form, as his matter, his ſoul as his body: (from which Chriſt was free, being God as well as Man) and this puniſhment may not be unproperly called concupiſcence, which is indeed the fewel to the fire of all ſort of ſins burning perpetually in mankind, and being by concupiſcence perpetually fed; ſo that concupiſcence leades not onely to corporal, but even to ſpiritual vices, and therefore as well theſe as others are called works of the *fleſh*, and are here numbred by the Apoſtle among them; namely, *Idolatry*, which is ſerving falſe Gods; *Witchcraft*, which is working by help of the devil; *Enmity*, which is a permanent, and profeſſed breach of friendſhip; *Contention*, which is

perverſe

perverſe oppoſing one another in words, or opinions out of a ſpirit of contradiction; *Emulation*, which is a repining at others well doing; *Anger*, which is a height of paſſion ſeeking revenge, and this is mortal, or venial, according as it is greater or leſſer; *Brawles*, which is breach of brotherly charity by giving provoking language; *Diſſention*, which leades to ſtrife, or war; *Sects*, which are all Heretical opinions, or choyce of religions by the conduct of private ſenſe, or ſpirit, contrary to the known and common doctrine of holy Church.

21. The three firſt vices mentioned here ſpeak themſelves plain enough in their names. *Commeſſations* are all riots, or gluttonous exceſſes in eating or drinking, feaſts or banquets; hereunto are reduced all exceſſes of wantonneſſe at ſuch feaſts, as idle ſongs, and light womens company, or unchaſte talk. The cloſe of this verſe prohibiting from heaven theſe *who do thoſe works of the fleſh* above enumerated, is to be underſtood onely when mortal habit is contracted in all or any of theſe works, or when any dies in a mortal act of any of theſe vices.

22. See how contrary the *works of the Spirit* are to thoſe of *the fleſh*; and note that the Apoſtle ſpeaks not here in the ſame ſtile as formerly, for he calls corporal deeds *works of the fleſh*, but ſpiritual acts he calls the *fruits of the Spirit*; and why? becauſe they are more indeed the *fruits of the holy Ghoſt*, then of man, and therefore are called *fruits* rather then works; though they are the works, or acts of our ſoul, yet in regard they are done by the vertue of grace, not of nature, hence they are imputed to be rather *fruits of the holy Ghoſt*, then acts of our ſoul, whileſt that holy Spirit operates more towards them, then our own ſoules do, which ſince Adams fall are ſtill more propenſe to evil, then to good works. Note, here are principally underſtood the acts, not the habits of thoſe vertues; for an act is properly a *fruit* of the agent, and the chief agent in theſe being the holy Ghoſt, they (though produced by us) are called *the fruits of the Spirit*, that is of the Holy Ghoſt in us. And the firſt of theſe is called

called *Charity*, as the prime, and principal *fruit* of the Holy Ghoſt in us, becauſe it is indeed the higheſt of all other virtues, inſomuch that it partakes in a manner of the Deity it ſelf, ſince *God is called Charity*, 1 Joh. 4 8. and therefore this is indeed the main, and ſpecial *fruit of the Spirit*, and all other virtues are not improperly called the *fruits* of this, becauſe it is this gives life to the ſoul, and to all her virtues whatſoever: And by this are produced in us theſe following; namely, *Joy*, *the fruit* indeed of a ſerene conſcience guilty of no adulterate affection to creatures, but raviſht wholly with the pure love of God: *Peace*, the tranquillity of mind upon the ſerenity of a conſcience not troubled with any horrour of ſin, or the leaſt affection thereunto; which *peace* of conſcience the Apoſtle magnifies ſo, that he ſayes it *ſurpaſſeth all ſenſe*, and cannot be ſufficiently expreſſed, Philip. 4, 7. ſo great a *fruit* this is of *charity*: and theſe are the chief internal *fruits*. Now the external are, *Patience*, whereby we bear with the provocations of others that attempt to diſturb the tranquillity of our minds, by which we neither looſe our own, nor diſquiet others. *Benignity* goes further, whileſt it not onely bears patiently all external attempts againſt our internal quiet, but even endeavours to ſweeten their aſperity who are harſh unto us, to oblige others who would diſoblige us, as well as to requite the courteſies we receive from them; this conſiſts chiefly in a ſweetneſſe of language, in an evenneſſe of actions towards all men, and is ſuch as very good men may want unleſſe they have the ſpecial gift thereof; and this is the main vertue by which we gain from others the reputation of being Saints. *Goodneſſe* reſts not ſatisfied in doing well for all men, and in all we do, but in declining offence to any, either God, or men: this conſiſts chiefly in ayming to profit our ſelves, or others, and is therefore eſteemed the fountain of utility. *Longanimity* hath a great ſhare of patience, as if it were a continuation thereof; yet hath this ſpeciall difference from it, that this reports rather to time then perſons, and uſeth the exerciſe of *patience* properly upon all diverſity, or difference of time paſt, preſent, and future; for

that

that every minute of our lives ought by this virtue to be a patient expecting the good hour of Gods holy will to be done in us, whileſt we live, by our ſanctification, when we dye, by our ſalvation.

23. *Mildneſſe* is here underſtood to be diametrically oppoſite to *anger*, or revenge of injuries, and differs by that notion from patience, as alſo by rendring a man tractable, and flexible to all that is deſired, and good to be done. *Faith* is of two conſiderations, firſt, as it is oppoſite to hereſie, and ſo aſſenteth to whatſoever is propoſed by God, or holy Church to be believed, though never ſo much above nature; and this *faith* is not ſo properly called a *fruit* of charity, or of the holy Ghoſt, as it is indeed the root or firſt principle of religion: Secondly, as it imports fidelity, or veracity in point of promiſe, and as it is oppoſite to fraud, or lying; and thus it is properly a *fruit of the holy Ghoſt*, or of charity, or as it is ſaid here by the Apoſtle, *of the Spirit*; and of this *Faith* S. Paul ſayes, *Charity believes all things*, 1 Cor. 13. ſo it conſiſts in a kind of genuine ſimplicity, by confiding in the veracity of all men, and believing rather then diſtruſting what they ſay. *Modeſty* imports an equal temper in all words, and actions, and renders a man well compoſed, (for the exteriour of him) grateful, and acceptable to all men, being an effect of his inward rectitude, or compoſition. *Continency* is as it were a militant chaſtity, and conſiſteth in the act of reſiſtance to temptation; ſo it is rather an imitation, or inchoation of *chaſtity*, then *chaſtity* it ſelf, which may be perfect when, and where there is no oppoſition or temptations; as a man is ſaid to live *chaſte* ſo long as he ſins not carnally, but *continent* whileſt he actually reſiſts temptation to carnality: though this vertue is a kind of tranſcendent perfection over all mens actions, and thus it is as well a temperance from exceſſe of meats, as from all other vices: Hence married people may be ſaid to be *continent*, though not chaſte, when they forbear all carnal pleaſure but that which is the moderate uſe of the marriage bed: *chaſtity* conſiſts in an abſolute forbearing all carnal pleaſure whatſoever, as well that of marriage as not of marriage,

marriage, and is highly commendable as labouring to bring the body to the ſimplicity or purity of a ſpirit, by declining all corporeal commixtion, or impurity. And *againſt theſe fruits*, or the producers of them, *there is no law*; that is, they are not forbidden any way, nor puniſhable by any *law* at all, but may freely be practiſed. Which doctrine of the Catholick Church is againſt that of Sectaries forbidding vowes of chaſtity, as if they were vowes againſt the *law* of nature.

24. This laſt verſe ends the forementioned war *between the fleſh, and the ſpirit*; telling us, that *thoſe who are truly Chriſts* have by the grace of the *Spirit*, by the help of the holy Ghoſt, not onely overcome the *fleſh*, but *crucified* it too, allayed even all the deſires, and *concupiſcences* thereof by works of penance, and mortification; which is called a ſpiritual *crucifixion*, becauſe it imitates the death of our Saviour, who dyed that we might live in *ſpirit*, and never dye to him. There are five noted wayes of this *crucifying our concupiſcences*, by feare of hell, by conformity of our will to Gods holy will, by guarding of our ſenſes, by prayer, and by faſting, watching, and almes deeds, or any other mortifications either of mind, or body.

The Application.

1. IT is no marvel if after ſo deep a root as our *Faith* took laſt Sunday, we ſee to day the ſame *Faith* riſe with a mighty ſtemm, a ſtock of *Hope*, topt with a gallant Head of *charity*, and become a dainty Tree, laden with ſeveral fruits of all ſorts of vertues whatſoeuer; for the many numbred here in this Epiſtle are an epitome of all the reſt: and indeed however *Charity* be the beſt and higheſt of all vertues, yet ſhe muſt have the ſtaffe of *Hope* to reſt upon, and the root of *Faith* to ſuck the triple breaſt of the ſingle Deity, the milky myſtery of the B. Trinity, or elſe ſhe is not ripe enough to gather, and be ſerved in as fruit fit for the heavenly Table.

2. But that we may know when ſhe is ripe indeed, ſee here how

how ſhe is ſet againſt her oppoſite the fleſh, which is a love to ſenſe, but not to ſoules, to creatures, but not to the Creatour: ſo the Apoſtle playes at once the husbandman, the painter, and the Philoſopher, whileſt he to day gives *charity* to us full ripe, and with her beſt life colour made by the ſhadow of the fleſh that ſets her off, as foyles do beauties, and as two contraries ſet forth one another: ſee them both in their ſeveral effects in the Explication of the Text above.

3. But becauſe fruits do wither where the grounds are dry, and have not ſapp to feed the Roots, therefore S. Paul doth cloſe up his Epiſtle to day with the Aqueduct of life-giving waters to all Chriſtian vertues, our Saviour, and his ſacred Paſſion; for when he ſayes, *Thoſe that are of Chriſt have crucified their fleſh with the vices and concupiſcence*, he muſt needs conclude, that Chriſt firſt overcame this *fleſh* by his *Spirit*, and that it is by the application of his Paſſion we are inabled alſo to do the like, and that without the application of this paſſion to us perpetually *our humane mortality would fail* in all her works of *charity*.

Whence it is holy Church, to ripen her *charity* and to preſerve it for eternity, begs in the Prayer above, that it may *by the perpetual propitiation of Chriſt*, (that is to ſay, by the continual application of his Paſſion to us in the ſacrifices and Sacraments of holy Church) be withdrawn *from hurtful things, and directed to thoſe which are ſaving.*

The Goſpel. *Matt.* 6. *v.*24.

24 *No man can ſerve two Maſters: for either he will hate the one, and love the other; or he will ſuſtain the one, and contemn the other. You cannot*

not ſerve God, and Mammon.

25 Therefore I ſay unto you, be not careful for your life, what you ſhall eat, neither for your body, what rayment you ſhall put on: is not the life more then the meat, and the body more then the rayment?

26 Behold the fowles in the ayr, that they ſowe not, neither reap they, nor gather into barns, and your heavenly Father feedeth them; are not you much more of price then they?

27 And which of you by his caring can adde to his ſtature one cubit?

28 And for rayment why are you careful? conſider the Lillies of the field how they grow, they labour not, neither do they ſpin;

29 But I ſay unto you that neither Solomon in all his glory was arrayed as one of theſe.

30 And if the graſſe of the field which to day is and to morrow is caſt into the oven, God doth ſo clothe; how much more you? O ye of very ſmall faith!

31 Be not careful therefore, ſaying, what ſhall we eat? or what ſhall we drink? or wherewith ſhall we be covered?

32 For all theſe things the heathen doth ſeek after: for your Father knoweth that you need all theſe things.

33 Seek therefore firſt the Kingdome of Heaven, and all theſe things ſhall be given you beſides.

The Explication.

24. BY *ſerving* is here underſtood loving, and obeying out of love, not *ſerving* for hire, ſince ſo we may *ſerve* many *maſters*. By *can* is meant *can eaſily*: So the text intimates onely a huge difficulty, not an abſolute impoſſibility. That this is the ſenſe the following words prove of *hate*, and *love*. Now the next words of *ſuſtaining* at leaſt argue a poſſibility, (though with difficulty) for to *ſuſtain* or bear argues a power thereof. The laſt words of this verſe, *you cannot ſerve God, and Mammon*, are taken ſtrictly for loving, and obeying; ſo thus the Apoſtle ſayes, *God and riches* are incompatible *maſters*.

25. By *careful* is here underſtood anxious, or ſolicitous: *for your life* is underſtood your ſoul, becauſe by that we live: and we are not to be anxious for our ſoules ſake what we *eat*, becauſe it doth not eat to keep it ſelf alive, but onely the body. The like anxiety is forbidden even for the body too, how it ſhall be attired. The following words are Chriſt his argument from the leſſe to the greater; as who ſhould ſay, I who have created your ſouls out of nothing will not fail to give you *meat* to conſerve them and the body in union, and health; which is to ſhew us, we ſhall not want his leſſe favour that have had his greater; ſo if he give our bodies life, and health, it is not likely he will deny us clothing for our bodies, unleſſe we fall to be anxiouſly ſolicitous how to clothe our ſelves, which anxiety is here forbidden, and we are counſelled to rely upon Gods providence herein.

26. The ſame naturall argument flows in all the ſix following verſes: But it is here worthy obſervation that Chriſt rather inſtances in birds then beaſts, to ſhew us, that as they live in the air, off from the earth for moſt part, ſo man ſhould have his thoughts in heaven and not in earth, and ſhould expect his food rather from heavenly providence then from earthly ſolicitude.

27. And as ſuch ſolicitude were vain, ſo is it to care what we

we eat, or how long we protract our lives by curioſity of diet. And this example of a *cubit* is not improperly brought in, to ſhew us, that as the due proportion of a man is to be as ſquare or broad, (when his arms are ſtretched out) as he is long from head to foot; ſo a ſoul well proportioned muſt be ſolid in virtue, and conſtant in the purſuit thereof.

28, 29. As the former verſes argued to caſt off care of meats, ſo theſe two next argue in like manner againſt anxiety in clothing; exemplyfying in the delicate attire of *Lillies*, and of Solomon who by art (the ape of nature) had made his attire to be decked with Lillies of moſt curious needlework, to ſhew the robes of grace, or nuptiall garments of our ſouls ſhould be as fragrant, and as pure in Gods ſight as Lillies are in ours; and if they be but ſo it imports not how our bodies are attired.

30. By adding the low ſimilitude of the *graſſes* beauty after that high, and rich one of the *Lillie*, and Solomons garments, Chriſt augments the reaſon we have to confide in Gods providence towards the meaneſt of perſons, ſince he is not wanting to adorn the *graſſe* as he doth. By *groſſe* is here underſtood all plants, at leaſt ſuch as make fuell for *ovens*, for elſe in vain had he ſpoken of putting *graſſe* into the *oven*, if it had not been that after theſe fine green plants of the field were cut down, and loſt the ſplendour of their growing ſtate, and ſerved now for nothing but fuell to fire, he had not intended to ſhew us that if God were ſo carefull for ſo ſmall a thing as *graſſe*, and little green plants growing, to adorn them, as he doth; he would be much more carefull to cloth us with attire ſufficient for this life, whom he intends to inveſt in robes of glory for all eternity. By the cloſe of this verſe rebuking our very *ſmall faith;* is not underſtood our want of beliefe in God, but our want of truſt, or confidence rather, that he whom we believe to be ſo infinitely great, and good, can, and will have care of our leaſt neceſſities.

31. He well ſubſumes to cloſe his argument, that after all theſe examples of his ſolicitude for the meaneſt creatures, he will not be careleſſe of us if we confide in him as we

ought to do, for our due ſupplies both in *meat* and *clothing*.

32. This is an excellent argument againſt the anxiety above, that it is common to *heathens*; and therefore no way proper to Chriſtians, who ſince they know God ſees their wants, they ought to referre the ſupply thereof to his omniſcience as God, to his love as father, to his power as King of heaven and earth; ſo if he ſee, and ſupply not, he is pleaſed we ſhall ſuffer want, and therefore in vain we ſeek to have that elſe where which God pleaſeth to abridge us of: rather in this caſe we muſt be content as the *graſſe* to loſe our luſtre, then covet to enjoy it when it is deſigned for fewell to the fire; ſo we muſt live rather content to die poor, then ſeek to live rich after God will have us die beggars. Note, it is onely exceſſe of care, or anxious ſolicitude that we are forbidden, not ordinary diligence in our occaſions.

33. By *firſt* is here underſtood chiefly, or principally; ſo that we are allowed a ſecondary care of our temporals, though our main imploy and ſtudy muſt be to get heaven, for that is the Kingdome of God. By Gods *juſtice* is here underſtood thoſe virtues, and good deeds that render us juſt in the ſight of God, and ſo capable of that heaven we are in the firſt place to ſeek, ſince it was the end for which we were firſt created. By *thoſe things* which ſhall be given us beſides are underſtood *things* of leſſe moment, and conſequently which ought to take up leſſe of our care, ſuch as are meat, clothes, and other temporalls.

The Application.

1. GOd and *Mammon* are not ſo here declared to be the *two maſters* meant who cannot be both *ſerued* at once, but that we may alſo take the *ſpirit* and the *fleſh* for *theſe two maſters*: and this the rather, becauſe ſo the Goſpel is more literally ſuting the Epiſtle; and beſides, S. Matthew in the following verſes of this preſent Text doth aim directly at the ſervice we pretend unto the *fleſh*, when we neglect our ſouls to provide for our bodies.

2. And

2. And ſee how, to prevent this poor pretext, our *charity* is led to day by *Providence* to ſhew us, that we cannot any way pretend to corporall duty for excuſing us from our ſpirituall obligations; ſince God Almighties *Providence* is here brought in to furniſh us with all things neceſſary for the body, and ſo to eaſe us of that care, and to ſend us about our main and onely buſineſſe our *ſeeking in the firſt place the kingdome of heaven, and the juſtice thereof* by the works of *charity*, (ſuch as in the Epiſtle above are enumerated) and aſſuring us *all things wanting* elſe *ſhall be provided us by his Providence*, who *never relinquiſheth the juſt man, nor permits his ſeed to ſeek their bread*; ſo if neither for our ſelves nor for our poſterity we need to interrupt our ſpiritual duties, or to renounce our ſervice to our ſouls, for any tie we have to ſerve our bodies, we have no pretence then left at all for our ſo doing.

3. Yet leaſt we be withdrawn from the *ſaving works of charity, by the hurtfull ones of the fleſh* which humane *frailty* would eaſily incline us to, therefore we are taught upon the reading of this holy Text,

To pray as above, *always for the help* of Chriſt *his perpetuall propitiation* (by the cordiall of his paſſion) to relieve our *fainting charity* withall, in her march to heaven.

On the fifteenth Sunday after Pentecoſt.

The Antiphon. Luk. 7. v. 16.

A *Great Prophet is riſen among ſt us, and becauſe God hath viſited his people*, &c.

Verſ. *Let my Prayer, O Lord*, &c.
Reſp. *Even as Incenſe*, &c.

The Prayer.

LEt thy continued mercy, O Lord, both cleanſe, and defend thy Church; and becauſe without thee it cannot ſtand ſecurely, be it alwayes governed by thy bounty.

The Illuſtration.

WE heard in the expoſition of the laſt Sundayes prayer, that *the perpetuall propitiation* (there begged) was the continuation of our Saviours paſſion to be our continuall help in all occaſions; and now that to day we beg to have *the mercy of our Lord continued to his Church*, we ſeem but to repeat the ſame prayer again in a varied phraſe. But if we caſt our eyes upon the Epiſtle, and Goſpel here below, and obſerve how the Expoſitours upon them apply the ſame, as declaring all

all the office of Prieſtly function, and telling us what ſhould be the duty of the people thereupon, we ſhall ſoon perceive as well a difference in the ſubſtance, as in the phraſe, or language of theſe two prayers: That alluding to the immediate influence of the paſſion into us, by the perſonall help which our Saviour affords in the grace he gives us to repent us of our ſinnes; which relating to himſelf is fitly called his *perpetuall propitiation*, but reporting to the mediate helps we have from our Saviour by the mediation of his Miniſters, the Doctours, Teachers, Preachers, and Prieſts of holy Church, it is rather ſtiled *his continued mercy* towards us; becauſe it was his *mercy* that moved him to ſupply his own perſonall preſence amongſt us by the mediation of the Prieſts, whom in his place he left (by means of catechiſing, preaching, and adminiſtration of the Sacraments) to *continue his mercy* towards us, and by the *continuation* thereof *to cleanſe, and defend* his holy Church; *cleanſed* indeed by participation of the Sacraments, *defended* by the communication of the Prieſts their functions, ſacrifices, and prayers in her behalf; and yet our holy mother cloſeth up this Sundayes prayer with an immediate addreſſe again unto the fountain it ſelf, when ſhe concludes affirming, *it is as well his bounty, as his mercy* that ſhe ſubſiſteth by, when ſhe profeſſeth *ſhe cannot ſtand ſecurely unleſſe ſhe be alwayes governed by his bounty*, that is to ſay, by his holy grace derived unto us through the hands of his Miniſters the Prieſts of holy Church: ſo that this prayer inſtructs us whence our helps do flow, and by what hands they are conveyed to us. And requiſite it is that we do pray in this ſort to day, when the Epiſtle runs all upon the Prieſts office to the people, and their putting in practice the Chriſtian doctrine taught them by the Prieſt; all which is neatly couched under the *ſpirituality*, wherewith the Epiſtle tells us both are rendred compleat, as ſignifying, neither the Maſter, nor the Schollar muſt ſow fleſhly ſeeds, ſince both muſt live by *ſpirituall fruits*. And for the Goſpel we hear the Fathers of the Church avouch it to be a *parable* alluding to the death of ſinne, and life of grace, which is coincident with what the Epiſtle taught us of, *ſowing ſpiri-*

tuall ſeeds, that might bring forth *fruits of grace*, of Chriſt, not fleſhly, which produce nothing at all but *corruption and death*. Since then we have this prayer adjuſted to the ſenſe of the Expoſitours upon the other parts of this dayes ſervice, we make good our deſigne, as hitherto we did in ſome one of the latitudes, in the preface of this work, allowable unto this myſticall Theologie.

The Epiſtle. *Galat.* 5. and 6. Chap.

Chap. 5. v. 26. *If we live in the ſpirit, in the ſpirit alſo let us walk; let us not be made deſirous of vain-glory, provoking one another, envying one another.*

Chap. 6. v. 1. *Brethren, if a man be preoccupied in any fault, you that are ſpirituall inſtruct ſuch a one in the ſpirit of lenitie, conſidering thine own ſelf, leſt thou alſo be tempted.*

2 *Bear ye one anothers burthens, and ſo you ſhall fulfill the Law of Chriſt.*

3 *For if any man eſteem himſelf to be ſomething whereas he is nothing, he ſeduceth himſelf.*

4 *But let every one prove his own work, and ſo in himſelf onely ſhall he have the glory, not in another.*

5 *And every one ſhall bear his own burthen.*

6 *And let him that is catechized in the word communicate to him that catechizeth him, in all goods.*

7 *Be not deceived, God is not mocked; for what*

what things a man ſhall ſow thoſe alſo ſhall he reap.

8 *For any that ſoweth in his fleſh, of the fleſh alſo ſhall reap corruption; but he that ſoweth in the ſpirit, of the ſpirit ſhall reap life everlaſting.*

9 *And doing good let us not fail, for in due time we ſhall reap not failing.*

10 *Therefore whilſt we have time let us work good to all, but eſpecially to the domeſticalls of faith.*

The Explication.

26. IF we have internall life of grace, and juſtice, let us *walk* juſtly according to the conduct of that grace, and by no means look back to the wayes of Judaiſme, being (as we are) Chriſtians; but let us ſo farre decline from being *vain-glorious*, (as the Jews were) that we even forbear the deſire as well as the act thereof; much leſſe let us vaunt our ſelves to be better then others, *provoking* them thereby to anger, or *envying*, if in any gift they excell us.

1. Note, S. Paul means here ſuch *faults* as are caſually (and by frailty) committed, not thoſe that are habituall, or accuſtomary; beſides, he glanceth here ſpecially at frail relapſes to Judaiſme; and ſuch he commands the Galatians to *inſtruct*, that is, to reprehend gently, and with *lenitie*, not rigidly, or ſeverely as obſtinate offenders ought to be reprehended; ſo beſides, he makes not every one a reprehender of his brethren, but thoſe onely that are *ſpirituall*, meaning Prieſts, or Churchmen; and ſuch reprehenſion he will have to be in *ſpirit* alſo, not in any vain way. Note, he falls from the plurall to the ſingular number, leſt he had elſe ſeemed to accuſe a whole community of frailty, and of danger to be tempted; which is indeed incident to ſingle perſons, and not handſomely imputed to many.

2. Here he comes to the plurall number again, exhorting

us to *bear each others burthens*, whether they be of naturall diſpoſition, (not agreeing with our own) or whether they be diſeaſes, or afflictions laid upon our neighbour, or laſtly, and chiefly, even their ſinnes we muſt bear, indeed pardon, conceal, excuſe, and (if we wil perfectly obey this counſell) even do penance for them by our prayers, faſtings, or alms; and in ſo doing we ſhall *fulfill the Law of Chriſt*, his command of loving one another; *This is my precept, that you love one another as I have loved you*: Joh. 15. 12. but he ſo loved us as he *bore* all our ſinnes upon his back, and therefore we muſt be content to help *bear* thoſe of our neighbours, to imitate the example of our Maſter.

3. By *ſomething* is here underſtood, good, virtuous, or ſpiritual; as who ſhould ſay, if any man doth not follow the precept above of *bearing his brothers burthen*, let him never think he is, or can be *any thing* in the ſight of God. Obſerve, the text is ſo far from eſteeming him for *ſome body* who is not ſweet, and gentle to his brother, as he is not accounted ſo much as *any thing* in the ſight of God, but is truly as nothing in his eye, and abſolutely ſeduceth, or cheateth *himſelf* if he conceiveth otherwiſe.

4. In this verſe we are exhorted to valew our ſelves onely as we can deſerve to be eſteemed by Almighty God, where we all know we merit little, or nothing, and not as we may ſeem to be compared to others. For what availes it a man to ſee another commit greater ſins then himſelf, if he commit ſinne enough to damne him, or at leaſt to render him ungrateful to Almighty God? And yet nothing more common then for us to flatter our ſelves that all is well at home, if we ſee any greater evil in others then in our ſelves. To ſeek our glory out of others ignominy is folly: We ſhall never arrive to *eternal glory* in the next world, if we do not contrive to be ſuch here within our ſelves as may deſerve the reward of *eternal glory*, rather for our own good works. then becauſe others have greater bad ones to anſwer for then we.

5. Note, in the ſecond verſe above, the Apoſtle meant *the burthens* of the living brethren; in this, he reports to thoſe

of

of the dead: and in that ſenſe we ſhould each one *carry his own burthen* before the Tribunal of Chriſt at the later day, as if our ſins were then laid in a knapſack, on our own backs, and each man there to anſwer onely for his own, unleſſe he had made himſelf alſo guilty of others ſins too, and in ſuch caſe they become his alſo. The Reformers miſ-underſtand this place when they alleadge it againſt *purgatory*, and will therefore have it needleſſe to eaſe our brethren in *purgatory* of their *burthens* by our prayers. Alas! they are chiefly then objects of our compaſſions, and may yet find eaſe by the communion with the Church in prayer, by partaking of the ſuffrages which the Saints afford them; but at the later day it will not be ſo, then is a time for *juſtice*, not for *mercy*.

6. Obſerve here the practiſe of *catechizing*, or teaching Chriſtian doctrine to be as ancient as from the primitive Church in the Apoſtles dayes. Note, that then alſo, they who had the happineſſe to receive the benefit of being *catechized*, were exhorted to repend the ſpiritual courteſie, by temporal rewards of relief to the Apoſtles. Note laſtly, that *catechizing* was by *word* of mouth, not by writing performed; for it was indeed prohibited in thoſe times to commit to writing the myſteries of faith, leſt the Infidels ſhould profane them as they came to their view: and yet now what huge force the Reformers put in the Scripture, as if it alone availed, and *tradition* were nothing worth, whereas both together make up one perfect Record of Chriſtian doctrine.

7. This verſe may either be refer'd to that immediate before, or to the fourth above; as who ſhould ſay, *deceive* not your ſelves by pretending excuſes from relieving their temporal wants, who afford you the *ſpiritual* helps of Chriſtian doctrine; ſo S. Auguſtine, Theophylactus, and S. Hierome expound this place: or as more generally others expound it, delude not your ſelves, for you cannot couſen God by ſhaking off your *burthens* upon other mens ſhoulders, you *ſhall bear your own*, for God knowes which are yours, and you cannot couſen him; and thus it reports to the fifth verſe as above, *let each one bear his own burthen*. So the metaphor imports

imports that this life is a husbandry, a time of ſowing; the next is that of *reaping*, according as we have *ſowed here*, if good works then good reward, if bad then puniſhment.

8. This verſe S. Hierome, and the reſt above interpret as they did that of the *catechized*; as who ſhould ſay, if you *ſow the ſeed of almes* to thoſe that *inſtruct* you, you ſhall *reap* the reward, the *Spirit*, that is heaven; if you *ſow* penury, and relieve them not, you ſhall receive, or *reap corruption*. But the common ſenſe is that the fruit of carnality is diſeaſe, *corruption*, death, damnation; that of *ſpirit*, vertue, life everlaſting, glory, and ſalvation.

9. The Apoſtle here exhorts to a perſeverance in *doing good*, the Prieſt conſtantly continuing to teach, the Lay to learn, to relieve his teacher, and to work according as he is taught; as if inceſſant reward were not otherwiſe to be hoped, but for inceſſant labour. So as we may underſtand this in two ſorts, we *ſhall reap in due time* (in the next world) if we do not ceaſe our labours in this; or we ſhall even in this world *reap* inceſſant reward *in due time*, for our labours here, if we labour conſtantly, and ſlack not our zeales, ſince it is the end that crownes the work either with grace *in due time* here, or glory *in due time* in the next world.

10. That is, *whileſt we have time to ſow the ſeeds of good works*, let us do *good* to all people, Chriſtians, or Heathens; not onely to thoſe we *catechize*, though principally to Chriſtians, as being *domeſticals*, and of one houſe with us, fellow ſervants in the Church of Chriſt, the true houſe of God.

The Application.

1. THe laſt Sundayes ſervice and this do ſeem to be almoſt the ſame, onely that was a more general Application to all mankind, this to the choſen ſort of men, who make up the myſtical body of Chriſt his holy Church. Wherefore S. Paul in this Epiſtle makes his addreſſe particularly to the Prieſts, and Paſtours of our ſoules, from the firſt verſe to the

end

end of the fifth; at the ſixth he begins to tell the ſheep their duty to the ſhepherd, and ſo continues to the end of the eighth verſe; in the two laſt verſes he concludes with an exhortation to them of *perſeverance* in their Chriſtian duties, bidding them *do good to all* men whatſoever, but eſpecially to one another, to the *domeſticals of Faith*, to thoſe who have not onely Chriſt their Father, but do profeſſe his holy Spouſe (the Church) to be their Mother.

2. We ſee by the Illuſtration above that the Prieſts office to us is double; the one to cleanſe us, by adminiſtring the holy Sacraments unto us; the other to defend us, by preaching, praying, and offering up their daily ſacrifices for us. Hence we muſt conclude, our duty conſiſts in preparing our ſelves worthily for receiving thoſe Sacraments from the hands of the Prieſts, leſt we incurr the cenſures of unworthy receivers, no leſſe then *our own damnation* if it be the Sacrament of the holy Altar that we do receive; and if any other of them, there hangs *a curſe* at leaſt upon all who *perform the work of God negligently*; as all unworthy receivers of any Sacraments do, or the negligent hearers of any Sermons, or of Maſſe, which is the ſacrifice as well of the people, as of the Prieſt: and theſe are peculiarly indeed *the works of God*, as being inſtituted by his ſacred Son; nay more, they are the works of his *continued mercy* towards us, and ſo ſurpaſſe all other his works whatſoever, becauſe we are told *his mercy is above all his works*.

3. Hence the Prieſt is put in mind (further then in the Explication above) with what a holy *intention*, *attention*, *reverence*, and *zeal of ſoules* he ought to adminiſter any Sacrament; and alſo how with the like regards he ought to preach, or offer up his ſacrifices, thereby to comply with the truſt of Sayntity which both God and man have put into his hands, leſt he incurr the odious brand of *becoming like the people, ſo the Prieſt:* for how ever both are ſinners to God, yet the Prieſts are ſet apart as Saints to the eyes of men, and they peculiarly were thoſe he bade *be holy as himſelf was holy* who made *them diſpenſers of*

the

the myſteries of God unto the people. Laſtly, hence the Laymen are minded with what *humility*, *reverence*, *fear*, *and trembling*; yet with what *confidence*, *comfort*, *obedience*, with what *Faith*, what *hope*, what *love*, with what *adoration*, with what *zeal to God Almighties honour and glory* they ought to receive the holy Sacraments, to hear the Word of God, to aſſiſt at the ſacrifice of Maſſe, which is not onely a commemoration, but even a renovation, a repetition (in a myſterious way) of our Saviours death and paſſion; ſo they are to look upon the Prieſt going to the Altar with the ſame devotion as if they did behold our Saviour going to be crucified.

Now that both may do this our holy Mother prayes to day, as above, for that ſpecial gift of God, that *bounty* whereby it is performable, that ardent *charity* which ſets on fire the world of fleſh, and makes it flye out into flames of holy *love* unto his heavenly Majeſty; for by this *love* it is that the Church militant is *govern'd*, and by the ſame *love* God is glorified for all eternity in his Church Triumphant.

The Goſpel. *Luk.* 7. 11.

11 *And it came to paſſe afterwards he went into a City that is called Naim, and there went with him his diſciples, and a very great multitude.*

12 *And when he came nigh to the gate of the City behold a dead man was carried forth, the onely ſon of his mother, and ſhe was a widow, and a great multitude of the City with her.*

13 *Whom*

13 *Whom when our Lord had ſeen, being moved with mercy upon her, he ſaid to her, Weep not.*

14 *And he came near, and touched the Coffin, and they that carried it ſtood ſtill, and he ſaid, young man, I ſay to thee, ariſe.*

15 *And he that was dead ſate up, and began to ſpeak, and he gave him to his mother.*

16 *And fear took them all, and they magnified God, ſaying, that a great Prophet is riſen among us, and that God hath viſited his people.*

The Explication.

11. THis was a fair *Citie* in Galilee within two miles of mount Thabor; and ſo had the name of *Faire*, for *Naim* imports as much. This made the ſadder funerall, and the more gladſome miracle being in ſo vaſt, ſo famous a *City*, into which ſo *great a multitude*, ſuch a train of people followed our Saviour.

12. This ſeeming chance to man of two ſuch *multitudes* meeting (thoſe within, and thoſe without the *City*) at the funerall, was deſigned by God, to render more authenticall the miracle, God thereby more glorified, and Chriſt the more beloved: though it is to be noted, that the Jews, and Romans too had their burials alwayes out of the *Cities*, unleſſe (rarely) for Kings, who were buried in the *Citie* of Sion, David building a place for that purpoſe. Note, this *onely ſonne* was alſo her *onely* child; hence *the mothers* ſorrow was greater to loſe in him all the whole hopes of her houſe, being *a widdow* of note, and ſo paſt hopes of more of that family.

13. By ſaying to her *weep not*, he ſhewed his compaſſion of her ſorrow was ſuch, that he meant to take away the cauſe of her tears by reſtoring her ſon to life again; and ſo doubtleſſe ſhe believed when he bade her *weep* no more.

14. See how ſoon the promiſed comforts of God arrive: imme-

immediately as he ſaid to her *weep not*, he ſtopt the hearſe, and bade the dead corps *ariſe*. Elias, Eliſeus, and others did pray to raiſe the dead; Chriſt, to ſhew he was God, raiſed this young man by command, and not by prayer. Yet obſerve, he *touched the hearſe*; no marvel upon the *touch* of Chriſt, who was life everlaſting, (as being God) that temporall life ſhould be reſtored to the dead body that he *touched*; this he did as naturally as a red hot iron burneth ſtraw. So did his fleſh (united to the Word) give life to a carcaſſe by virtue of that hypoſtaticall union.

15. His *ſitting up, and beginning to ſpeak* were indeed true ſignes of his reviving; yet Chriſt was pleaſed to take him by the hand, and thereby lift him from the hearſe, and lead him to *his mother*, to ſhew that he was ſo humble as he would not onely oblige, but even ſerve his ſervants: Nor is it any wonder that Chriſt the King of Heaven and Earth ſhould perform the office of a Courtier by his civility to the noble perſon of this ſad *widdow*, whom he had graced and comforted by that act of his power.

16. Note, this miracle was a kind *of Parable*, importing the ſpirituall death of ſouls by ſinne, and the reviving of the ſoul again by grace, though here the *widdowes tears* were the motive for Chriſt to reward her, by the reſtoring her ſon to life, and withall many ſouls doubtleſſe from the death of infidelitie to the life of Chriſtianitie upon the ſight of ſo celebrated a miracle. That they were all ſtruck *with fear*, what wonder? for their guiltie conſcience might make them doubt, he who could raiſe the dead could kill the living as eaſily if he liſt; but ſeeing he did not ſo, (or rather leſt he ſhould do ſo) they bleſſed God, and ſaid (*for magnifying* here importeth glorifying of him) he had pleaſed *to viſit his people* by ſending them a *great Prophet*, for as yet they underſtood Chriſt to be no more, and that he was ſuch this very act made them believe, and ſome doubtleſſe concluded he was the long expected Meſſias, whom they called by the name of the *great Prophet* for diſtinction ſake. Note, the gloſſe obſerves three reſuſcitations from death to be made by Chriſt; the

firſt,

first, that of the daughter of the Archi-synagogue, and that by private prayer in her fathers house none being by; the second, this of the onely sonne of the *widdow*, whom he raised in publick by a word of command, and by a *touch* of his hand: the third was that of Lazarus, whom with a perplexitie of prayer and tears he raised, and with loud crying out, *Lazarus come forth*, as if he were undone if he had him not alive again. The first of these signifies souls dead by mortall sinne of thought, and those therefore were more easily raised, by private prayer; the second signifies those dead by mortall sin of words, those are yet with more difficultie raised, by command; the third yet more hardly, by importune *prayer, tears, and cries to heaven*, as signifying those souls which are dead by mortall sinne of deed, and that reiterated, or habituall unto them.

The Application.

1. ALl Expositours agree, this miracle of raising the dead by a *touch* of our Saviours holy hand, is a mere figure of his raising souls from the death of mortall sinne to the life of grace by the *finger* of the holy Ghost, by the gift of his holy grace, his holy *Law*, which cannot *touch* a soul, but it must needs enliven it. See the explication of the last verse in the Gospel for more to this purpose.

2. And who can now forbid us piously to thinke this *onely sonne* of the distressed widdow represents the soul of some one faithfull believer, dead yet for want of *charitie*, and revived by the tears and prayers of his tender mother the holy Catholick Church; at whose intercession (and in contemplation of her tears) our Saviour Jesus Christ sends down the holy Ghost, *to touch the Coffin* of this sinners heart with the *finger* of his grace, with the gift, the flame of *Love*, and so reviving him first internally, then gives him by the hands of the Priest (who is Christs Vicar in point of absolution) into the lap of his mother, externally to live again, that is to say, admitted to the Sacraments, and declared to be a

living

tue, till we arrive at the top of all Vertues; or when we obſerve not onely Gods Commandements, but his Counſells too, and at laſt his tranſcendent charity, being ready to die his Martyrs, in requitall of his dying our Saviour, and ſo make degrees and ſteps in our own hearts up to Heaven, as the Royall Prophet ſayes he did, *Pſal.* 83. *Making Aſcents in his heart*, by riſing up towards Heaven, from *Vertue to Vertue*.

The Application.

1. THis Parable ſhewes how many wayes we may labour in vain, by ſowing the grounds we have plowed up, and be ſtill in danger, leſt the Devill reap what we have ſown: namely, *that beſide the way*. When for company ſake we goe to Church, not for Devotion. But to ſee, and to be ſeen, rather than to hear the VVord of God.

2. That *on the Rock*, when out of fear of Parents anger, or the puniſhments of Magiſtrates we are forced to Church, and hearing there the VVord, muſt needs with open hearts receive it in, being of it ſelf ſo forceable, as to peirce the very ſtones; but then, becauſe we hear it by compulſion, every difficulty nature frames againſt Grace, ſhuts up our hearts again, and will not let it in to take good rooting there.

3. That on the *thorny ground*; when rich men hear the VVord of God, for cuſtome, or for curioſity, to recreate, and not to edifie; to cenſure, rather than conform to what they hear. No marvell then, if to prevent the *danger* of our going to the Devills Chappell, even in the Church of God

> Our holy Mother pray to Day, as above, for the beſt ſeeds-mans *protection* againſt ſo *many dangers*; hoping by ſo praying, to render our hearts ſuch as the Goſpell cloſeth with to Day.

On

On QUINQUAGESIMA Sunday.

The Antiphon, LUKE 18. ver. 40.

AND Jeſus ſtaying, commanded the blinde man to be brought unto him; what wilt thou that I do to thee? O Lord, that I may ſee, and Jeſus *ſaid to him, Look up, thy Faith hath made thee ſafe; and he forthwith did ſee, and followed magnifying God.*

Verſ. *Let my prayer*, &c.

Reſp. *Even as Incenſe*, &c.

The Prayer.

O Lord, we beſeech thee, hear clemently our Prayers, and being looſened from the fetters of our ſins, keep us from all adverſity.

The

The Illuſtration.

NO marvell, if many of my friends told me here the common place of this Prayer would not eaſily be made particularly proper to our deſign of a ſweet connexion between that prayer and the other parts of this days ſervice; for ſee in the Epiſtle *charity*, in the Goſpel *faith* inſiſted on, whereas in the Prayer neither of theſe vertues are mentioned. What remedy? truly none but by applying myſtically to our ſelves that now which was actually done when our Saviour lived; and by remembring, that as the propagation of *faith*, amongſt Infidels was the chief work of Chriſt, ſo the conſervation and augmentation of *charity*, is the chief thing Chriſtians have to doe; for as *Faith* was the *Baſis* or foundation of the Church whileſt it was a building, ſo *charity* muſt bee the covering and top thereof now it is built: What wonder then, while the Goſpel tells us, how Chriſt confirmed in his Diſciples by the miracle upon the blinde *the faith* of his Deity: That the Epiſtle exhorts us (who need not, God be praiſed, any confirmation of our *faith*) to an augmentation of our *charity* by ſeeing it laid to day before us in ſuch lively colours, as S. *Paul* hath drawn it in; ſo that whileſt holy Church tells us, what *Chriſt* then did towrds the Jews, by introducing *faith* among them with miracles, we that now need no miracles, ſhould doe towards him, by acts of *love* to the divine goodneſs: that is to ſay, labour to ſhew our loves to him as he did to beget faith in them; but what will this avail to our deſign? though we admit the Epiſtle may fitly talk of *charity* while the Goſpel runs all upon *faith*, ſince the prayer which wee muſt have to ſuit with both theſe vertues, makes not the leaſt mention of either? Truly we muſt look back to ſome rules given us in the Preface to this

this work, and thereunto add, that there are many rare hidden things which are cauſes of admirable viſible effects: for example, we ſee not the root, whileſt yet the beauty of the Tree is pleaſing to our eyes: In like manner, if we reflect upon what we deprecate in this dayes prayer, namely, the innumerable evils and viſible *adverſities* we groan beneath, which are all rooted in our *ſins*, wee ſhall then confeſs this prayer is not ſo void of coherence with this dayes ſervice, as at firſt it appears to be: for holy Church, like a prudent Mother, goes the direct and ſhorteſt way to work by curing our *adverſities*, with cutting up the root or cauſe thereof, whiles ſhe asks humbly in this dayes prayer to bee *looſened from the fetters of ſin*, which are the cauſes of all our ſorrows and *adverſities*, and which produce a greater blindneſs in our ſouls, than was cured in the eyes of the blind man ſpecified in this dayes Goſpel: Nor can holy Church be blamed to make her prayer to day generall, that is, a deprecation of all our *adverſities*, out of the memory of this particular miſery of blindneſs ſet now before our eyes, ſince this ſingle corporal infirmitie is a figure of the general contagion in our ſouls by a world of *adverſities* falling upon us, through our reiterated ſins: And therefore Holy Church to day begs, that by a precedent abſolution from *the fetters of our ſins*, we may injoy a conſequent cure of *all our adverſities*; nor is this deſired abſolution diſſonant from our purpoſe, ſince as charity is ſo much this day inculcated to us in the Epiſtle, ſo we may remember *charity* was the onely cure of the greateſt *ſinner*, (reputed at leaſt) in this world, *S. Mary Magdalen*, for we are told *many ſins are remitted to her, becauſe ſhe loved much.* Hence we may be confident, that the beſt way to untie *the fetters* of preſent *ſin*, (and ſo to *take off preſent adverſities*) is to *love much*, and to conſerve and augment *charity*. But to find out the connection of parts here; this I muſt confeſs was the Prieſts work, and could hardly be expected from

the Laity; yet now we ſee Holy Church doth in this ſenſe to day preſent us the prayer above, we ſhall ſoon conteſs, it is not (thus underſtood) diſcordant to the Epiſtle and Goſpel of the day, and conſequently, wee ſhall believe Holy Church is ever preſent to her ſelf, and hath reaſon for what ſhe doth, much beyond what our diſtracted thoughts are able eaſily to reach unto, whileſt we make onely a ſlothfull lip-labour of thoſe holy Prayers, which ſhould be our deepeſt ſtudie, our moſt ſerious meditation, and which, (ſo ſtudied) will be underſtood in their genuine ſenſe (as under correction of better judgements) *I* humbly conceive this ſacramentall or myſterious prayer is, being thus expounded as above.

The Epiſtle, 1 Cor. 13. ver. 1. &c.

1. *IF I ſpeak with the tongues of men and Angels, and have not charity: I am become as ſounding braſſe, or a tinkling Cymball.*

2. *And if I ſhould have propheſie, and knew all myſteries, and all knowledge, and if I ſhould have all faith, ſo that I could remove mountains, and have not charitie, I am nothing.*

3. *And if I ſhould diſtribute all my goods to be meat for the poor, and if I ſhould deliver my body, ſo that I burn, and have not charity, it doth profit me nothing.*

4. *Charity is patient, is benign; charity envieth not, dealeth not perverſely; is not puffed up.*

5. *Is*

5. *Is not ambitious, ſeeketh not her own, is not provoked to anger, thinketh not evill.*

6. *Rejoyceth not upon iniquitie, but rejoyceth with the truth:*

7, *Suffereth all things, believeth all things, hopeth all things, beareth all things.*

8. *Charity never falleth away; whether propheſies ſhall be made void, or tongues ſhall ceaſe, or knowledge ſhall be deſtroyed:*

9 *For in part we know, and in part we propheſie.*

10. *But when that ſhall come which is perfect, that ſhall be made void which is in part.*

11. *When I was a little one, I ſpake as a little one, I underſtood as a little one, I thought as a little one. But when I was made a man, I did away the things that belonged to a little one.*

12. *We ſee now by a glaſſe in a dark ſort, but then face to face; now I know in part, but then I ſhall know as alſo I am known.*

13. *And now there remain, faith, hope, charitie, theſe three, but the greater of theſe is charity.*

The Explication.

1. IN theſe three firſt verſes the Apoſtle tells us, *charitie* is the top and crown of all gifts and vertues, inſomuch as without it no other vertue profits us at all; which S. *Paul* dilates upon in all this Chapter, becauſe he found the Corinthians apt to flatter themſelves, that

the gift of *tongues*; was the greateſt of all other gifts: And in having that, they boaſted of equall favour and grace even with the Apoſtles, whereas he ended the twelfth Chapter of this Epiſtle with theſe words, *purſue the better gifts, and yet I ſhew you a more excellent way*; by *the better gifts* he means the Apoſtolate, wiſedome, ſcience, counſel, diſcretion of ſpirits, miracles, propheſie, and the like; by the *more excellent way*, he means this of *charity* tranſcending all the reſt; and to ſhew he meant it was particularly ſurpaſſing their ſo much boaſted *gift of tongues*, he begins firſt to beat that errour down ſaying, *If I ſpeak with tongues of men and Angels*, &c. *and have not charity*, all is nothing worth. But by the *tongues* of *men*, he alludes both to the learned *tongues* as Hebrew, Greek, Latine, which were ever held kinde of roots to all others, as alſo to thoſe *all tongues*, or ſeverall Languages, which by the gift of the Holy Ghoſt many men and women (even the moſt ignorant amongſt both ſexes) had beſtowed upon them: and in particular that naturall gift of *tongue*, which many men had in ſuch perfection, that by their eloquence and facundity of ſpeech, they were able to raviſh their Auditorie, and perſwade them into any abominable errour, ſchiſm or hereſie whatſoever, as we heard S. *Paul* profeſſe the falſe Apoſtles did, when they made him Apologize for his defect of their Eloquence. See what was ſaid upon laſt Sundayes Epiſtle, *v* 19, 20, 21. to this effect: All theſe wayes therefore he here takes the tongues of men, and ſayes, if he were the moſt excellent in them, yet without *charity* all were nothing worth: Now for the *tongues of Angels* what he means by thoſe tongueleſs creatures language or eloquence, it is not eaſie to expreſs, yet we may conceive his meaning is, if Angels ſhould take upon them the ſhapes of men, and vouchſafe to ſpeak unto us as men doe, certainly they were able to exceed in eloquence the beſt of humane Oratours that ever were, as much

much as well ſpoken *men* exceed the dumbe, who have no tongues but ſigns to ſpeak withall: So when he ſayes, if he ſhould ſpeak with the more raviſhing tongues of Angels, than any can be of men, and yet wanted *charity* it were to no purpoſe. But why may we not allow S. *Paul* here to allude unto the *Angelicall tongues* indeed, which he alone of all the Apoſtles was acquainted with in his Rapture to the the third heaven, and in which *tongues* he heard thoſe *Arcana's*, thoſe *ſecrets which it was not lawfull for man to ſpeak*; but then we come here into the Labyrinth of expreſſing what *tongues* thoſe Elinguine ſpirits uſe, who as immateriall creatures cannot be fram'd of any compoſition of Integral parts, ſuch as are head, tongue, teeth, mouth, face, or the like materiall and corporall members; how then can the *Apoſtle* ſpeak of an excellency in the faculty of ſpeech, in thoſe that doe not ſpeak at all, becauſe they have no tongues, which are the Inſtruments of ſpeech, he muſt therefore mean that the *tongues* of Angels are their mutuall *Illuminations*, and that if he could ſo excellently well expreſſe his minde in words to the *Corinthians*, as Angels doe to one another by *Illumination*, yet *if he had not charity*, he were but like to *harſh ſounding braſs*, or the empty noiſe of a *tinkling Cymbal*, neither keeping time, nor ſpeaking any tune, which is as much as to ſay, if he could tell them all the ſecrets he heard in heaven, and ſhew them by clarity and eloquence of ſpeech, as cleer as *illumination*, even the beſt of objects God himſelf, and make them underſtand (if poſſible) the reaſon of the Trinity, yet unleſs they did love the goodneſs underſtood, they were not yet happy, becauſe the beſt of knowledg in this world is by underſtanding, and all that ſpeech can make us underſtand, will not render us happy, unleſs we love the thing underſtood: Now love being an act of the will, muſt have for motive goodneſs in the thing beloved, as well as verity, and conſequently though words or ſpeech may make us know the verity of things here, yet it is love muſt make

us adhere unto the goodneſs thereof; ſo the Apoſtle demonſtrates all ſpeech and all knowledge acquired thereby is fruitleſs, unleſſe by Love or *Charity* to God and our neighbour, our wills be rendered as perfect, as our underſtandings are by knowledge: In a word he would ſay, be it man or Angel, he talkes in vain of God, that loves him not.

2. In this verſe the Apoſtle ſhewes *the gift of Propheſie* to be greater than that of Tongues, for he proceeds from leſſe to greater ſtill: beſides in the four firſt verſes of the next Chapter, to this the Apoſtle tells the *Corinthians* in plain tearmes, what here he inferres onely by eduction of more from leſſer force of reaſon, as 1 Cor. 14. verſ. 1. *Follow Charity, purſue ſpirituall things*, but *rather that you may propheſie.* Verſ. 2. *For he that ſpeaketh with tongues, ſpeaketh not to men* (intelligibly) *but to God, for no man,* (that hath not that gift of tongues) *heareth* (underſtandeth) *but in ſpirit he ſpeaketh myſteries.* Verſ. 3. *For he that propheſieth, ſpeaketh unto men to edification, and exhortation and comfort.* Verſ. 4. *He that ſpeaketh with tongues edifieth himſelf, but he that propheſieth, edifieth the Church.* What more plaine for Propheſie: the like he concludeth for *ſcience* and *Faith*, which he adds here as joyntly with *Propheſie* tranſcending *the gift of tongues*, though *by faith* ſome contend he meanes onely *faith to remove mountaines*, or ſuch as is peculiar to working miracles, as if, though that could be without Charity, yet juſtifying Faith could not, but without reaſon this; Firſt, becauſe *Faith* to Miracles, is the moſt excellent of all other; Secondly, becauſe to take away that doubt, the Text here ſaith *all Faith*, and *all* muſt needs include both juſtifying Faith, and that which men may have without being juſt: but in ſuch caſe, "*S. Auguſtine* tells us, *Lib. 5. de Trin. Cap.* 18. "*Faith* according to the Apoſtles may be without Chari-"ty, but it cannot be profitable without it; for, ſaith he, "Charity alone, is that which diſtinguiſheth between the children

"children of God, and the children of the devill, the "ſonnes of the Kingdome, and the ſonnes of perdition. Now while the Apoſtle ſaith, *Faith*, even to miracles, without Charity, makes us *nothing* in the ſight of God, how can hereticks pretend *Faith* alone ſhall ſave them? for ſure the bleſſed ſoules are ſomething in Gods ſight, and yet by onely *Faith* they are *nothing* ſaies the Apoſtle, or which is all one, they are of no eſteeme, or eſteemed as *nothing* at all, not but that they are things in being, yet ſo, as being without eſteem, renders them in a manner *nothing* in the ſight of God.

3. Nay ſo ſerious is *S. Paul* in this aſſertion, that he tells us, if for any other end than purely for the love of God, we ſhould give away our whole eſtates, indeed our lives, and be martyrs for the Faith without loving God, yet this would nothing at all availe us, unleſſe we had *Charity* to make proficuous, to render profitable our martyrdome for the Faith of Chriſt, ſince formally there can be no Faith without Charity, though materially there may: whence we ſee, that beſides *Faith*, *Charity* is neceſſary to ſalvation, inſomuch that if a Turke or Heathen ſhould be ſo perſwaded of the verity of Chriſts being the Sonne of God, and ſhould be contented to die rather than to recede from profeſſing his beliefe in that, and all other points of Chriſtian beliefe, yet unleſſe withall he had perfect *Charity*, that is, unleſſe he did love God above all, and his neighbour as himſelf, he ſhould never be ſaved, nor be eſteemed a formall martyr, but a vaine and fooliſh prodigall of his life to no purpoſe, I ſay God and his neighbour too, becauſe to die believeing and loving God without loving our neighbour, were not enough of *Charity* to gaine a man the title or crowne of martyrdome; "Becauſe things are good by the in-"tegrity of their cauſe, bad by the leaſt defect of ſuch "integrity.

4. In theſe four next verſes, *S. Paul* enumerates the

ſixteen conditions of perfect *Charity* to our neighbour: but whereas he calls *Charity*, *Patient*, and *Benigne*, we muſt note, he doth not meane it is formally ſo, but abuſively, that is, *Charity* is the cauſe of *Patience*, *Benignity*, and the like, or which is much one, *Patience* is not an elicite act of *Charity*, but an act (as Scholes ſay) commanded by *Charity*; Though *Tertullian* gives this Encomiaſtick to *Patience*, that it is the inſeparable companion, and as it were governeſſe of all other virtues, in as much, as the *longanimity* (or conſtancie of mind in alwaies doing good) makes a man *patiently* to indure the labour of well doing, and the oppoſition which that labour is many times obſtructed withall; and for the like reaſon, *Charity* is *benigne*, becauſe as it gives us fortitude to reſiſt impediments in our way to do well, ſo it gives us *mildneſſe*, affability and ſweetnes towards the perſons who oppoſe our doing well. Againe *Charity* is not *æmulous*, or envying at other mens good, as if what did gee to another, went from us: No, ſhe looks not upon any thing as *mine* and *thine*, but upon all as Gods: Inſomuch that Saint *Gregorie* in his fifth Homily upon the Goſpels, ſayes elegantly and excellently well, *Whatſoever we covet in this world, we envy our Neighbours having that.* Hence it is, that *Charity* chils, while *Covetouſneſſe* doth grow warm, and contrarywiſe where *Charity* reigneth, there *covetouſneſſe* is exiled from the Court: moreover *Charity* dealeth not perverſely or peeviſhly with any body, becauſe ſuch a proceeding would deſtroy both her *patience* and *benignity* above aſſerted.

5. It is not without reaſon the Expoſitors have diverſly interpreted this place, ſome ſaying, not to be *ambitious* imports not to be immodeſt, others not to be ſordid, but what ſeemes perhaps leaſt, and yet is moſt proper; others ſay it ſignifies not to be baihful, or rather indeed not to be ſhamed, and upon the matter all theſe are one and the ſame; for *ſhame* is here taken as a *bluſh* of guilt, not

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of grace, as who ſhould ſay, for any man immodeſtly to arrogate unto himſelf honour and eſteeme, when no man can deſerve the title of true honour, or for any man to be ſo ſordid, as to take delight in earthly things, is to conclude himſelf guilty of ſo much baſeneſſe, as (when diſcovered) betrayes it ſelf with a bluſh of ſhame and confuſion: as contrariwiſe for any man being contemned, reviled or ſcorned by others to bluſh or be aſhamed at the diſgrace thereof, argues he thinks himſelf injured or undervalued, which is a token of huge pride, of high ambition in him, whereas true *Charity* would teach him to glory, rather than otherwiſe in ſuch occaſions, that he were held worthy to take off part of that indignity was layd upon our Saviour, which was indeed due to ſinfull man, that inſtead of confeſſing his demerits, glories, as if all reſpect, eſteem, and honour were due to him, which is high ambition, and a thing contrary to *Charity*: and for the ſame reaſon the Apoſtle tels us, as we muſt not be *ambitious* of more than is our due, ſo true *Charity* forbids us even to ſeek *our owne*, telling us we have no title of property to any thing at all but our ſinnes, which are the onely things we can lay clayme unto as owners of: hence he adds, *Charity* is *never provoked to anger*, becauſe anger argues an apprehenſion of an injury received, and thoſe who are truly *Charitable* ought to eſteem themſelves the moſt contemptible things in nature, capable of nothing but neglect from others, as a condigne punihment for the continuall neglect of their own duty to God: whereunto if we can happily arrive, then will follow, that which the Apoſtle concludes this verſe withall, *of Charity never thinking ill*, for if ſhe never be angry, probably ſhe never thinks of *revenge*, becauſe ſhe never eſteemes her ſelf hurt by any body but her ſelf, as believing ſhe is rather in fault to deſerve injury, than that any body elſe can do her wrong; where note what is here ſaid of *Charity*, is meant of the perſon who is truely *Charitable*.

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6. As it is an evident ſigne of ill will or hatred in us to another, when we *rejoyce* to ſee him injured (which muſt needs include ſome third mans iniquity exerciſed on him) and ſo to rejoyce at the injury done is to be partaker of the delight w^h the third party takes in his iniquity, or doing ill: in like manner it is a token of good will or true *Charity* not to *rejoyce* in ſuch iniquity, for contraries are ever beſt deſcerned by *juxta-poſition* or being ſet together: and when the Apoſtle ſaies, *Charity rejoyceth in Truth*, he meanes by *Truth* in this place, probity, goodneſſe, juſtice, as the oppoſites to injury, which as it muſt not be *rejoyced at*, ſo the contrary virtue to that vice ought to be a cauſe of our *Joyes*.

7. See how *Charity* here makes her ſelf an arched bridge for all men to trample over, how ſhe crys out to all men lay your loades on me, it is onely I that am the pack-horſe of malice, my duty is to bear away the burden of ſinne from mount *Calvary*, where all the load was laid on Jeſus, come beloved, bring away from thence apace your burdens, heap them on my arched ſhoulders, who am made for no other end than preſſure, and to be oppreſt. As you can do your ſelves no greater pleaſure than to lighten your own burdens, ſo you can no wayes oblige me more, than to adde plummets to my weights: for as a Palme tree depreſt, I grow the better, do what you pleaſe to me, I *believe* you mean me no hurt, becauſe I know you can doe me none, if I doe it not unto my ſelf; therefore doubt not of my miſconſtruing your actions, I will *believe* the beſt of them, (ſuch as are not apparent ſinnes) as of your angers, I will hold my ſelf the cauſe: I will think your puniſhing of me, is your particular care towards me, your fatherly chaſtizing my undutifull behaviour both to my God and you: and thus *Charity believes all* in the Apoſtles ſence: whence conſequently ſhe *hopeth all* in the ſame ſence, that is, her own amendment upon the juſt chaſtizement ſhe received from others,

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who ſhe perſwades her ſelf were Gods Miniſters of Juſtice to change her eternall puniſhment due unto her into temporall pennances impoſed upon her by Gods Vice-gerents; and in this *hope* ſhe grounds her *bearing all things* patiently here, will bring her to a crown of glory in the next world: For if ſhe ſtands thus perſwaded, ſhe cannot think ſhe beares to much here, and ſo the Apoſtle ſaith, ſhe *beareth all things*, wherewith he ends the ſixteen conditions, as above expreſſed, requiſite to perfect *Charity*.

8. From hence he proceeds to the end of this Chapter, declaring the excellency of *Charity* in it ſelf, as more durable than all other virtues, even than the other two Theologicall, ſince *Faith* in heaven ſhall ceaſe and be changed into viſion, (inconſiſtent with the obſcurity of *Faith*) and *hope* ſhall vaniſh, as exchanged for fruition (incompatible with *hope*) which being a deſire of having, muſt needs vaniſh, when all is had that can be wiſht or deſired. And hence it is, that hereticks ground ill their hereſie, ſaying a man once in grace (that is in perfect charity) can never ſinne, becauſe here the Apoſtle ſaith, *Charity never failes*; but the true meaning of this ſentence is, *Charity* of her ſelfe never *failes*, however by ſinne ſhe may be here extinguiſhed: or (which is equivalent) *Charity* is never wearied, never tyred, never exhauſted by doing good to others, even to our enemies, whereas *Faith* is often ſha en and loſt, *Hope* is many times leſſened and quite gone, when we ſee our expectations faile us: what the Apoſtle ſaith here of *propheſies failing*, is to be underſtood, that they *faile*, not as defective in revealing truth, but as not rightly underſtood by thoſe to whom they do reveal the ſame, through the defect of our capacity to hard and abſtruſe points. Note the poſſible *failing of tongues* is here on purpoſe expreſſed in the plurall number, as alluding to the ceſſation of the *gift of many tongues*, which even now is ceaſed, and was

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ſo long ſince, not that the power in God of giving ſuch gifts again is loſt, but that there is not the like neceſſity thereof as in the primitive Church; but we may obſerve, he doth not ſay, the *Tongue* ſhall poſſibly ceaſe, but *Tongues*, or the plurality thereof; for it is a common opinion amongſt Divines, that all men in heaven, as they have their bodies there; ſo they ſhall have the uſe of their *tongues*, and ſpeak to one another, but ſo, as they ſhall all ſpeak one, and that the Hebrew tongue, (the moſt perfect expreſſer of the mind, and that which *Adam* ſpake in the ſtate of innocency, and all the Antient Patriarks, before the deſtruction of *Babylon* confounded the Tongues, and likewiſe the Prophets) ſinging, as in the *Apocalyps*, *Amen*, *Allelujah*. Though ſome think it not improbable, they ſhall, rather than want the uſe of ſpeech, have a new language created common to them all, and more perfect yet than Hebrew: For thus all ſhall ceaſe that ever were in uſe, and yet another never uſed may be made without contradiction to this text; not that the Bleſſed ſhall want in heaven *the gift of Tongues*, if they pleaſe, but that as they are there all of *one mind*, ſo they ſhall chooſe rather to ſpeak all one *tongue*, than to uſe many, which multiplicity argues rather an imperfection than otherwiſe, though here it were a Bleſſing neceſſary to our imperfect ſtate: by *Science* being deſtroyed in heaven, ſome will have the acts thereof deſtroyed onely, and the habits remain, yet to no purpoſe this, for in vain is that habit, faculty, or power, which never ſhall be reduced to act; hence we muſt rather ſay, *Science*, as it is imperfect here, ſhall be deſtroyed by a change into perfect *Science* there, yet even this is rather preſervation by addition, than deſtruction by ſubſtraction. Let us therefore ſay yet further, *Science* ſhall be deſtroyed, as it imports here teaching and learning, which there ſhall ceaſe, ſince no man can teach, nor no man learn in heaven any new *Science*. To conclude, let us grant a totall ceſſation of *Science*, as the beſt of Sciences, namely,

namely, Divinity, grounded on points of Faith, deduced here partly out of naturall reaſon, partly out of revelations, nay, even *Faith* it ſelf, the Miſtreſſe of Divinity; and yet we ſhall doe no wrong to the Bleſſed, becauſe intuition is better than cognition, clarity of *knowledge* is more excellent than obſcurity; in a word, viſion is the beſt of demonſtrations, and therefore *Science* being nothing but a rationall exhibition of the object, ſhall ſuffer no prejudice by ceaſing, when the object is there more clearly ſeen with the eye, than it could be diſcerned by the underſtanding here, but the truth is, the ceſſation of propheſie, tongues, and knowledge, or ſcience, is not here abſolutely aſſerted, but ſuppoſed onely, to prove their ceſſation would not yet take away charity.

9. See how this Verſe cleers the former in the latter ſenſe thereof; here *we onely know in part*, ſo there this partiall knowledge ceaſing, our *Science* may be ſaid to *ceaſe*; as alſo our *propheſie*, which though it be a revelation of truth, yet it is not a revelation of all truth, which in heaven ſhall be revealed, and ſo take away all diviſions of truth by an unity or integrity of all truths in one.

10. See how ſtill the ſucceeding verſe in termes avowes the explication of the precedent, when *perfect intuition comes*, then *imperfect exhibition ſhall ceaſe*, when God in his owne, and ſole perfect ſelfe ſhall appear, then creatures, who ſhew him onely *in part*, ſhall need no more to make their imperfect exhibitions of him; or when we ſee the creature perfectly in God, then the imperfection we did ſee of them in themſelves ſhall ceaſe.

11. In this verſe he illuſtrates by a ſimilitude of a child or *little one* in reſpect of a man, what he ſaid in the former, and makes the *Science*, *Propheſie*, or *perfection* we have here to be (in reſpect of what we ſhall have in heaven)

ven) like the meer ſenſible knowledge in a child to his intellectuall and rationall ſcience, when he is a *man*, which is as much as to ſay, moſt of all our ſcience here, is but as knowledge of ſenſe, and not indeed intellectuall, becauſe not grounded in certitude of principles, but in apparences onely of truths and cauſes, which, though they doe not, yet for any thing we know, they may fail us, even when we thinke our ſelves moſt certain of truth therein.

12. Some will have S. *Paul* to allow cleer Intuition of God here, by his confeſſing we ſee him at leaſt *in a glaſs*, becauſe glaſſes doe repreſent the reall things, and not the pictures onely thereof; which is true, but withall they repreſent the things in a reflected, not in a direct line, and hence we ſee nothing ſo perfectly in *a glaſs*, as when we look directly on the object it ſelf: Again, hence we never ſee nor know ſo much of our ſelves, as we doe of others, becauſe we ſee not our own ſhapes ſo directly *in a glaſs*, as wee doe others out of it, by looking on their perſons directly: Others underſtand S. *Paul* to mean by *a glaſs* here, our ſeeing God in a confuſed way, as Mercers ſhew a multitude of ware together, to diſtract the eye of the buyer, or as if they were ſhown by falſe lights, giving them other luſtre than indeed they have, or as things ſhewn in a tranſient way to cheat the eie, rather than to ſatisfie it; all which is to ſee God wrapt up *in Riddles* of knowledge, not in the reality thereof: Now if we ask what *glaſſe* it is wee here ſee God by; ſay, either the creature repreſenting him, or the fancie apprehending him, or Chriſt his humanitie beſt of all expreſſing his goodneſs, yet infinitely ſhort thereof; or as ſome will have it in the Sacraments, which are viſible ſigns of inviſible things of grace, and of God the Authour thereof. By ſeeing God *face to face* ſome conceive it ſhall onely be when we ſee Chriſt in heaven, and through his glorious face behold with our corporall eyes his ſa-

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cued Deity, grounded in the words of *Theodoret* ſaying, *Wee ſhall not ſee his nature* (meaning his Deitie) *which falls not within the compaſs of our corporall eyes, and ſo can bee ſeen by none, but that nature onely which hee aſſumed* (meaning humane nature) but *Theodoret* thus underſtood would be made the Author of a huge errour, as denying us the happineſſe of the Beatificall viſion, which doth not, nay, cannot conſiſt onely in ſeeing Chriſts humanity *face to face*, becauſe that humanity is but a creature; his meaning therefore muſt be, that with our corporall eyes, we can onely ſee the Deity as tralucent, and ſhining through the face of Chriſt, or through his humane nature; but yet with our ſouls eyes, that is, with her faculties of underſtanding, we ſee even the ſacred Deitie, and with our wills we love him as the beginning and end of all our hopes, as our chief and infinite goodneſs; and when the Apoſtle ſayes he ſhall *know God* in heaven, as he is there *known* by God, his meaning is, onely that we ſhall ſee God perfectly. and not in part onely, as he doth *know* us perfectly, by knowing the integrity of all the cauſes concurring to our making, and the infallibility of all the effects of our each operation or motion; not that therefore our *knowledge* of God ſhall be equally perfect with his of us, for ſuch *knowledge* would argue identity, and not onely ſimilitude of *knowledge*, whereas here there is no identicall, but onely a ſimilitudinary *knowledge* aſſerted.

13. We muſt note, that *Iræneus*, *Tertullian*, and others, underſtood by the word *now*, that the Apoſtle meant *now* that we are in this perfect *knowledge*, that is, in heaven, *Faith*, *Hope*, *Charity ſhall remain*; but this were to contradict all that hath been ſaid before of *Faith* ceaſing, when *viſion* comes; of *hope* decaying, when *Fruition* affords all that can be hoped for; ſo thoſe Fathers muſt be explicated to mean by *faith*, all firm, aſſured and undoubted ſcience, ſuch as onely conſiſted in viſion, and by *hope*, all

all inceſſant adheſion to the infinite goodneſs of God above all things elſe beloved, which adheſion they called fruition: and yet though this qualifie their ſenſe to bee neerer the Apoſtles than an aſſerting that *faith* and *hope remain in heaven* formally as *charity* doth, yet this comes ſhort of S. *Pauls* meaning by the word *now*, in this life, not in heaven: for his main ſcope was to prove to the Corinthians, that *charity* was the chief of all other vertues; *faith, hope, and charity*, but the chiefeſt and *greateſt* of theſe is *charity*, and not ſo much boaſted gift of *tongues*, and therefore as to them he ſayes, *Now* there are three Theologicall vertues, *faith, hope, and charitie*, but the greateſt of theſe is charity; not your vain *faith*, which is not acquainted with *love*, nor your idle *hope*, which fixeth your expectation of help from creatures, nay though your *faith* be pure, and your *hope* in God alone, yet *charity* is greater than theſe vertues, and ſhall remain in heaven, when the other two Theological vertues ceaſe, however now they are all three together here, the moſt excellent indeed of all other gifts or vertues, however you eſteem more that of *tongues*, which I ſee you prefer fondly before any other gifts of God. To conclude, the Apoſtle reſolves *charity* to bee above all other vertues, as the fire is the chief of Elements, gold the principall of metals, the Sun the beſt of Planets, the Empyreal the higheſt of heavens, and the Seraphins the top-gallant of Angels, ſo is *charity* the chief, the principal, the beſt, the higheſt, and the moſt gallant of all vertues whatſoever.

The Application.

1. SInce the firſt operation of *Adams* ſoul was an act of love to his Creator, becauſe he ſee him to bee infinitely more amiable than all the lovely creatures he had made him maſter of. Therefore every child of

of *Adam* doth even in that degenerate, if his firſt reaſonable operation be not alſo an act of love to God. Nature as well as grace teaching the giver ought to be beloved far above the gift he gives.

2. Hence it is that in Regeneration, we are bound to make our firſt act a profeſſion of our faith and love to the divine Majeſty ſo ſolemn, that it is accompanied with an abrenuntiation of all love to creatures, namely thoſe that tempt us moſt, the World, the Fleſh, and the Divel, with all his Pomps and vanities. And this becauſe originall ſin had *fetterd* our affections, and tyed them to a dotage on the creatures, ſo as to love theſe above the Creatour of them and us.

3. Now becauſe this indebit love to creatures is the *fetter* that faſtens us to ſin, making us affect it even when we doe not commit it actually, and becauſe for ſin wee are lyable to all *adverſity*, therefore S. *Paul*, by tying a true-lovers-knot of perfect love and charity to God within our hearts, would looſen the *fetters* of our love to creatures that faſten us to ſin: and by this art would keep us free from all *adverſitie*, no effect remaining longer than the cauſe thereof remains: Whence it is that whileſt Saint *Paul* ſo paſſionately recommendeth charity in this Epiſtle, as the onely remedie againſt *adverſitie*,

We properly pray as above.

The Goſpel, Luke 18. ver. 31, &c.

31. *And Jeſus took the twelve and ſaid to them, Behold we goe up to Hieruſalem, and all things ſhall be conſummate, which were written by the Prophets of the Son of man.*

32. *For he ſhall be delivered to the Gentiles, and ſhall be mocked, and ſcourged, and ſpit upon.*

33. *And after they have ſcourged him, they will kill him, and the third day he ſhall riſe again.*

34. *And they underſtood none of theſe things, and this word was hid from them, and they underſtood not the things that were ſaid.*

35. *And it came to paſſe, when he drew nigh to* Jericho, *a certain blind man ſat by the way begging.*

36. *And when he heard the multitude paſſing by, he asked what this ſhould be.*

37. *And they told him,* Jeſus *of* Nazareth *paſſed by.*

38 *And he cryed ſaying,* Jeſus *ſon of* David, *have mercy upon me.*

39. *And they that went before, rebuked him that he ſhould hold his peace. But he cryed much more, ſon of* David, *have mercy upon me.*

40. *And* Jeſus *ſtanding, commanded him to be brought unto him, and when he was come neer, he asked him.*

41. *Saying, what wilt thou that I doe to thee? but he ſaid, Lord, that I may ſee.*

42. *And* Jeſus *ſaid unto him, Doe thou ſee, thy faith hath made thee whole.*

43. *And forthwith he ſaw,, and followed him, magnifying God. And all the people as they ſaw it, gave praiſe to God.*

The

The Explication.

31. OUr Saviour being now neer the time, wherein he was pleaſed to be ſacrificed for mans redemption, took with him in this his laſt aſcending to the grand feaſt of the Jewes, their Paſchall ſolemnity, all his twelve Apoſtles, and leſt they ſhould be ſurpriſed by his ſudden death, which they knew not to be at hand, (as himſelf did) he forewarnes them of it, nay, for their further comfort he tells them, his death was fore-told long before by the holy *Prophets*; but with this conſolatory clauſe of his riſing again, after he was dead, to prove thereby it was God redeemed us, when God and Man dyed for us, and ſuch was the Meſſias; ſuch was he, who now foretold them this of himſelf, to prepare their patience againſt his paſſion, to ſecure their faith, though he loſt his own life for that purpoſe: And that this was the laſt time of our Saviours going to this City of Hieruſalem, in obſervation of their Paſchall ſolemnity, all the four Evangeliſts agree; Saint *John* onely adding this circumſtance, Chap. 11. ver. 54. that Jeſus came now *from the City Ephrem* privately to this Feaſt, having fled thither for fear of the Jewes, after he had raiſed *Lazarus* from death to life a little before, and was much envied, and ſought after, to puniſh, not to reward him, for his ſaid goodneſs: Now ſome Expoſitours will have it, that from this very inſtant of Chriſt foretelling his Apoſtles he ſhould die, and riſe again, *Judas* gave his firſt way to the temptation of covetouſneſs, which moved him to betray his Maſter for Mony, ſince he did believe the firſt part of his death, but gave no credit to his laſt, of Riſing again; and ſo concluded, when once his Maſter was dead, all the little treaſure of the common purſe would fall to his ſhare, that feared no account to be exacted

of our Lord, of faith, of Baptiſme, of God &c. he means, our *unanimitie* muſt not conſiſt of our being all of one mind with one another, (for ſo are many that are not true *believers*) but that we ought to be all *of one mind* with God, who by his ſacred Son, and by the holy Ghoſt hath taught us what that *one mind is* of his divine Majeſty which we ſhould be of; ſuch a mind, as makes us one thing with him, how ever ſeverall things in our ſelves; that is to ſay, one myſticall body of Chriſt, animated *by one ſpirit*, believing one and the ſame *faith* which his ſacred Son delivered unto us; not making our own *faith*, ſutable to our own fancie, and calling that *one ſpirit*, becauſe many are of that fancy too: no, no beloved, Chriſtian *unanimitie* is rooted in the ſacred Trinitie, where though there be a multiplicitie of Perſons, yet is there a ſimplicitie of Nature, an unitie of eſſence, an identitie of Deitie; not onely becauſe the Three diſtinct Perſons are al *of one mind*, but becauſe they are *one* and the ſame Thing, (or Beeing rather, ſince in God there is no compoſition between the Thing, and the Being thereof, as is in creatures, and ſo he is more properly called a ſimple Being, then a ſimple Thing.) And therefore all our ſimplicitie, *unitie*, or indiviſibilitie muſt have root in him, and not in us: ſo that *the unitie of our ſpirit*, which makes us one myſticall body of Chriſt, muſt be derived from the ſame divine ſpirit that made God and man one perſon onely, though conſiſting of two natures.

3. To conclude, as the eſſence of the Deitie conſiſteth in the unitie of the bleſſed Trinitie, ſo doth the eſſence of true Chriſtianitie conſiſt in the *unanimitie* of Chriſtians; yet with this difference, that in this life their *unitie* is rather a *communitie* then an identitie, and their *union* properly is a *communion*, firſt, with Chriſt their head, next, with his holy ſpouſe the Church, and laſtly, with the Saints, (as in our Creed we profeſſe) for by the participation of all their ſaintities it is that ſinners are drawn out of the mire of their iniquities. And as we read 1. Jo. 4. v. 10. *Charitie is not in this, as though you have loved God, but becauſe he hath loved you*: ſo we may ſay of *faith*, it is not as we ſquare or chooſe it, but as Chriſt hath

hath ſquared it, ſince we are not his, *for our choſing him, but becauſe he hath choſen us*: Jo. 15. v. 16. Now becauſe upon this Epiſtle Preachers are to inſiſt on the *communion* or *union*, the *unanimitie* or *unitie* of true Chriſtianitie, as the proper difference thereof, making them Saints onely and ſaved ſouls, who are true *believers*, and true *lovers* as above;

Therefore holy Church to day prayes to be preſerved from that which is the poyſon, bane, and *contagion* of Chriſtians, namely diviſion, faction, ſchiſme, hereſie, infidelitie, &c. ſtiling theſe very properly *a diabolicall contagion*, becauſe the Devill is the authour of them all.

The Goſpel. *Matt.* 22. 34.

34 *But the Phariſees hearing that he had put the Sadduces to ſilence, came together:*

35 *And one of them a Doctour of Law asked of him tempting,*

36 *Maſter, which is the great Commandement of the Law?*

37 *Jeſus ſaid unto him, thou ſhalt love the Lord thy God from thy whole heart, and with thy whole ſoul, and with thy whole minde.*

38 *This is the greateſt Commandement.*

39 *And the ſecond is like to this; Thou ſhalt love thy neighbour as thy ſelf.*

40 *On theſe two Commandements depend the whole Law, and Prophets.*

41 *And the Phariſees being aſſembled Jeſus asked them,*

42 *Saying what is your opinion of Chriſt? whoſe ſonne is he? They ſay Davids.*

43 *He ſaith to them, how then doth David in ſpirit call him Lord, ſaying,*

44 *The Lord ſaid to my Lord, ſit on my right hand, untill I put thine enemies thy fooot-ſtool to thy foot?*

45 *If David therefore call him Lord, how is he his ſonne?*

46 *And no man could anſwer him a word, neither durſt any man from that day ask him any more.*

The Explication.

34. THe *Phariſees* came with intention to undervalue him, and find him (as they thought) ignorant in the *Scriptures*, ſo to eclipſe the glory he had in ſilencing the *Sadduces*, ignorant men in the eſteem of the *Phariſees*.

35. It ſeems this *Doctour* came not with any reall intention to entrap our Saviour, (as the other did, whereof mention is made by S. Mark c. 12.) but rather blinded the other *Phariſees* by ſeeming to ask a queſtion to their entrapping ſenſe, while in truth he did ask it to ſatisfie his own doubt in point of practicall virtue, as the *Sadduces* had been ſatisfied by him in the ſpeculative verity of the *reſurrection*; for here this *Doctour* did approve our Saviours anſwer, and ſaid to him, thou haſt anſwered well indeed.

36. The reaſon they asked this queſtion was, in regard they much doubted whether the *greateſt commandment* were not that of ſacrifice Levit. c. 1. becauſe God ſeems chiefly honoured thereby. And here the *Phariſees* abſurdly bid children refuſe to help their parents, under pretenſe of offering to God what ſhould relieve their needy parents, as if that cloak of Religion were better then this duty to nature.

37. But Jeſus made them ſee there is no ſacrifice ſo pre-

cious

cious in the ſight of God as that of our *hearts* affections; and ſo he puts in the firſt place of commands that precept of *charity* which bids us *love God above all things*, with *all our heart* &c. And the reaſon hereof is, becauſe there is no precept ſo extenſive as this of love; whence you ſee it is expreſſed by giving *all* our affections wholly to "God. This made S. Bernard bold to ſay, we muſt "love him beyond all meaſure, when he ſayes, the "mean of love to God is to love him without mean or "meaſure.

38. Well is this therefore called the *firſt*, and *great commandment*, becauſe it is *ſo per excellentiam*, by excellency, as extending to a kind of infinity, when it puts no mean to *our love of God*, no end at all, but requires it be for ever that we love him. Hence it is that *charity* is the Queen of the ſoul, and life of all virtues, and is indeed above Religion, above ſacrifice, becauſe by *charity* (which is the love of the ſoul to God) ſacrifices are commanded *to be made as teſtimonies of her loyalty to God* who doth command them.

39. This *love of our neighbour* is called the *ſecond commandment*, in order to perfection, not in rank of law; for there were many laws made before this was declared. By *loving our neighbour as our ſelf* is underſtood that we muſt really, truly, and cordially love him, though not ſo much as our ſelves. So by the particle *as*, is here underſtood ſimilitude, not identity, or equality of *love*.

40. Yes, ſo they *depend on theſe two* as all the boughs, and branches of a tree depend on the root thereof; for the root of all the Law is *love of God*, and of Gods creatures for Gods ſake, not otherwiſe. (hence even ſelf-love is not lawfull but as directed to Gods honour, and glory.) The three Laws of the firſt table are expreſſed by *love* of God, the ſeven of the ſecond table by love of our neighbour.

41. This aggregation, or *aſſembly* of them S. Mark obſerves

ſerves was in the Temple; be it where it will, this ſeems to aſſert the *Doctour* who was his firſt aggreſſour was either gone, or at leaſt ſatisfied, and ſo ſilenced, for now they all aſſault him, as if they were not ſatisfied with him though *the Doctour* were; and hence Jeſus ſeems to ground his queſtion in the following verſe;

42. Whereby, in requitall of their *tempting him* by a ſubtile queſtion *in* the Law, which was *the chief commandment*? he now undertakes to impart unto them a farre more ſubtile verity, and more neceſſary inſtruction, (that ſo he might with good repay evil) namely, the truth of his being not onely Man, but God, not onely the *ſonne of David*, as they allowed him to be, but even *the Sonne* of God, the *Meſſias* who was expected to be the Redeemer, and Saviour of the whole world: and this he inferres upon them ſo, as by force of argument *out of Davids mouth*, out of the Scripture, he makes them ſee clearly it muſt be ſo; though they were too proud to confeſſe it. No marvell they could not anſwer right to the queſtion; for when S. Peter (Matth. 16.) did anſwer the ſame queſtion right, our Saviour told him *fleſh, and bloud had not revealed it, but the heavenly Father*, who had not ſo illuminated theſe *Phariſees* as he did Peter.

43. Obſerve, while Chriſt makes in this verſe a further inquiry, it doth not inferre he denieth himſelf to be what they ſaid truly that he was, the ſonne of David; (for ſo the Scripture told them clearly the Meſſias ſhould be) but he was willing to draw them on to a further knowledge that the Meſſias was alſo the Sonne of God, and not onely *the* ſonne of David, and this out of Davids own mouth, who *in ſpirit* (by inſpiration from heaven) *called him Lord*, a ſtile which fathers do not uſe to give unto their ſonnes: and that this was true he cites *Davids* words in the next verſe, ſaying,

44. *The Lord ſaid to my Lord*, (God ſaid to the Meſſias, to Jeſus Chriſt) by the inſtinct of the Holy Ghoſt, who did indeed dictate unto David all the whole book of Pſalms

which

which runnes much upon the propheticall prediction of our Lord, and Saviour Jeſus Chriſt his coming, and being the true Meſſias that was expected with ſo much fervour by the languiſhing world. So by this quotation of the Scripture where *David* calls *Chriſt his Lord*, they are brought to ſee evidently he muſt needs be more then his ſonne, elſe they had replied again, which they neither did nor durſt, nor indeed could do, as the laſt verſe of this preſent Goſpel ſhows. By *ſitting at Gods right hand* is clearly declared he is not onely *Davids Lord*, but alſo the King of Kings, and Lord of Lords, true God as well as man, placed above all the quiers of Angels in heaven, and impowered at the day of judgement to come in Majeſty, trampling over all his enemies, the world, the devil, and the fleſh, when he ſhall judge all fleſh, and all ſpirit too, man and Angels, and make his enemies truely his *footſtool* when he tramples firſt upon them, and laſtly kicks them down to the pit of hell, where the *foot* of his eternall power holds them everlaſtingly under him, in pains, and torments.

45. It was time for Chriſt to cloſe up the irrefragable force of his argument, by ſhewing the *Phariſees*, in this verſe, he being the Meſſias mentioned by the Royall Prophet was not onely Davids, but Gods ſonne alſo; and whilſt he inferres the greater out of Davids mouth, he doth not deny the leſſer, though here he ſeems to ask how *David* could call his *Lord* his ſonne, when they themſelves did ſee he muſt alſo be Davids, and the whole worlds God, Redeemer, Judge, and Saviour too.

46. And their ſilence aſſerted in this verſe to his inference, argues their conſent it was, and muſt be true; hence they were left at leaſt to wonder at, if not to believe, confeſſe, and love this undeniable truth: for of theſe S. Auguſtine, in his expoſition upon the 109. Pſalme cited by Chriſt, ſayes "excellently well, Theſe proud *Phariſees* choſe rather to "burſt with the pride of their ſwollen (and ſullen) ſilence, then "to be taught by their humble acknowledgement, & confeſſion.

S. Chryſo-

"S. Chryſoſtome upon the ſame place ſayes, They were ſtruck "dumb by the dart of this dead wound they had received from "Chriſt, convincing (though not converting) them. So it often fares with Hereticks.

The Application.

1. IT is not without deſigne that, when the Epiſtle runnes wholly upon *unity of ſpirit* in the Church of Chriſt, the Goſpel is ſo full of example of diſunion, and diviſion amongſt the *Doctours*, and *Sages* in the ſynagogue of the Jews, for ſuch were the *Sadducees*, the *Scribes*, and *Phariſees*: And we may piouſly believe the deſigne of holy Church in this, was to bid us beware of ſuch ſpirits in our Doctours and Teachers; for there is no greater plague, no *contagion* more malignant then duplicity, falſity, and diviſion in thoſe who ſhould cement us together by the concordancy of their doctrine, and by the exemplarity of their lives.

2. So when we hear the *Sadducees*, *Scribes*, and *Phariſees* pretending zeal to Chriſt, and deſirous to know which is the *firſt and greateſt commandment*, that of *Love*, or that of *Sacrifice*: we may imagine our *charity*, though ſhe were cleared out of the miſt in her way laſt Sunday; hath now a more malignant darkneſſe in her eyes, an *Eclipſe*, a ſhade that hinders her of the ſunnes influence upon her, that is to ſay, of the light of grace; as if God were pleaſed a while to leave us to our ſelves, to ſhew us that when he doth ſo we are darkened with the *Eclipſe* of our judgements, of our underſtandings, as the *Sadducees*, *Scribes*, *and Phariſees* were when the force of ſenſe was ſo ſtrong in them, they would not believe in the Deity of Chriſt; becauſe the myſteries of his doctrine were ſome of them above reaſon, though never againſt it.

3. But a farre greater *Eclipſe* is of grace amongſt us when our *Paſtours*, our *Teachers*, and *Preachers* (*ſeeking themſelves, and not Jeſus Chriſt*) *do erect Altar againſt Altar*, do bandy and contraſt with one another out of *ſelf-ſeeking*;

ſeeking; and ſo miſlead their *flocks*, and make them feed upon the ſower and *contagious fruits* that grow in the eclipſe *of grace*, or that wither rather then grow, that infect rather then nouriſh, that poiſon rather then preſerve us alive, that damne indeed and do not ſave us, that putrifie, inſtead *of purifying our intentions* of honouring (as we ought to do) one onely God, when even under that pretence, by the *contagion* of factious doctrine, we *Idolize* to as many *devils* as miſlead us in the wayes of *faction* and *diviſion*.

For prevention whereof holy Church fitly prayes, as above, that *our intentions* may be *purified* by the *unity* thereof, by intending Gods honour only in thoſe ſervices that are pretended done for Gods ſake, and not our own intereſt.

On the eighteenth Sunday after Pentecoſt.

The Antiphon. Matth. 9. v. 7.

THe ſick then of the palſie took up his bed in which he lay, magnifying God; and all the people which beheld it gave praiſe to God.

Verſ. *Let my prayer*, &c.

Reſp. *Even as Incenſe*, &c.

The Prayer.

LEt, O Lord, the operation of thy mercy direct our hearts, becauſe without thee wee cannot pleaſe thee.

The Illuſtration.

IF any man doubt what is meant by the *operation of our Lords mercy* mentioned in this prayer, S. Paul in the firſt verſe of this daies Epiſtle will tell him it is the *actual grace of God, which the Apoſtle alwayes gives thanks for*, as being the cauſe of the Corinthians converſion, of their being *enriched in all things* appertaining to Chriſtian religion, ſo *as to want nothing but the revelation of Chriſt in glory*, whom already they beheld in grace, as alſo of their perſeverance *without crime* till the day of doom in that belief, unto which by this grace they had been called. This is the ſumm of the Epiſtle, and undoubtedly this is the ſenſe of the prayer begging, that as by the *operation of Chriſt his mercy* the Corinthians became Chriſtians, ſo we that are by the ſame meanes of the ſame profeſſion, may by the ſame help have *our hearts directed*, (by the *operation of our Saviours mercy towards us*) by the encreaſe of his grace within us: And indeed that encreaſe is alſo properly *the operation of his mercy too*, for the firſt gift thereof was rather the exhibition then the *operation* of his holy grace, and yet to us it ſeems like an *operation* of it too within his own bowels, and ſo, as we ſaid above, the exhibition of it in our eyes is as the effect of his mercie upon himſelf, but the encreaſe thereof is the *operation of it* upon us, to whom it is exhibited; ſo by the exhibition of this grace we become children of God, and by the encreaſe thereof we grow to be his champions, to live his Saints, and die his Martyrs, rather then renounce the Faith of Chriſt. Thus we ſee the firſt clauſe of this Prayer hath exhauſted the whole Epiſtle of the day: Now that the Goſpel ſhould be by the cloſe thereof

thereof exhauſted too, would ſeem ſtrange, if already ſtranger myſteries had not appeared in the myſterious prayers of holy Church. And certain it was for the depth of their ſpirit that S. Gregory the great collects them all together into a book intituled *of Sacraments*, that is to ſay, of Myſteries, as in the preface of this book was hinted; not that the ſtile of Churches prayers is other then plain, and eaſie, but that the depth of their meaning is prodigious. We have examples in the ſimple ſtile of *Thomas à Kempis*, (authour of the following of Chriſt,) the plaineſt, and the deepeſt book that ever was written next to holy Writ; the fulleſt of common places, and yet the moſt home to every mans particular that reads it. So it is with the Churches prayers, they are in words ſimple, and facil, but in ſenſe ſuch as the deepeſt underſtanding may not be able to ſound the bottome of them. For inſtance, ſee how the whole ſtory of the Goſpel is wound off by the onely cloſe of this daies prayer: (if yet the former clauſe thereof were not appropriable thereunto) For what imports the preſſing into Jeſus preſence of the paralytick, and thoſe who from the houſes top did drop him down into the room where Jeſus was, when they found not entrance any other way, but an infinite *faith* they had of being cured by the leaſt *touch* of his ſacred perſon? (and this to ſatisfie our ſelves with the letter of the ſtory, not recurring as we might to the myſtery thereof:) What, I ſay, means this paſſage elſe then a remonſtrance of this paralyticks *faith* in Jeſus Chriſt? And who doth not ſee the cloſe of this prayer excellently well allude *to faith*? ſince we read that *without faith it is impoſſible to pleaſe God*, Heb. 11.6. Do not we Chriſtians then implicitely beg, if not the gift, (which we have already) at leaſt the encreaſe *of faith* when we end this prayer with confeſſing, *We cannot without God pleaſe* his Divine Majeſtie? that is to ſay, as without the *gift of faith* we can be no Chriſtians at all; ſo without the encreaſe thereof (*through the operation of Chriſt his mercy* in us,) we cannot become good Chriſtians, ſuch as by works of *charity* ſtill encreaſe our *faith* in Jeſus Chriſt, and by that encreaſe deſerve with the

para-

paralytick as well the remiſſion of our ſins, as the cure of corporal diſeaſes, ſince without ſuch remiſſion we cannot *pleaſe* Almighty God, and *without him* no ſuch remiſſion can be had, that is, without *his mercy operate firſt upon him* to pardon us, and then upon us (when pardoned) to offend no more. (not that this *operation of Gods mercy* upon himſelf is any new act; but ever is, ever was, and will be one and the ſame act in him, ſeeming new to us by the new effects it produceth in us.) So every way is it an undoubted truth, that *without him we can no wayes pleaſe him*: And thus do we ſtill adjuſt the prayers of holy Church unto the other ſervice of the day.

The Epiſtle. 1 *Cor.* 1. v. 4.

4 *I give thanks to my God alwayes for you, for the grace of God that is given you in Chriſt Jeſus;*

5 *That in all things you may be rich in him in all utterance, and in all knowledge:*

6 *As the teſtimony of Chriſt is confirmed in you.*

7 *So that nothing is wanting to you in any grace, expecting the revelation of our Lord Jeſus Chriſt.*

8 *Who alſo will confirm you unto the end without crime, in the day of the coming of our Lord Jeſus Chriſt.*

The

The Explication.

4. IN theſe words, S. Paul *gives thanks to God inceſſant for the grace of Chriſt which was given* to the Corinthians, who thereby were made Chriſtians. An excellent leſſon, and ought to be frequently practiſed by us, to acknowledge that our perſeverance is a continuation of our vocation to Chriſtianity.

5. In *all things* appertaining to your religion. *Rich in him*, (*rich by him*) that doth enrich you every hour by preſerving you in the ſame vocation he hath called you unto. *In all utterance*, (in all your words) whereby is preached this faith. *In all knowledge*, (in all true ſpiritual underſtanding the doctrine of Chriſt) as who ſhould ſay, I thank God that hath by mine, and by Apollo's preaching afforded you all underſtanding, and true ſenſe of the doctrine of Chriſt, the Goſpel we have delivered unto you.

6. The particle *as*, here imports as much as if he had ſaid, by theſe two means, namely of our preaching, and your (thereby) tightly underſtanding the true ſenſe of Chriſts doctrine *you are confirmed in* Chriſt, (in your belief of his veracity) and ſo he becomes *confirmed* in you by theſe infallible *teſtimonies* you have of him, our preaching, and your right believing.

7. See here how abſolutely right maſters the Apoſtles were, how abſolutely true ſcholars, or diſciples the Corinthians were of Chriſt, to whom *nothing is wanting in any grace* that can be requiſite to their confirmation who are true children of Chriſt, who have ſuch maſters, and who are ſuch believers as the Corinthians were. So that what remained was onely to ſee all they had heard, and believed of Chriſt to be verified, by his *revealing* the certainty thereof at his ſecond coming in the day of Judgment, when this perfect, and fertile grace ſhall bring forth in them the fruits of glory in the Kingdome of heaven.

8. This verſe alludes to the preſent grace of Chriſt which the

the Apoſtle ſayes ſhould *confirm* them now in their *belief*, (meaning the Church, not every particular member thereof) and render them both here till then, and at the *day of Judgement inculpable* for their having thus believed, being thus called by God, and thus inſtructed by the Apoſtles.

The Application.

1. WE heard laſt Sunday how this Apoſtle ſummed up to his Epheſian Converts thoſe particular vertues that were proper for new converted ſoules; now to day he ſpeaks to the Corinthians much in the ſame ſtile, they being newly (by his means) then made good Chriſtians: onely here the Apoſtle inſiſts much upon the effects of that grace in them which wrought their converſion, and thoſe effects how excellent they are the Explication of the Text above hath told us.

2. It remains therefore that all Catholick Chriſtians, while they read this Text which minds them of their like converſion amidſt a thouſand millions of men who want that happineſſe, ſet their *charity* on work immediately, to produce the like effects in their ſoules, by the operation of the grace they have received, to be, and to perſevere in that ſaving *Faith, which works it ſelf by charity* out of grace into glory at that latter day, when *every one ſhall receive according to their works.*

3. As therefore the gift of *Faith* wrought upon our underſtandings, and *directed* them to an aſſent to myſteries above the reach of reaſon; ſo *charity* is to *direct* our *wills* to attempt things above nature, ſuch as are all *good works* done for a ſupernatural end: Now becauſe all ſuch works are the effects of grace, and not of nature, and becauſe grace is given to us *by the operation* of *God his mercy* towards us, who *mercifully operates* that in us, which we our ſelves may cooperate unto, but cannot operate *without his helping hand*, without *the operation of his mercy* upon us (even towards our

our cooperation) which is indeed his holy grace working in us;

Therefore holy Church to day fitly prayes as above.

The Gospel. *Mat.* 9. *v.* 1. &c.

1 *And entering into a boat, he passed over the water, and came into his own cittie.*
2 *And behold they brought unto him one sick of the palsie lying in bed; and Jesus seeing their faith said to the sick of the palsie, have a good heart son, thy sins are forgiven thee.*
3 *And behold certain of the Scribes said within themselves he blasphemeth.*
4 *And Jesus seeing their thoughts said, wherefore think you evil in your hearts?*
5 *Whether is easier to say, thy sins are forgiven thee, or to say, arise, and walk?*
6 *But that you may know that the Son of Man hath power in earth to forgive sins: (then said he to the sick of the palsie) Arise, take up thy bed, and go into thy house.*
7 *And he arose, and went into his house.*
8 *And the multitudes seeing it, were afraid, and glorified God that gave such power to men.*

The Explication.

1. MUch diſpute there is about this *Cittie* which it was, ſince the Text calls it *his own*; but the moſt probable ſenſe is that it was *Capharnaam*, which he was moſt pleaſed to grace with his miracles, and preaching; for *Bethleem* he had honoured with his birth, *Nazareth* with his youthly education, *Egypt* with his flight thither, *Hieruſalem* with his paſſion, and ſo it reſts *Capharnaam* muſt be that cittie which he now calls *his own* by his habitation, preaching, and cuting all diſeaſes frequently therein.

2. *They bring him a paralytick* in his bed; the reaſon was that men ſick of this diſeaſe loſe the uſe of their joynts, can neither go, ſtand, nor ſit. Here we may learn not onely to labour our own, but our neighbours welfare; for this *paralytick* was brought doubtleſſe by thoſe who, having ſeen the works of Chriſt, and his wonders, were zealous to bring this ſick man on their ſhoulders to the fountain of health. S. Marke ſayes c. 2. v. 3. there were foure did bring this man to Chriſt. And by the following words in this verſe is evinced what we have already ſaid of theſe mens zeale, for they carried the man up to the top of a houſe, not being able to bring him bed and all through the crowd. So Chriſt ſeeing the *faith* of theſe men who brought him with this zeal, ſaid to the *paralytick* in recompenſe of his, *and their faiths* who brought him, (for the Text runs in the plurall number) *Sonne be of good heart, thy ſinnes are forgiven thee*. By theſe words we ſee the *faith* of miracles is, and muſt be mixed with a confident hope of obtaining the favour asked, which we believe is in his power to grant that we do aſk it of; and this confident hope is that which cheers up *the heart*, which Chriſt bade this *paralytick* continue. Great is ſeen to be the benignitie, grace, and favour ſhown by Chriſt to this poore diſeaſed creature, when he calls him *childe*, and to make him capable of that denomination, *forgives him his ſinnes*, to ſhew he was not onely a corporall but a ſpirituall Phyſician, and had

had power over ſouls as well as over bodies: Nor is it marvell he firſt heals the ſoul of *ſinne* by remitting it, before he cures the body of this *paralytick*, ſince commonly ſinne in the ſoul is the cauſe of diſeaſes in the body, ſo that this was even a due order to cure the diſeaſe by taking away the cauſe thereof: beſides, ſince *all Gods workes are perfect*, it is conſonant to Chriſt his dignitie, and bountie being God to doe the worke completely, to cure the man both body, and ſoul; and this indeed is commonly found to be the practiſe of Chriſt in moſt of his cures, ſince his aime in all his miracles was the converſion of ſouls: beſides, he came purpoſely into the world to take away the ſinnes thereof: But a main reaſon why here he did remit ſin was to ſhew himſelf to be God; by exerciſing that power which then none ever had done before, (nor ſince, but by commiſſion from our Lord.)

3. And here we ſee in this verſe the Jewes were ſcandalized at him, for preſuming to claime a power they thought was ſo much above him, as they held it *blaſphemie* in our Saviour to exerciſe the ſame; whence Saint Marke recounting this ſtory addes c. 2. v. 7. that they ſaid, *who can remit ſinne but God alone?* yet theſe their thoughts Saint Matthew here doth not ſay they expreſſed, but that Chriſt knew them as well as if they had done ſo, as is clear by the following verſe.

4. Note, by Chriſt's *ſeeing their thoughts* we are here to underſtand he *ſees them* by his owne power, not as Prophets who by revelation ſee, and know hidden myſteries, but as illuminated by his own (not any extrinſecall) ſpirit, as he was God the knower, and ſearcher of hearts. So by this they did not onely ſee he was a Prophet, but alſo that he was God, ſince it was onely foretold of the great Prophet the Meſſias that he ſhould remit ſinnes, which Chriſt to prove himſelf to be did practiſe upon this *paralytick*.

5. It is not onely *eaſier* to ſay to a lame man *walke*, then *to remit ſinne*, but it is eaſier to create the whole world then

to forgive *ſinne*; and this becauſe *ſinne* is a nothing more removed from God then any other nothing can be: So to draw being out of any other not being, or nothing, requires leſſe power then to give the being of grace to him that was annihilated in the nothing of ſinne; as who ſhould ſay one were leſſe a child of God by being a ſinner, then nothing is (in reſpect of being) a creature. For nothing is onely negatively, or privatively oppoſite to God, but ſinne is diametrically oppoſite, as a contrary inconſiſtent with him; nay, there are no contraries ſo oppoſite as God and ſinne are. Laſtly, the remiſſion of ſinne produceth an effect ſupernaturall, to wit, grace, but creation gives onely a naturall being to a creature. Note here, Chriſt doth not aske *whether is it eaſier to forgive ſinne*, or to cure the ſick, but to ſay, thy *ſinnes are forgiven*, or to ſay *riſe and walke*; for though it may ſeem the firſt is harder, yet in earneſt the laſt is the hardeſt, becauſe the firſt cannot ſo eaſily be diſproved as the laſt; for if one ſay, *riſe and walke*, unleſſe it be done it is eaſily ſaid a man ſpoke beyond his power, but tis not ſo if one ſay, *thy ſinne is forgiven thee*, for none can tell but it may be true.

6. Note, by *the Sonne of Man* in this verſe is proved that Chriſt (as man) had power to forgive ſinnes, elſe he had come ſhort in power of his Apoſtles to whom as to men he gave faculty to remit ſinnes alſo, and therefore this facultie muſt needs be more proper to himſelf as man, ſince no man can give another what is not in his own power. And this power of ſuperexcellence in Chriſt conſiſts in foure things: The firſt, that the merit, and power of his paſſion is it which operates in the Sacraments chiefly. The ſecond, that in his name Sacraments are made holy. The third, that he is the inſtituter of them. The fourth, that he by his ſpeciall prerogative can give the effect of Sacraments without the Sacraments, remiſſion of ſinnes, or grace. And this power is proper to Chriſt alone, for neither Saint Peter, nor any Pope elſe ever had, or can have it. That he ſpeakes to the *paralytick*, not to the Phariſees argues they were murmuring

muring at him, as if they did not believe him, so he turns to the sick man, saying, *Rise, take up thy bed, and goe home*: and by this done, as well as said, it was proved evidently both that he was God, and man, for the cure was wrought to prove he had power on earth to forgive sinnes. That you may know saith he, *the Sonne of God can remit sinnes*, I confirm it by this miracle bidding this *sicke man rise, take up his bed, and walke*; as who should say, I confirme one truth by another, my being God, by shewing you I am the Messias, and can heale both soules, and bodies too.

7.8. By this act of doing as he was bid the sick man gave undoubted proof to them all, that as well his sinnes were remitted, as his disease cured; for they seeing him obey the sudden command who was before not able to stirre, fell all out of admiration into a *fear* of that power, for which they *glorified God*, to wit, chiefly that of *forgiving sins*; which they had not before seen any proof of in other Prophets doing it in their own names as Christ now did, though often they had seen, and heard of corporall cures, and great miracles done by other Prophets. So this admiration, and the effect thereof, this their *fear*, was grounded chiefly in that power they see Christ exercise of *remitting sins*, and of proving the same power by another of curing the paralytick also of his corporall disease; and hence they seeing admired, admiring *feared*, and *fearing glorified God who had given such power* (namely of forgiving sinnes) *unto man*; for that was it Christ undertook to prove, that the *sonne of man* had power to *forgive sinnes*, which when first they heard they thought he *blasphemed*, but now they rested satisfied it was true, and *glorified* God because they found it true by the testimony of this prodigious miracle.

The Application.

1. SEe how ſuitable this Goſpel is to the Epiſtle. What was the cure done here, but an *operation of mercy* in Jeſus Chriſt, giving this ſick man firſt the *gift of faith*, next that of *charity* to work a ſorrow in him for his ſinnes, and laſtly the effect of that ſorrow, *abſolution* from the guilt of ſinne, and reſtitution of his uſeleſſe limbs to their naturall uſes, by the corporall cure of his *palſie*, ſuperadded to the ſpirituall cure of his ſinfull ſoul, as was ſaid partly in the Illuſtration, partly in the Explication above?

2. So that by this example of Chriſt *his mercy* towards the ſick man, and to thoſe that brought him, and to all the reſt that were ſpectatours of the miracle, we are taught to be ſtill imploying our *charity* in works of mercy both corporall, and ſpirituall, not to ſome one onely, but to all, upon all occaſions offered.

3. And we may piouſly perſwade our ſelves, this doctrine is to day inculcated the rather, becauſe *our charity* theſe two laſt Sundayes paſt was at a ſeeming ſtand, or loſs of her way, by reaſon of the miſts and the eclipſe ſhe met with, in her march: ſo now ſhe is exhorted to mend her pace, to advance the faſter; yet withall to ſhew her ſhe ſtands not altogether upon her own legges, nor moves by her own ſtrength, nor can *without God, pleaſe God* in the leaſt,

Therefore ſhe prayes to day that he will *mercifully* perfect her *faith* (which is the firſt ſtep to his *pleaſure*) by the *operation of her charity*; and yet leſt ſhe aſcribe the leaſt unto her ſelf, ſhe beggs the *operation of his mercy* in her, may be the demonſtration of her *love* to him, *becauſe without him ſhe cannot pleaſe him*, however he ſeems *mercifully* not to be *pleaſed* without us, cooperating with him to his ends, which are our own felicities.

On

On the nineteenth Sunday after Pentecoſt.

The Antiphon. Matth. 22. v. 11.

AND the King went in that he might ſee thoſe who were ſet, and ſaw there a man not clothed in his wedding garment, and ſaith to him, friend, how cameſt thou hither not having thy wedding apparell?

Verſ. *Let my Prayer, O Lord,* &c.
Reſp. *Even as Incenſe,* &c.

The Prayer.

ALmighty, and mercifull God, vouchſafe propitiouſly to exclude all things which are adverſe unto us, that being ſet at liberty both in mind, and body, we may with free ſouls execute thoſe things that appertain unto thee.

The Illuſtration.

WHo can enough admire the depth of the Holy Ghoſt that in this prayer, nay even in one emphaticall word, or two thereof hath ſummed up not onely the Epiſtle, and Goſpel of the day, but the whole ſtory in a manner of our humane generation? For what elſe do we find in the Epiſtle but

S. Paul adviſing the Epheſians *to put on the new man*, and caſt off the old? what elſe in the Goſpel but a very good reaſon given us for doing thus, by the *parable* of him who was not onely ſhut out of the wedding room becauſe he had not put on his nuptiall garment, but alſo was *caſt into outward darkneſſe* &c. And what doth this mind us of leſſe then of old Adams ſtory, caſt out of *paradiſe* becauſe God found him there without his wedding garment, without his originall juſtice? Now that the prayer above doth ſweetly ſumme up this, will not perhaps ſo eaſily appear, untill we find ſome tranſcendentall word or other which unlocks all the myſterious meaning of the prayer. What if the word *exclude* go far in doing this? when we *beſeech our almighty, and mercifull God* that he wil vouchſafe *propitiouſly to exclude al things which are adverſe unto us?* Certainly when *all adverſity* is *excluded* from us, God hath given us a fair teſtimony that we are included in his favour, and have no bar between us, and our eternall happineſſe. O! had Adam been ſo happy to have ſaid this prayer, and to have had the graunt of his petition, (the ſerpent *excluded* out of *Paradiſe*, which we ſee was a huge *adverſity* let in unto him) our danger had not been as now it is to be ſhut out of heaven gates for want of our *wedding garments*, and caſt *into outward darkneſſe*, into the pit of hell; unleſſe we may by praying as above obtain to have all things *excluded which are adverſe unto us*, leſt if any one of *all adverſities* enter in upon us, we prove as weak, as frail as Adam did, and let that one enemy caſt us out of all our felicity temporall, and eternall. For while we let in but any one, he fetters us immediately, he hampers our affections, and makes us (ſilly fools) to doat upon our own undoing. Whence we pray that *all adverſity may be excluded*; and that by this means being ſet *at liberty both in mind and body*, we may with *free ſouls execute thoſe things which appertain to Almighty God*; for *free ſouls* import ſuch as are not fetterred with the ſhackles of *adverſity*, and ſinne. If any ask what thoſe things are *which appertain to God*: why, nothing more then we are told in the Epiſtle, and Goſpel, *to put off the old man, and put*

on

on the new, ſuch as is *according to God created in juſtice, and holineſſe of truth*, that thereby we may be capable of the happy *appertaining* to ſo great a maſter, ſo good a God; and conſequently ſuch, as hath *excluded lying, anger, theft*, and (together with all his other ſinfull children) *the devil* himſelf, not *giving* him any the leaſt *place* in the ſoul. And when we have put off *the old man*, (therefore called old becauſe he is ſinfull as old Adam was) then we may hope to have *put on the new*; or to ſpeak more properly to the letter of the prayer, (though this be a good ſenſe thereof) then *God will put us on the new*: For 'tis indeed he that muſt *create us*, he that muſt *renew us in the ſpirit of the mind*, he that muſt make us juſt, and *give us the holineſſe of truth*; ours is the negative, his the poſitive part of ſanctity; we muſt firſt (by his holy grace) decline evil, and then he will make us (by virtue of the ſame grace) do good; we muſt *not lie, not be angry, not ſteal*, in a word not ſinne, as this Epiſtle tells us, for theſe things appertain to the devil, and then we may hope to be the *new* created Saints whom the Goſpel admits with *wedding garments* in to the *wedding feaſt*. But in regard we find difficulty in our declining evil, or in our not ſinning, therefore the prayer petitions that God will *vouchſafe propitiouſly* to *exclude all adverſities* out of doors; (and by *all adverſity* we mean all ſinne) for if he leave it to us we ſhall certainly let ſin in, and by ſo doing cauſe Almighty God to *ſhut us out* of heaven gates, and caſt us *into outward darkneſſe* for want of our *wedding garment*, the livery of the *new man, who according to God is created in juſtice, and holineſſe of truth*; who is not onely *called* but *elected* too, ſelected for eternall happineſſe, by God having *excluded all adverſity from him*, and made him *freely execute thoſe things which appertain* to his Divine Majeſty, to be holy here, and glorious in the life to come.

The

The Epiſtle. *Epheſ.* 4. *v.* 24. &c.

23 *And be renewed in the ſpirit of your mind.*
24 *And put on the new man which according to God is created in juſtice, and holineſſe of truth.*
25 *For the which cauſe laying away lying, ſpeak ye the truth every one with his neighbour, becauſe we are members one of another.*
26 *Be angry and ſinne not, Let not the ſunne go down upon your anger.*
27 *Give not place to the devil.*
28 *He that ſtole let him now not ſteal, but rather let him labour in working with his hands that which is good, that he may have whence to give unto him that ſuffereth neceſſity.*

The Explication.

23. HE had in the verſe before bid them lay aſide according to their old converſation *the old man* &c. And now he bids them be *renewed in the ſpirit of their mind*; not to be (as formerly) corrupted according to their own deſires of errours, but to have their ſouls fixed upon *truth*, and *juſtice*, ſuch as from baſtards of the devil made them true children of God, and from wicked, to be *juſt*: for as thus they were changed from *old to new* by holy baptiſme, ſo now he exhorts them to *renew* in themſelves the ſame *ſpirit of their minds* which they then were *endued* withall, and which by the corruption of humane converſation had decayed in part. Note the phraſe of the Apoſtle how deep it is; the *ſpirit of your mind*, as who ſhould ſay, that *mind* which led them before baptiſme to the deſires of errour, and which ſince baptiſme had

had relapsed a little that old way, was rather a corporal, or at least but an animal *mind*, and deserved not the honour to be stiled *spiritual*, as not being led by any other motive then sense; but now they are Christians he tells them their *mind* must be *spiritual*, and follow the motives of grace and vertue: So while he bids them *be renewed in the spirit of their mind*, he insinuates as if, though their actions (even now) have life from the old soul, yet they should be performed by a *spiritual*, and not by a corporal impulse.

24. By *putting on* is here understood continue, and keep on: by the *new man* is meant the supernatural, not the natural man, or the internal, not the external; for as the last we cannot loose, so the first we can hardly keep, and therefore the Apostle exhorts us to live alwaies *putting on that man* lest at any time he fall off from us. By saying, *this new man is created to God*, the Apostle meanes to the image, or likenesse of God, namely supernatural: for even as Adam the first of men was not so properly said to be made like to God in respect of the natural creature he appeared to be, as in regard of his invisible, and supernatural being, that is in grace, sanctitie, and truth; so in us the *new man* imports the supernatural, which *according to God was created in us* when by holy Baptisme we were regenerated: whence we are truly created *spiritual* men by grace, as often as from sinners we become Saints, from unjust just, from vicious holy, from false true children of Almighty God.

25. And that we may be preserved, (which is, continually created) and by new acts of grace become more and more Saints, in this verse the Apostle bids us *cast away* all falshood, all deceit, all *lying*, as members of the *old man*, and not fit to be about the *new* one. For since Christians have that happinesse to be *members one of another*, as far forth as they make up the mystical body of Christ their Head, therefore the Apostle tells them, they ought to be as exact in telling truth to one another, as the members of our natural body are exact each in the true performance of their duties, the hand removing, not laying danger in the heads way, nor in the way

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of any other members of the body, the feet bearing up, and not letting fall the bulk of the walking body, intrusted to them whilest the man is walking: and this natural fidelitie in our natural members the Apostle exhibits unto us as an example of our veracity, and truth to one another, who are *spiritual members* each to other, and consequently bound to be as faithful to our neighbour, as sincere to him when he relyes upon us, as our feet to the whole body whose weight relies on them, and who walks in confidence they will not let the body fall: whence it followes, that a lie to our neighbour is as great a breach of trust as if we tripped up his heeles whilest he walks confident of our bidding him relie upon our supporting of him, when yet by *lying* we deceive his trust.

26. The Apostle doth not here command *anger*, but supposing it just, he bids us take heed it become not unjust, or proceed not *to sinne*; as who should say, if you be justly provoked to *anger* against any *evil* in others, take heed it proceed not *to sin* in your-selves. Just *anger* is that which Saints have against sin, not against sinners, which parents have against children offending, which Princes have against breaches of the Law, when they punish the offenders for their faults without sin in themselves, such as holy David meant was fit to have against Idolaters, and persecutours of the just. And indeed there is a kind of innate necessity in man to *anger*, namely, that which makes him use violence for the removing obstacles in his way to any heroical, noble, and just atchievement. This *anger* the Apostle bids us so use, as we take heed not to abuse it by letting it rise to the malice of a *sin* in us. And when *the sun is* forbid *to fall* upon *our anger*, he exhorts us to forbear continuing in it; not that he allowes a continued act of *anger* all day, provided we cease to be *angry* at night, but that rather it should passe as fast as the sun doth over our heads, that rather if we were *angry* towards sunsetting, we should be sure to be quieted ere it were set, that is immediately. Note, the Apostle here by *anger* meanes not the habit, but the act thereof; nor yet the moderate act of it neither

neither when he bids the *ſun ſhould not fall upon our anger*, for he means an exceſſe of *anger*, a fury, or wrath, leſt thereby (as bees do when they ſting) we weaken our own vertues by acting revenge upon our neighbour, and ſo endanger to ſleep in ſin, which is underſtood by the *ſun ſetting on our anger*, and thereby hazzard the loſſe of our own ſoul, that may in ſleep depart without repentance; which cannot probably happen in the day time, and conſequently diurnal *anger* is not ſo dangerous as nocturnal.

27. And that this is the Apoſtles true meaning in the verſe above, theſe following words teſtifie; For it is to *give place* or way *to the devil*, to leave our ſelves at his mercy as it were, at his advantage when we ſleep in ſin, or when indeed we do waking continue in any ſinful act with deliberation; though it is alſo true that nothing layes us ſo much expoſed to the *devil* as *anger*, for it is a vice which takes away reaſon above all others, inſomuch as we uſually ſay men act not like men but like beaſts when they are furious; and though a ſudden fury may excuſe ſometimes from ſin, yet a continued one doth ever aggravate it, and thereby gives more and more *place to the devil*, which wrath or fury the Apoſtle here dehorteth from.

28. He that when he was a Gentile did *ſteal*, now that he is a Chriſtian *let him not ſteal*, becauſe perfection is now required at his hands: and to this perfection he muſt approach by degrees, firſt caſting off his old vices; nay, rather then *ſteal* for want of meanes to live himſelf, *let him labour* about any good imployment, that he may be able *to give* unto thoſe who are in want, and by ſo doing prevent in them the danger of *ſtealing* too. So that Chriſtian perfection ſtops not at moving every one to do good in himſelf, but proceeds to prevent evil in others, and ſo to prevent it, as even by our handy labours to take away the cauſe that may tempt others to ill, rather then for want of our *labour* expoſe them to the danger of evil doing. By *labouring that which is good* is underſtood uſing honeſt *labour*, and that for honeſt ends, not for lucre, or unjuſt ſordid gain, the temptation whereof will ceaſe

ceaſe if we make it the end of our *labour* to do works of charity to others, ſuch as is relieving them in their *neceſſity*. And if to this end even Church-men *labour*, they will not want the example of it given them by the Apoſtles who did practiſe the ſame as well as preach it.

The Application.

1. St. Paul not knowing what better counſel to give his Ephesian Converts when he found ſome of them relapſing towards the old man, then to bid them *be renewed in the ſpirit of their minds, and to put on the new man which according to God was created in Juſtice and Holineſſe*; ſeemes in this to have left it as a rule of Chriſtian perfection, that the Epheſians ſhould endeavour to be continually the Saints which firſt they were, when God by holy baptiſme ſnatcht them out of the bondage of the devil, and made them free-born Citizens of the heavenly Hieruſalem clad in the richeſt robes of Saintitie, the pureſt Innocency.

2. And ſurely holy Church can have no other aym by reading us this leſſon to day, then to, mind our *charity* of walking in that ſaving path of *Innocency*, *by renewing* her baptiſmal vow, her holy covenant with Almighty God, of *loving* him above all things, and her neighbour as her ſelf, of *renouncing the world*, *the fleſh*, and *the devil*, with all their *lying*, paſſion, malice, and injuſtice forbidden to all Chriſtians in the holy Text above.

3. Now becauſe this is eaſier ſaid by Preachers then done by the people, and becauſe it is impoſſible for men of themſelves to do the leaſt good at all; (the Royal Prophet ſaying *there is not one that doth it*) therefore holy Church finding her children by S. Paul exhorted to no leſſe perfection then the higheſt of Saintity, and remembring that as when Adam was in Paradiſe, God to eaſe his way to Saintity had *ſhut out all Adverſity* both of mind and body from thence, all diſturbance and grief of ſoul, all rebellion of ſenſe againſt reaſon, all diſaſters of the body, in a word all mortality it

ſelf;

ſelf; ſo the ſame God having pleaſed to bring us in to a Paradiſe of grace, our prudent Mother hopes his divine goodneſſe will alſo *ſhut out all adverſity* from thence, that we may not (by diſturbance either *in mind* or *body*) be hindered from executing his commands better in this paradiſe of grace, then Adam did in the paradiſe of Earth; yet withall our holy Mother knowing the difficulty of this work to procure us this tranquillity uſeth all her beſt arts, and for this end

Prayes to God that it may be (if not ours, at leaſt) his own handy-work, and if not feiſible by his ordinary Power, that yet it may be done by his *Omnipotency*, or by that which yet (to us) is greater, by *his mercy*; and leſt that *mercy* be miſtaken, ſhe conjures him by the higheſt of *his mercies*, by his bitter death and paſſion, by that *mercy* which doth not onely ſatisfie the rigour of his Juſtice, but renders him *Propitious* alſo to us. Say but the Prayer above, and ſee if it be not home to all this purpoſe.

The Goſpel. *Matt.* 22. *v.* 1.

1 *And Jeſus anſwering ſpake again in parables to them, ſaying,*

2 *The Kingdome of heaven is likened to a man being a King, which made a marriage to his ſon;*

3 *And he ſent his ſervants to call them that were invited to the marriage, and they would not come.*

4 *And*

4 *And again he sent other servants, saying, tell them that were invited, behold I have prepared my dinner, my beeves, and fatlings are killed, and all things are ready, come you to the marriage.*

5 *But they neglected, and went their wayes, one to his farme, and another to his merchandize.*

6 *And the rest laid hands upon his servants, and spitefully entreating them murdred them.*

7 *And when the King did hear of it he was wroth, and sending his hosts destroyed those murtherers, and burnt their City.*

8 *Then he said to his servants, the marriage indeed is ready, but they that were invited were not worthy.*

9 *Go ye therefore into the high wayes, and whomsoever you shall find call to the marriage.*

10 *And his servants going forth into the wayes gathered together all that they found, bad, and good, and the marriage was filled with guests.*

11 *And the King went in to see the guests, and saw there a man not attired in a wedding garment;*

12 *And he said to him, Friend, how camest thou in hither not having a wedding garment? but he was dumb.*

13 *Then the King said to the wayters, binde his hands, and feet, and cast him into the utter darkneſſe;*

neſſe; there ſhall be weeping, and gnaſhing of teeth.

14 *For many are called, but few elected.*

The Explication.

1. BY this way of *parables* Chriſt did often inſtruct, and illuminate the Jewes, who were very intentive to any *parabolical* ſenſe, and much pleaſed therewith.

2. By the *Kingdome of heaven* is here underſtood the Church militant, which is truly a *Kingdome* purchaſed by the blood of Chriſt: and the time when this *marriage* was made was when Chriſt became man, who being the ſecond perſon of the bleſſed Trinity, was eſpouſed to his holy Church. So *the King* here mentioned is God the Father, ſending down his Son to be married to his ſaid Spouſe the holy Church.

3. The *ſervants* meant in this verſe were the Patriarks, and Prophets of the old Law, who could not prevail with the Jews to come unto the *wedding feaſt* that God had by theſe his ſervants invited them unto.

4. The *ſervants* in this verſe were the Apoſtles, their diſciples, and all miſſionary Prieſts of the new Law of Chriſt. Theſe were bid tell the people invited, (and with great reaſon) the *wedding feaſt* was ready, for ſo the word *dinner* here imports. By the *beeves, and fatlings* are underſtood the Sacrifices, Sacraments, Sermons, Martyrdomes, and all other ſpiritual food prepared for ſouls in holy Church.

5. By theſe are underſtood men preferring the world before God, and ſo refuſing to be reconciled, for fear of looſing their eſtates by the penal lawes of man made againſt the followers of the Law of Chriſt. The *farm*, and *merchandize* are here ſet down in lieu of all other worldly occupations withdrawing ſoules from the ſervice of God.

6. Theſe are ſuch as did not onely refuſe themſelves to become good, but proceeded farther in their malice by oppoſing others in their way of vertue, in a word by perſecuting

the people of God, the true Church of Christ. Such were those who put to death the Apostles, such they who now execute the Priests that succeed the Apostles in the ministery of Gods holy Word.

7. This verse tells us that God perceiving the wickedness of those who persecuted his Saints, as the Jewes had done his sacred Son, sent *in his wrath* Titus, and Vespasian to destroy the Jewes, to sack Jerusalem, and therein to pull down the Temple of Solomon, the miracle in a manner of the world. So that the Princes Armies were the *hostes* in this verse mentioned, who after they had sackt, did burn the *City* of Jerusalem.

8 This verse alludes to the turning away Gods face from the Jews, (his chosen people) and casting his eye upon the Gentiles, which signifies the transmigration from the Jewish Synagogue, to the Church of Christ, from the old Law, to the new. And he sayes truly, *dinner was ready* indeed, because Christ was then crucified; and yet after that, his resurrection, ascension, and coming of the Holy Ghost, the stiffe-necked Jewes would not be made believe in him; so then the Apostles were sent from the unworthy Jewes to the Gentiles.

9. *Into the high wayes*, into all the nooks, and turnings of the whole world, into all Nations, with Commission to make no such distinction as formerly God made between Jew, and Gentile, but to preach, and teach the Word of God to all in general, and to every one in particular, of what Nation soever, *to every creature of the whole world*, Mark 16. v. 15.

10. This verse alludes to the performance of this Commission, when holy Church sayes in honour of the Apostles, Rom. 10. 18. The sound of their lips went into every Nation, *and even to the worlds end their words were heard*, inviting (as they were commanded) *bad, and good*; that is, not denying (as Reformists do) but that true faith may consist with evill manners, that *bad* men may be yet true Christians, or (which is all one) that in the Church of Christ there

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are ſinners as well as Saints, who are not therefore ſecluded the Church becauſe they are of evil life, but are ſtill exhorted to mend. By *the marriage being filled with gueſts*, underſtand here the Church of Chriſt was full of true *believers* of all Nations whatſoever.

11. This verſe points at the day of Judgement, which is the laſt day of the nuptial feaſt of Jeſus Chriſt, when God coming to view *his gueſts* brought into the Church out of all Nations, ſhall eſpy one wanting his *wedding garment*, wanting his robe of innocence, and ſanctity of life wrought by charity in his ſoul, and rendring his faith meritorious in the ſight of God by the good works of his charity. By this *one* is literally, and eminently here meant the reprobated Jew, who at the day of Judgment ſhall be more confounded then any other Nation whatſoever: ſo here is not had regard to *faith* as diſtinguiſhed from *charity*, ſince the onely obſtinate Jew is underſtood to have no faith at all, (how ever he come thither to receive his doom with others that are then to be judged) but his reprobation ſhall be ſignal, and remarkable when he ſhall be as it were the onely man picked out to be thruſt into the pit of hell. Though by *one man* mentioned here is alſo ſignified, that at the day of Judgment there ſhall not *one* be permitted to enter into the Kingdome of heaven who hath not on him the *wedding garment* of ſanctifying *charity*; hence, each one ought to have a great care leſt he be the *one* ſingled out to eternal perdition, ſince in that vaſte multitude not *one* can hope to lie hid from the ſight of the Judge.

12. By being *dumb* is here underſtood not being able to alleadge any excuſe why he ſhould not be damned. Yet even in this inexcuſable delinquency the text by the word *friend* out of the *King*'s mouth expreſſeth, it is purely our own faults we are not ſaved, for God on his part is our *friend*, and ſo calls us when we obſtinately perſiſt in profeſſing enmity to his Divine Majeſty.

13. By the *Waiters* here we may not unfitly underſtand the divels, who *wait* indeed to ſnatch away as many ſoules

to hell as they can. By the *binding his hands and feet* is understood the cessation of all future action; and place is then onely left for passion, for enduring endlesse torments. The *darknesse* of hell is therefore called *utter darknesse*, because there is neither light of reason, nor of grace, nor place left in the damned to be saved by any meanes. Though S. Gregory calls it *outward darknesse*, which is more after the Latine text, because it is a *darknesse* added to the *darknesse* of the heart, and soul wherein the damned creature lived, which, as contradistinguished to that of hell, S. Gregory calls *inward darknesse*, where no light of grace did shine within the soul.

14. This is a fearful conclusion; for whereas the parable speaks but of *one* rejected, this verse intimates very few are saved; that is, though *many are called* into the lap of the Church, yet but few are placed in the bosome of Christ, and there rewarded with eternal glory, namely, those onely who by good works, and godly life added to their *faith*, have (according to S. Peters counsel) *made certain their vocation and election too*, 2 Pet. 1.10. certain indeed to God, but not so to their knowledge, who at *most* can have but a certain hope thereof so long as they live.

The Application.

1. THe Parable of this Gospel seems nothing else, but a deeper inculcation to us of the doctrine delivered above in this dayes Epistle, inciting us to an innocency of life in this Paradise of grace, by inviting us to a saintity of a far better life in the Paradise of glory.

2. For what are all these excuses pretended here against our going to heaven, but that which the Epistle forbids, a meer practise of *lying* both to God and man? So the Prophet had reason to say, *Iniquity gave her self the lye*, by pretending excuses from her bounden duty which ought to be nothing else but the serving God, and the saving of her soul thereby. What *is the laying hands on Gods servants and murdering those that invite us to heaven*, but the *Anger*, *and giving place to*

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the devil, (both forbidden in the Epiſtle ?) what our *ſtealing* away the grace of our ſoules, by the hands of ſin, (which was a treaſure given us to work out both our own and our neighbours ſalvation alſo by) but a plain practiſe of the prohibited *Theft* in the laſt verſe of the Epiſtle, with making the *theft* a ſacriledge to boot, by robbing God of his glory and of his Saints, whileſt we concur to their damnation, whom Jeſus ſayntified by his bitter death and paſſion ?

3. What then remaines but that as theſe *falſities*, *paſſions*, *malices*, *thefts* are meerly the devices of the devil, the multiplicity of his invented *adverſities* to diſturb the quiet of *our minds*, and *bodies* by, that they may not be *free* to ſerve God with a prompt *obedience to his commands*, his meer bolts indeed to *ſhut* us for ever *out of* our beſt *Paradiſe* of glory; ſo the Church by the practiſe of veracity, patience, goodneſſe, and honeſty, bids us work counter to the devil ?

And for this purpoſe prayes to day, that God will by the bolt of his efficacious grace *ſhut out* the devill with all his *adverſities* from our *ſoules* and *bodies*, that ſo by a tranquillity of ſerving God, in the Paradiſe of grace in this life, *our charity* may enter into a ſecurity of enjoying him in the Paradiſe of glory in the life to come.

On the twentieth Sunday after Pentecoſt.

The Antiphon. John 4. 52.

But the father knew that it was the ſame hour in the which Jeſus ſaid, thy ſon liveth: and he believed, and his whole houſe.

Verſ. *Let my prayer*, &c.
Reſp. *Even as Incenſe*, &c.

The Prayer.

WE beſeech thee, O Lord, (thou being pacify'd) grant unto thy faithful pardon, and peace; that they may be both clean from all offences, and ſerve thee with ſecured ſoules.

The Illuſtration.

WHat is remarkable in this Prayer is, the filial language of it to the heavenly Father; of whom we beg firſt that he will pleaſe to be *pacified* for the *offences* of his children, next that he will not onely *pardon* the ſaid *offences*, but further grant unto *us* the higheſt of all favours, his bleſſed *peace*, the ſame *which ſurpaſſeth all underſtanding* as we have heard formerly: and the reaſon why we are not content with *pardon*, unleſſe

unleſſe we have alſo the *peace* of conſcience to boot, (that which is never ſtruck up between God and man without a kiſſe of love) the cloſe of this prayer tells us; becauſe as by *pardon* we are *cleanſed* from all offences, ſo by *peace* we are made able to ſerve his Divine Majeſty *with ſecured ſouls*. And of what are we ſecured? of his undoubted reconciliation to us by the kiſſe of love which ſealed a happy *peace* between us. Bleſſed JESU! how fond the holy Ghoſt is of us! that inſpires aged men to demean themſelves in their devotions like little children ſitting in the laps of their loving parents: For ſuch is the language of this prayer, even as in a word or two we ſaid to God Almighty, Kiſſe, and be friends; for without a kiſſe of love it is impoſſible to hope for *peace* of conſcience to ſerve God, with ſouls *ſecured* that we are in his favour. But that this gloſſe may appear to be as congruous to the other ſervice of the day, as to the prayer above, ſee how by S. Paul the holy Ghoſt ſpeaks to us to day, as to little children, bidding us *walk warily, and be wiſe, redeeming loſt time*, and wiſely now leave to run after the rattles of our own inventions, and learn to underſtand *what is the will of God*, to forbear the riotous company of ſinners, and to converſe with Saints, thoſe that are not glutted with the wine of worldly pleaſures, but filled with the *grace* of the *holy Spirit*, which makes them never ſpeak in other language then in *pſalmes, hymnes*, or *ſpiritual canticles, ſung in their hearts to our Lord God*, or then in ſome *thankeſgiving* to him in the name *of Jeſus Chriſt*, that hath made us *ſubject* to one another *without* any other *fear* then of our Lord, and Saviour, from whom we are confident to obtain *pardon* of our ſins, teſtified with a pledge *of peace* given us by a kiſſe of love as often as we ſhall like dutiful children demand it. And if we take the Goſpel in that myſticall ſenſe wherein the Expoſitours do explicate the *parable* thereof, we ſhall find this gloſſe we have made to be hugely ſuitable thereunto. For the Expoſitours will have the ſoul of man to be the *Lord*, or *little King* who demands of her father Chriſt (the great King of heaven) *cure of a ſick ſon*, (a depraved will) and imployes all the ſenſes as ſo many *ſervants* ſent to

beg this cure, when the ſoul renounces the world, the fleſh, and the devil in holy baptiſme, and is by that Sacrament as by a *touch* of the virtue of our Saviour *cured of her ague*, her inordinate deſires, and appetites, and this at the *ſeventh hour*, that is to ſay, by the ſeven-fold healing Spirit of the holy Ghoſt, we ſhall then ſee this prayer is penned in a language ſpeaking (though in other tearms) the very ſenſe of this Goſpel too. For what doth the *pardon* begged in the prayer allude unto but original ſin? remitted by holy baptiſme, and actual ſin forgiven by the Sacrament of penance; and to the pledge of *peace* ſealed with the kiſſe of love, when by the Sacrament of the holy Euchariſt we ſee our ſelves not onely ſet as it were like darlings in the lap of Chriſt, but even the bleſſed Trinity delighted to dwell in our hearts *cleanſed*, as above, *from all offence*, and ſerving God with *ſecured ſoules* that then all is well betweene us, and our heavenly Father, when in teſtimony thereof his Divine Majeſtie makes our ſoul here his temporal throne, that we may hope to have his boſome our eternal tabernacle in the world to come. And thus we ſee how particularly this Prayer is grounded on the other ſervice of the day, what ever common place of piety it ſeems to be to thoſe that will not ſtudy the ſpecial myſterie thereof.

The Epiſtle. *Epheſ.* 5. v. 15.

15 *See therefore brethren how you walk warily not as unwiſe but as wiſe.*

16 *Redeeming the time becauſe the dayes are evil.*

17 *Therefore become not unwiſe, but underſtanding what is the will of God.*

18 *And be not drunk with wine wherein is riotouſneſſe, but be filled with the Spirit.*

19 *Speak-*

19 *Speaking to your ſelves in Pſalms, and hymns, and ſpirituall canticles, chaunting, and ſinging in your hearts to our Lord.*

20 *Giving thanks for all things in the name of our Lord Jeſus Chriſt to God the Father.*

21 *Subject one to another in the fear of Chriſt.*

The Explication.

15. THe Apoſtle here ſpeaks to the Epheſians out of the abundance of his care, when he bids them *ſee how they walked*, as if the leaſt trip in them (now they had ſo clear a day, ſo bright a ſun-ſhine to *walk in* as is that of the Goſpel) were unſufferable, in regard *the word* of God was like a *lanthorn to their footing*, Pſal. 118. 105. ſhewing them where they might fix every ſtep ſecurely; and *walk* (converſe) *warily*, as if they were to *render an account* not onely for every idle action, *but for every idle word*, Mat. 12. 36. ſince they had the honour to be inſtructed by Jeſus Chriſt, the wiſdome of the eternal Father, how to lead their lives here ſo religiouſly wary, as that they need not fear to live eternally happy in the next world. And not to do this, S. Paul here tels them is folly, and they that do ſo are *not wiſe*, but fools to waſt away that precious time in idleneſſe, which was given them to work out their ſalvation in with fear and trembling, leſt by looſing any part of the time allotted them for this end, they might by ſudden death be prevented in that very loſſe of time they made, and ſo with the fooliſh virgins be ſhut out of heaven as not ready, nor fit to enter in when the Bridegroom comes by, with whom (or never) they muſt be admitted in.

16. And that the Apoſtle in the verſe above intimated their regard to a good uſe of *time* in their converſations, this verſe teſtifies, bidding them not onely have a care to ſpend the *time* preſent, and to come religiouſly, but even to *redeem the time paſt* which they had miſſpent; or elſe it needed not to be *redeemed*, but that he did account it quite loſt unto

them

them who had not ſpent it well. Now the beſt way to *redeem* paſt *time* ill ſpent, is to be ſure that every inſtant of time be not onely well imployed, but that in it (over and above) ſome good deed be ſuperadded more then rigorouſly we are bound unto, with intention to *redeem* time paſt thereby; and this may be done by prayers, mortification, almes, contrition, and tears, laid down upon the account of miſſpent *time* before: ſo that as we ſecure every inſtant of preſent *time* by doing good all the while it flowes away from us, we ſhall likewiſe redeem our loſt time paſt, if we produce an act of ſorrow for it, and let our repentance for not having done well heretofore accompany our well doing for the preſent. Note, the *dayes* are not ſaid *to be evil*, that there is any malice, or iniquity intrinſecal to time; (which is no other thing then the ſuns motion, and this we may call the meaſure of al other movings) but that the malice of an evil action, which takes up *time* whilſt it is in doing, is of ſo malignant a nature in the ſight of God, that it renders the doer of it (and the *time* wherein 'tis done) ungratefull to his divine Majeſty; and conſequently, as that man is evil who doth ill, ſo that *time* is accounted evil alſo which is ſpent in evil doing: and ſince *there is no man that doeth good*, (of himſelf) *no not one* Pſ. 13. 3. therefore the Apoſtle reflecting on what we do of our ſelves, ſayes abſolutely, *the dayes are evil*: (are rendred ſuch by our evil deeds) And that they may be good he exhorts us in the following verſe

17. That we *become not unwiſe*, in waſting time by following our own imaginations, but *wiſe*, in ſtudying to *underſtand what is the will of God*; namely, to ſpend our *time* in acts of virtue, not in idleneſſe, or ſinfull courſes.

18. And for inſtance that this was his true meaning, the Apoſtle gives us warning above all others of that idleneſſe, and wicked courſe of life which *drunkards* ſpend their *time* in, who ſeem to drink off their own damnation by every cup of drink they take in any notable exceſſe; or as if they did begin a health to the devil, and he (to pledge them) ſwallowed the drinkers of his health up into the pit of hell. This ſeemto be affirmed by the inſtance of the effect that follows drunkenneſs,

or

or rather by the deſcription of it what it is, when S. Paul ſaies it includes *riotouſneſſe* in it ſelf, it expoſeth men to all ſort of ſin; and we know whither the great maſter of *Ryots*, *Dives* went, immediately to hell, ſo do all his followers that die guiltie of that ſoul-ſwallowing-ſin of drunkenneſſe; for few there are who once give way to this abſorbing vice that ever leave it off, becauſe it brings them to wantonneſſe, quarrels, and what not beſides? ſo conſequently great is the danger of it; and therefore the Apoſtle names it here, as the greateſt, or one notorious miſ-ſpending of time principally to be avoided by Chriſtians: But if your thirſt be ſuch as you muſt alwaies be quenching of it, and ſo endanger being drunk, loe S. Paul gives you a ſafe, and lawful cup whereof he allowes you to drink your fill, *the cup of ſpirit*; not of material liquours, but ſuch as the Apoſtles *drank* when their hearers thought them drunk, Act. 2. 13, 14. though they were not ſo, ſave onely that by the plenitude of the holy Ghoſt, of the cup of grace, they did ſeeme to be like drunken men.

19. Alwaies talking, both in Church, and houſe, at home, and abroad of the Almighty God of heaven, or of heavenly things, as if the wine of grace had ſet our tongues a running, ſo as we could not hold our peaces; and yet to ſhew what cup it was we were filled with, our talk ought to be ſpiritual, even *ſinging*, as commonly drunkards do, but differently from them *ſpiritual hymnes, and canticles* praiſing Almighty God for our ſpiritual inebriation; and this even *in our hearts*, as the Apoſtle adviſeth, which argues our heads are not to be full of drink, but our hearts full of love, that is our ſoules full of grace. So here we ſee the difference between brutiſh, and ſpiritual drunkards; the one is feeding full, the other faſting; the one prating, the other preaching; the one howling, the other ſinging; the one wallowing in the mire of ſin, the other ſwimming in the ſea of grace; and ſee one more admirable difference, that even while our tongues are ſilent, our hearts and ſoules are ſinging the praiſes of Almighty God when they are *drunk in ſpirit*. This the Apoſtle ſaies in plain tearmes while he bids the Epheſians (and in them

us

us Christians) *sing in our hearts*; which may be done not onely while we hold our peaces, but while we waking pray mentally, nay, while we sleep, or (which is more) while we are extatically rapt in a deep contemplation, more benumming our outward senses then soundest sleep can do: and in such a circumstance was S. Paul himself when he was rapt to the third heavens, and said of himself, he knew not whether his soul were in, or out of his body, 2 Cor. 12. 2. but well he knew that his heart was singing praise and glory to his Lord, and Saviour Jesus Christ, to Almighty God. And the best evidence of our being thus spiritually drunk is, when we are alwayes chearfull in our countenances, and speeches, whatsoere befall us in our persons, sickness or health, peace or persecution, favour or frowns of Princes, or the like.

20. *Giving God the Father alwayes thanks for all in the Name of Jesus Christ*, good or bad that shall betide our persons; that is to say, taking good as encouragements to deserve better, bad as punishments to terrifie us from continuing to do ill. And while the Apostle bids us live *alwayes giving God the Father thanks in his Sons Name*, (who gave him the best) he alludes unto the double title by which God requires these continual *thanks* at our hands; first, as he is God, and Master of all goodness; secondly, as he is our *Father*, incessantly imparting part of his inexhaustible goodness unto us.

21. By being here *subject to one another* is not understood denial of all superiority, as some would fondly infer, but the speech is indefinite, not determining how many shall be *subject*, and how many command, yet absolutely commanding *Subjects* to obey their Superiours, Children their Parents in *the fear of our Lord*; for fear left our Lord punish those that break this command, not by the penance which superiours here impose upon the offenders, but by eternal, or at least far greater purgatory punishments to be inflicted on them by our Saviour, the Judge of all the Universe, then any this world can afford. And yet by this *fear* is not meant a servile one neither, such as servants are in towards their Masters, but a filial one, such as Children are in towards their Parents. For then we best *fear*

Christ

Chriſt, when we love him moſt: ſo *by the fear of Chriſt* is here underſtood alſo the love of him, which makes us *ſubject* our ſelves to thoſe ſuperiours whom he hath placed over us. Note laſtly, though ſuperiours may, and muſt bear a commanding hand outwardly over their *Subjects*, yet they may, and muſt (to be perfect) be even *ſubject* (that is, think themſelves inferiour) to their own Subjects in the ſight of God; as if God were better pleaſed with the Subjects obedience then with the ſuperiours commands, for this latent ſubjection is compatible even with open ſuperiority; and in this ſenſe the Apoſtles words (requiring all perfection in both parties) may exhort to an abſolute *mutual ſubjection unto one another in the fear of Chriſt.*

The Application.

1. SAint Paul in the three firſt Verſes of this Epiſtle, exhorts the Epheſians to a *wary and wiſe walking, becauſe the dayes are evil.* And leaſt they ſhould not underſtand what he meant by this, he concludes thoſe are *wary* and *wiſe* ſteps which are made according *to the will of God.* In the fourth Verſe he dehorts from *Drunkenneſs and Riots*; but allows *Repletion with the ſpirit.* In the three laſt Verſes he ſhews evident ſignes of ſpiritual repletion; as *ſinging* forth the praiſes of God, and *giving him thanks in the Name of his ſacred Son*, who hath ſet us in ſo ſweet a way of government, as that our *ſubjection to one another* is without all *fear*, but that *of offending Jeſus Chriſt.*

2. What can *our charity* cull out of this? but that ſhe ought to day ſo *warily*, ſo *wiſely to walk*, as if ſhe were paſſing ſome narrow ſtony Lane, full of Thorns, ſo that every ſtep ſhe made muſt be with hazard of a trip or ſtumble, (if not of falling too) or at leaſt of running a thorn into her foot, and crippling her ſelf: And ſuch ſhe may preſume the paſſage is, when either the *ſtone of ſcandall* lies in her way, or the briar of vainglory in her own actions that are good and laudable; for in ſuch occaſions ſhe muſt firſt by

prayer

prayer indeavour *to understand the will of God*, which never allows of ſcandalizing others under the faireſt pretext that can be made of doing good. He that ſays, *Wo be to the world from ſcandals*, knew it was not onely the ruine of him that gave it, but of all that took it. And when we read that *to God alone is due all honour and glory*, we are forbid to arrogate either of them to our ſelves, for that were to ſet up a Pew, or ſeat for the Devil in the Quier of Jeſus Chriſt, and to ſing the Dirge of our own damnation, inſtead of praiſing and glorifying God, for having done that good work in us which he is ready to crown with our ſalvation, if we ſhall religiouſly aſcribe all praiſe to him, all blame to our ſelves. To conclude, then we are rightly *ſubject to man, according to the will of God*, when we dare diſpleaſe the firſt, to pleaſe the laſt; ſaying with the Apoſtle, *If I ſhould yet ſeek to pleaſe men, I were not the ſervant of God*, meaning in thoſe things onely where man commands againſt the will of God.

3. But holy Church is not content to point us out our way, to tell us what we are to do; ſhe further is ſolicitous to beg of God that he will give us grace to do as we are taught: and this ſhe begs to day ſo artificially as if ſhe hop'd to prevent all ſin, by asking pardon for it ere it were committed, under pretence that God would never ſuffer *right believers* to be other then faithfull lovers too, exact performers of his holy will, ſo far as in them lay. Yet becauſe our Beings are forc'd out of the Nothing that we were before God made us Be, therefore all our actions (ſo far as they are ours) tend to the Nothing that we were: for which cauſe holy Church gives it for granted all we do muſt needs be Nothing, (for ſo we may well call ſin) and therefore without ſcruple ſhe begs a pardon for miſtreading even in her moſt *wary walking*; ſhe begs a peace before the war be made, to ſhew ſhe makes a war againſt her will at leaſt, while ſhe ſins of frailty, not of malice; and thence petitions, that being by the grace of God *purg'd from the guilt of all offence*, ſhe may ſerve his divine Majeſty *ſecurely* with a contented ſoul, ſuch as freed from fear of any thing but ſin (and flying that) can like the early Lark riſe from the earth

earth *ſinging* the praiſes of Almighty God.

Say now the Prayer above, and ſee if it import not full as much as this.

The Goſpel. *Iohn* 4. *v.* 46. *&c.*

46 *And there was a certain Lord whoſe Son was ſick at Capharnaam.*

47 *And having heard that Jeſus came from Jury into Galilee, he went to him, and deſired him that he would come down, and heal his Son, for he began to die.*

48 *Jeſus therefore ſaid to him, unleſs you ſee ſignes, and wonders, you believe not.*

49 *The Lord ſaith to him, Lord come down before that my Son die.*

50 *Jeſus ſaid to him, go, thy Son liveth: the man believed the word that Jeſus ſaid to him, and went.*

51 *And as he was going down, his ſervants met him, and they brought word, ſaying, that his Son lived.*

52 *He asked therefore of them the hour wherein he was amended; and they ſaid to him, that yeſterday at the ſeventh hour the Feaver left him.*

53 *The father therefore knew that it was in the ſame hour wherein Jeſus ſaid to him, thy Son liveth; and himſelf believed, and his whole houſe.*

The

The Explication.

46. SAint Irenæus will have the Centurion, of whom Saint Matthew speaks in his eighth Chapter, to be *this Lord* whom here Saint John mentions; but it is more probable to be another, because that Centurion did believe by the motive of this precedent cure, and seeing Christ ready to go to his servant, stopt him, and said, he needed not give himself the trouble of that labour, but it would suffice if he did command the cure by a word of his mouth, Matth. 8. 8. whereas this Lord presseth Christ to go: Again, that Centurion asked the cure of a Palsie; *this Lord*, of a Feaver: That Christ going, (and almost coming near him) cured; this he did not go unto, nor stir towards. Hence this must needs be a different cure from that, and was indeed precedent to it, as we said above.

47. Note *this Lord* went from *Capharnaam* to Cana in Galilee fourteen Leagues off, out of the fame he had heard of Christ his great cures; but not believing this was done by any other then humane means, he asked him rather as a famous Doctour, then as otherwise qualified, to come unto his son, and cure him; or if he did believe he could cure by touching the diseased, yet he did not believe the touch of his vertue was sufficient, unless he added thereunto the touch of his person, so he prefled him to go personally to his son.

48. Be the opinion of the *Lord* what it will concerning Christ his power, whether as Doctour, or as God that he did his cures, certain it is Christ his meaning was to bring men by the fame of his works to believe in his Deity, and therefore he replies to this *Lord*, as if he must have *signes*, and *wonders* done to work belief into him. Note, that *signes*, and *wonders* thus differ: the first are properly done in, and by nature, gently operating, as curing diseases which need not any power above nature; the second is commonly miraculous, and is therefore done by a power exceeding natures force; of this sort is raising the dead: So by *wonders* here are understood mi-

miracles, and all little enough to make the Jews believe.

49. It ſeems by this reply the *Lord* ſhewed himſelf to be rather of the Jewiſh then of the Samaritan (that is of the Gentiles) race, for you ſee he believes in no virtual, but will have an actual touch to cure his ſon, leſt he die for want of ſuch a touch; and no Nation ſo hard of belief as the Jewiſh.

50. O ſtrange clemency in our Saviour! he rebukes no more, but by yielding to humane infirmity confirms this *Lord* in the belief of his Deity; for the more he doubted of Chriſt his power to be able (at a diſtance) to cure his ſon, the more he muſt admire to ſee it done at the ſame diſtance, and the more he admires at the thing done; the better he thinks of the power doing it, and the ſtronger is his faith in him that gives teſtimony of ſuch a power. Lo, by this art our Saviour converts this Infidel, by doing at a diſtance what the other thought was impoſſible ſo to be done: whereupon our Saviour ſayes to him, *Go, thy ſon liveth*; that is as much as to ſay, he is cured, and ſhall live. Now though this *Lord* did not ſufficiently believe in Chriſt his diſtantial operative virtue, yet he nothing doubted of his preſential veracity, but firmly believed what he ſaid or promiſed here, would undoubtedly be verified, and made good there where his ſon was: Hence the Text ſayes, he *believed*, and went to enjoy the hopes of his belief by finding him well; for the words of our Saviour were not onely affirmative, or enunciative, but operative too, that is, did effect the thing they declared to be done, and this effect the *Lord* did confidently believe. So by this means Chriſt wrought two miracles, one in curing the corporal ſickneſs of the ſon, the other in curing the ſpiritual diſeaſe of the father his infidelity: and it may not be wide of the ſenſe to ſay the later cure prevailed to obtein the firſt; for it ſeems the child proved well juſt at the time the father did believe he ſhould find him ſo when he came home.

51.52. Theſe two verſes ſeem to tell us onely (for they import little elſe beſides) this remarkable ſign of Gods goodneſſe, to prevent the father in the ſatisfaction he expected, by or-

daining his ſervants ſhould meet him, and give him the certainty thereof, and thereby the reward of his belief ſoone then he did expect it, which was not before he had ſeen his ſon well at home; but now he finds it is true ere he gate unto his houſe, much leſſe unto his ſon, for it ſeems they were come the day before from home (ſince they told him he was yeſterday recovered) to meet their maſter with this gladſome tidings of his ſons recovery. Yes indeed, God is ſo good he rather anticipates, then protracts his ſervants rewards when they do well.

53. The reaſon why the exact hour of the childs recovery was enquired after by the father, was to ſatisfie his family, as well as himſelf, that this was a miraculous, and not a natural cure; ſince the child lying at the point of death, was proved to recover juſt at the inſtant wherein our Saviour ſaid he *lived*, or (which is here all one) that he was well: for it was proper enough to ſpeak this later by the former words, ſince the father had told our Saviour *his ſon began to dye*, (was actually agonizing, or dying) whereupon Chriſt told him *he did live*, as who ſhould ſay, there was not in him any danger of death. And ſince this danger was prevented by the virtue onely of a word out of our Saviours mouth, ſpoken at that minute when it was doubted whether he were dead or alive, (ſo dangerous a caſe he was in) thoſe who heard of this prodigious alteration upon the meer, and ſole prolation of a word were immediately converted, and became as faithful believers in our Saviours Deity as their *Lord, and Maſter* was; ſo every way is it true that *God his works are abſolutely perfect*, Deut. 32. v. 4. ſince here we ſee by the force of one onely word of God, the father, ſon, and *all the family* became of Jewes, good Chriſtians, and doubtleſſe ſo continued, and ſo dyed, having the ſame their converter who was their Saviour, and who queſtionleſſe converted them to ſave them all. To conclud, if we will underſtand this ſtory myſtically, we may conceive this *Lord* to be the ſoul of man, called *little King*, as being allied to the King of heaven; his ſick ſon to be his depraved will; his ſervants his corporeal ſenſes;

his

his ague his inordinate appetites, or desires. This soul sick, as above, is cured by Christ in holy baptisme, and made of a petty King, of an heir to the world, a great King indeed, an heir to the Kingdome of heaven; her cure is said to be perfected at the *seventh hour*, because the number seven is a type of the Sabbath, or day of rest, or of the seven-fold healing Spirit of God, the Holy Ghost conveyed into our soules by the seven Sacraments, while in them his holy grace is bestowed on us, or of the number seven divided into three, and four, betokening the mystery of the sacred Trinity dispersed into, and reigning over all the four corners of the world, East, West, North, and South.

The Application.

1. SInce the story of this Gospel is all *parabolical*, and concludes that in recompence of this Lords *faith* his *sick son was cured*, and his *whole family* with himself was converted to the *faith* of Christ; we, that have already the happinesse to be of this *faith*, are taught yet by this parable how to perfect it upon all occasions, by producing frequent and deeper acts thereof then as yet we have done. For here in this Lord we see three degrees of *Faith*; the first, that faint one, when he besought our Saviour to come to his house and cure his son; the second, that stronger one, when after Christ had *bid him go for that his son was well*, then he believed the touch of his power was equal to that of his person; and the third, that strongest of all, which made him go home, and perfect the *faith* he brought thither, by his daily works *of charity*, which he and *all his family* religiously fell upon, and continued to their dying daies.

2. Since therefore we are bid in the Epistle *walk warily*, this Gospel doth fitly secure our footing by the firmnesse of our *faith* required to our *wary walking*; for indeed *charity* can no longer stand fast then she is supported by the root of firmest *faith*: and we have divers places in holy Writ that inculcate this doctrine to us, as when we are told Rom. 10.

The heart believes to justification but the mouth to salvation, so that the profession of our *faith* is requisite to shew the perfection of it: Again, Matth. 14. v. 31. our Saviour himself rebuked those of *little faith* as unpleasing to him. So the Church, to prevent these defects in us, seems to day to exact a testimony of all our other vertues by the perfection of our *faith*, as if the root of all defects in Christianity were the want of solidity in faith.

3. And we may piously perswade our selves, that upon the sole account of our perfection in this one vertue, the Church builds her confidence to ask (this once at least) *pardon* for all her sins whatsoever; the rather because she sees that many evill livers have gone away renowned hence with the Crown of Martyrdome, in recompence of their firm and lively *faith*, which ever involves an *act of charity*.

Whereupon our holy Mother prayes to day, as above, that her perfect *believers* may have *pardon* of their sin, and with a *security of mind* may serve God *quietly in works of charity*.

On the one and twentieth Sunday after Pentecost.

The Antiphon. Matth. 18. v. 32.

VVIcked servant! *did not I forgive thee all thy debt because thou diddest ask me? oughtest*

oughteſt not thou alſo to have compaſſion on thy fellow ſervant, as I had compaſſion on thee?

Verſ. *Let my prayer*, &c.

Reſp. *Even as Incenſe* &c.

The Prayer.

PReſerve we beſeech thee, O Lord, thy family with continual piety, that (thou protecting) it may be free from all adverſity, and in good works reſt devoted to thy holy name.

The Illuſtration.

IT imports not whether we underſtand by *piety* in this prayer Almighty God his pitty towards us, or our devotion towards him, for either way the ſenſe is good: ſince if God be alwayes taking pity of us, certainly he will vouchſafe us ſuch meanes as may afford us the fruits of his pity, that is, our relief, or eaſe; and if we imploy our ſelves in a *continual piety* towards him, we may reſt aſſured; in lieu of that continued devotion, to obtain his help in all our diſtreſſes, and to find that, he *protecting us*, we ſhall be both *free from all adverſity*, and *reſt in good works devoted to his name* with that *continual piety* which here we do petition. But it will be requiſite, for our adjuſting this Prayer to the other ſervice of the day, to know what *protection* it is which will be ſo efficacious as to free us from all *adverſity*, and *to devote us ſtill unto good works done in the name of God*; nor can thoſe be truly good works which are done in any other name: And S. Paul in this Epiſtle informs us that this *protection* is the *grace* of God, *which doth ſtrengthen us in our Lord, and in the might of his power*, that being an *armour* able to defend us *againſt all the deceits of the devil*; in brief, it is that *grace* which

girts our loynes with truth, and cloathes *us with the brest-plate of juſtice*, which brings along with it *the ſhield of faith*, the *helmet of hope*, the *ſword of the Spirit*, or the Word of God wherewith we vanquiſh all the enemies we have, *Princes*, *Potentates*, *Reclouns*, or what other ſo ere they be that hell it ſelf can iſſue out againſt us. And if we call this *grace* the *continual piety* of Almighty God towards us we ſhall not ſpeak amiſſe, for it is that *piety* indeed which is our *protection from all adverſity*, and which abundantly ſerves us to all purpoſes in this Epiſtle ſpecified. As for the Goſpel it being *parabolical*, no mervail the cloſe of this prayer exhauſts it in a myſterious language, namely that of our being *devoted to the name of God in good works*: For in very truth the whole *parable* is epitomized, or ſummed up in this, that as we hope God ſhould be *good* to us, ſo we muſt be *good* to our neighbours; as we hope God ſhould have *pity* on us, and out of that *pity* furniſh us with the *protection* of his holy grace, ſo we muſt have pity of one another, and do to every body as we deſire God ſhould do to us. Now ſince all that comes from God to his creatures is his goodneſſe poured out upon them, and ſo juſtly called his *good deeds* to us, therefore we moſt properly cloſe this prayer with an acknowledgment that the grace of God is that which *devotes us to his holy name*, and which for honour to his Divine Majeſty makes us do good to our neighbours, imploy our ſelves, and our abilities in *good works* done to them. And certainly while we are loving one to another, we are *devoted to Almighty God*, in regard it is, and ought to be for Chriſt his ſake, and for devotion to him, and to his name that we do good to Chriſtians: and we have ſufficient motive in the cloſe of this Goſpel for our doing *good works*, ſince we ſee the penalty of omitting them in him that was caſt into eternal miſery for want of doing *one act of mercy* to his neighbour. And thus ſtill we ſee the aſſerted connexion between all the parts of holy Churches ſervices made good in each particular thereof, by a conſtant relation from one unto the other.

The

The Epiſtle. *Epheſ.* 6. 10.

10 *Henceforth, Brethren, be ye ſtrengthned in our Lord, and in the might of his power.*

11 *Put on the armour of God, that you may ſtand againſt the deceits of the devil.*

12 *For our wraſtling is not againſt fleſh, and blood, but againſt Princes, and Potentates, againſt the Rectours of the world of this darkneſſe, againſt the ſpirituals of wickedneſſe in the celeſtials.*

13 *Therefore take the armour of God, that you may reſiſt in the evil day, and ſtand in all things perfect.*

14 *Stand therefore having your loynes girded in truth, and clothed with the breſt-plate of juſtice.*

15 *And having your feet ſhod to the preparation of the Goſpel of peace.*

16 *In all things taking the ſhield of faith, wherewith you may extinguiſh all the fiery darts of the moſt wicked one.*

17 *And take unto you the helmet of ſalvation, and the ſword of the Spirit, which is the Word of God.*

The Explication.

10. HAving now heard what I have ſaid unto you, and believing (as you do) that what I ſay is true, take courage, and be not afraid to put it in execution, for any difficulties

ariſing to deterr you from it, but be *ſtrengthened in our Lord*; be as cowardly, as faint-hearted, as diffident of your ſelves as you pleaſe, (the more of this the better) ſo you humbly acknowledge all your force, and power to practiſe what I have preached unto you muſt come from God, (from Jeſus Chriſt *our Lord*, his ſacred Son) ſo that if what you do be *done in him* rather then in your ſelves, deſiring him to work in you by the virtue of his grace, by the merits of his paſſion, (for therein truly doth conſiſt *the might of his power* ſince thereby he hath wreſted all mankind out of the hands of the devil to whom they were ſlaves before) if thus I ſay diffiding in your ſelves, and confiding in him, and in his aſſiſtance you take courage, and do as I have adviſed you, fear not but you ſhall (maugre all oppoſition) atchieve that perfection which it behoves Chriſtians to aim at.

11. By the *armour of God* is here underſtood his holy grace, which is unto us a compleat *armour*, indeed from head to foot, not onely of Piſtol, or Musket, but even of Cannon proof; for ſo it is underſtood when it is ſaid to be againſt *all the deceits of the devil*, his leaſt, his greater, and his greateſt of all, even thoſe that like thunder-bolts of moſt horrid temptations play about our ears much louder then the voices of Canons do, or can; becauſe againſt theſe (be we never ſo often, never ſo long battered, or ſtormed by them) the grace of God is proof enough, not onely to bear off firſt all the play of the Devils artillery againſt us, but afterwards to furniſh us with powder, and ball ſufficient to batter down all our enemies ſtrongeſt holds, to force his trenches, and chacing him from thence to render us abſolutely maſters of the field, and conquerours over all our enemies that either the world, the fleſh, the devil, or all Hell it ſelf can iſſue out againſt us; for as Saint Bernard ſaith, "The devils temptations are not ſo "powerfull over us, as our prayer is over him, his pride can-"not lay us ſo low as our humility will proſtrate him.

12. This Verſe is not ſo affrighting as it is friendly, informing us whom we are to fight againſt, not onely *fleſh and bloud*, for they are yet weaker then our own reaſon, how ever

for

for want of uſing the *imperium*, or abſolute command of our ſouls over our own bodies we are miſerably betrayd, and made a prey to our own mutinous fleſhly members; but we have yet ſtronger enemies to encounter with, and fit it is we ſhould know them, for which cauſe the Apoſtle here rangeth them into battail array, calling them *Princes, Potentates, &c.* By *Princes* are here underſtood thoſe devils who were of that rank and order of Angels before they fell, whom Saint Paul calleth *Principalities*: by *Potentates* thoſe whom he calls *Powers*, which rank they yet reſerve in Hell, and ſo command the inferiour Orders of Devils to act their pleaſures, even as we ſee Rebels to their lawfull Prince content to obey the commands of him they chuſe for their Maſter Rebell, which in Hell is *Lucifer* the Archangel, and under him ſome of all the nine Quires of Angels who fell into the firſt Rebellion with him. And namely by the *Rectours* here ſpecifide, the Apoſtle ſeems to allude unto theſe Apoſtatical Fiends who were formerly called by him the *Dominations*, for theſe had a kinde of dominion ſpecial to them in Heaven over the children of God, and now ſuch of them as are fallen have the ſame dominion over the children of the Devil, for theſe be they who make up *the world of this darkneſs*, not onely of ſin, but of all the effects thereof, War, Plague, Famine: And theſe *Rectours* are commonly conceived to be the aerial Divels who cauſe all ſtorms, *&c.* in the air, all temptations, and troubles in mens ſouls; and hence it is Saint Paul cals them the *Spirituals of wickedneſs in the celeſtials*, that is to ſay, the *aerial* devils towring like Hawks in the air over the prey of our ſouls. By the *Spirituals of wickedneſs* is meant the wickedneſſe of theſe ſpirits who have no limit of their malice, tormenting not onely our bodies but our ſouls; which laſt is expreſſed by the Apoſtle, ſaying, they attach us *in the celeſtials*, in thoſe points which concern our ſouls, being ſpirits created, and ordained for heaven, and to eternal glory there, and are perpetually by theſe aerial devils ſeiſed on by their ſharpeſt talons of temptation whenſoever they make the leaſt attempt of an aſpiring, or mount to heaven, unleſſe the impulſe of grace be ſuch as

renders

renders them more able to riſe upon their ſpirituall wings, then theſe aeriall devils are to keep them down, which is ever when to ſufficient (never failing the true children of God) they obtein the addition of effectuall grace, ſeldome given *gratis* without our extraordinary cooperation towards obteining of it.

13. Now that we ſee that we have no unarmed enemies to encounter, the Apoſtle bids us again take up, *and ſtand to our armes*, the grace of God, (which alone ſufficeth, and is proof enough) that *we may reſiſt in the evil day*, which imports in the hour of temptations, that being the greateſt of *evils*, for by this *evil* it is that we are plunged into all the reſt; though our reſiſting temptation will not make the day ſo good wherein we do reſiſt it, but that there will come a period of that day which will *be evill* to us again, namely, the day of judgement, wherein the devill will pretend ſome guilt of conſent amidſt our beſt reſiſtances, yet in vain, by *Gods grace*; for if we ſecure our ſelves from mortall ſin in the *evill day* of temptation, we ſhall not need to fear his malice in the day of publication, when he will lay open all our faults againſt us in hope thereby to make it the day of our eternall damnation. By the cloſe of this verſe we are not onely counſelled to reſiſt temptation, but to keep the field after the battail wonne; for thus much imports the counſell of the Apoſtle bidding us *ſtand in all things perfect*, meaning there to fortifie, and plant our ſelves in virtue where we were by vice attached.

14. By this verſe we are told, *truth* muſt be the ground of all our warre, and that we muſt be ſure our cauſe of fight be *juſt* beſides, and the juſtice of it is *our breaſt plate*: for thoſe are the two buckles that muſt *gird our loyns*, (which is to ſay, ſtrengthen our cauſe;) and being ſo girt we need never fear the hotteſt fury of moſt fierce aſſaults, but ſhall be better accoutered for our ſpiritual fight then ſouldiers are to the warrs, who have their ſcarfes, or belts about them of ſilk, gold, or ſilver to adorn them with, in teſtimony of their fidelitie, reſolution, and affection in, and to their cauſe.

15. By *being ſhod* is here intimated the difference between the

the Evangelicall and the Old Law: for in the Old Law all ſervants as well as ſlaves went barefooted; and to foretell the captivitie of the Egyptians, who were by the Aſſyrians led barefoot in ſhew of their ſlavery, Iſaias went three dayes barefooted, Iſa. 20. 3. 4. which he needed not have done but for this prophetical end; whereas the Apoſtle intimates here our ſlavery is paſt, and our ſervitude alſo, in regard we are of ſlaves to the devil made now children of God, and ſo need go no longer barefooted. But the trueſt meaning of this place is, that by being *ſhod* we ſhew a promptitude both in hearing, preaching, and practiſing the Word of God; as who ſhould ſay, this promptitude were the beſt preparation to bring in Chriſtianitie to all parts of the world. And the Goſpel of Chriſt is rightly called a *Goſpel of peace*, becauſe it brings tidings of humane redemption, of fraternall dilection, and of ſalvation to thoſe that walk therein.

16. *In all things* imports here above all things, that we muſt take up the *ſhield of true faith*, for that is it indeed which not onely ſhews us to be Chriſtians, but defends us againſt all enemies of Chriſt, by breaking the darts, and arrows of the devil which are ſhot againſt us, and are born off by this buckler of *faith*, are received confidently, and ſhattered againſt it aſſuredly; for no temptations enter the body, or the ſoul that are received upon this buckler. By the *fierie darts of the moſt wicked one*, are underſtood the temptations of the fleſh which the devil leads us into; and ſuch are thoſe of burning luſt, but eaſily quenched by believing God's grace is ſufficient to extinguiſh them in us, as it was in S. Paul 2 Cor. 12. v. 9.

17. By the head-peice, or *helmet* of ſalvation the Apoſtle means *the hope of heaven* given us by Chriſt his paſſion; for as a *helmet* ſecures the head as the chief part of man, ſo this *hope* of heaven ſettles all our thoughts, rectifies our intentions, and ſquares our actions to the right end that makes them ſaving, and encourageth us (for the *hope* we have of heaven) to ruſh in upon any danger which is between vs, and that bleſſed home, as men whoſe heads are armed with a *helmet* do break into

into the thickeſt ſhower of their enemies darts or ſwords. By *the ſword of the ſpirit*, or *ſpirituall ſword* is underſtood the *Word of God*, the Goſpel, the doctrin of Jeſus Chriſt; whether written, or delivered by the oraculous mouths of his twelve Apoſtles, and from thence brought down unto this very time we live in 2 Theſſal. 2.15. Iſa. 59.20,21. and which ſhall be handed over from us to all after ages by the teachers and preachers of the Holy Church. With the edge of this ſword Chriſt ſlew the devil tempting him in the deſert, as we read Matth. 4. when he ſaid *not in bread alone, but in every word that falls from the mouth of God* man is fed, *and kept* (ſpiritually) *alive*. And thus we ſee a Chriſtian ſouldier compleatly *armed* by the Apoſtle, from head to foot with ſpirituall *armour*, and weapons, not onely ſufficient for defenſive, but even to ſecure him in an offenſive warr againſt his greateſt adverſaries.

The Application.

1. THe 2 firſt verſes of this Epiſtle give us warning of the worſt encounter charity hath had as yet in all her tedious march; hear how they bid her *fortifie, arm, and ſtand the enemy*, the *devil*. But God be thank'd ther's a friend at hand, *The mighty power of our Lord*. The 3d verſe tels us 'tis not Major Generall *the Fleſh*, (who rallies ſtill a new how oft ſoever we beat him out of the field) nor the Leivtenant Generall *the World*, but Captain Generall himſelf, the worſt of all the *Divells* hell can arm againſt us. *The ſpirituall of wickedneſs in the celeſtialls* bids the Battel now, the ſame that never comes to field without his *Rectours, Princes, Potentates*, and all the forces he can muſter up. The Explication above hath fitted us to the fight, and taught us the uſe of our armes.

2. *Now Charity* defend thy ſelf and us, put up thy Royal ſtandard, that of Heavenly Grace fixt to the Croſs of Chriſt: See how they charge thee on thy right wing firſt, hark how their canons roar againſt *thy Faith*, while it is Deity indeed they fight againſt, with Infidelitie, Atheiſtry, Paganiſme, Turciſme,

ciſme, Hereſie, Judaiſme, Sects and Schiſmes as many as there are fancies in mens fickle brains. See at the ſame time how they charge thy left wing too, *Thy hope* of everaſting happineſſe. This they would fool thee out of by their onely facing thee with Liberty, (thy birth-right) with honour, pleaſure, profit, treaſure, and command; poſſeſſions better (as they ſay) then thy beſt of expectations ought to fright thee from. But all the main charge is againſt *thy Faith*, and this too given by the Captain-General, *the ſpiritual of wickedneſs in the celeſtials*; he that having loſt himſelf would loſe thee too; he that's aſham'd thou ſhould'ſt enjoy the happineſſe he is deprived of, becauſe *he could not love* his Maker better then himſelf. See then the Battail's at an end; if *charity* can love, God can crown her with the victory over him that loſt the day for lack of *love*. Be ſure thy faith can never fail if thou be conſtant in thy love; ſince all belief is rooted in charity: ſo we are taught Epheſ. 3. 18. *Whileſt we have Chriſt to dwell in our hearts by faith, rooted and founded in charity*; the ſame is of the Deity, and all the other myſteries of *Faith* we do believe, and all of *Hope*. So whileſt our *charity* keeps her Body cloſe, her virtues round about her, (thoſe we call *the works of love*) her wings are ſafe, the day, the field's her own, maugre all the enemies aſſaults: for ſay, beloved, though we ſhould admit (which yet we muſt not do) that Inviſibles are ſlender motives to make us relinquiſh all the preſent pleaſures of the world, yet of the two Inviſibles, thoſe that tie us up to goodneſs here, are ſafer certainly then thoſe that let us looſe to all iniquity. So by force of reaſon *charity* hath woon the day, while ſhe *believes*, *hopes* in, and *loves* the unſeen Deity, by having ſeen the ſayntity of his ſacred Son: and in *that faith*, *that hope*, *that love*, defies the unſeen enemy to Deity the Devil, whoſe ſeen iniquities affright us from the ruine he invites us to.

3. To conclude, if holy Church on the fifth Sunday after the Epiphany, upon the danger of the *enemy man* aſſaulting her by *night* but to *ſow* poyſonous ſeed upon her wholeſome corn, did Body then, and draw her ſelf into her Guards; no marvell that to day, upon a greater onſet, ſhe Bodies too,

and

and puts her ſelf into her Ranks, and Files, indeed into Batalia: and now begins her prayer, in the ſelf ſame words as then, though, being yet to make a further march, ſhe varies in the latter end of her petition. And becauſe ſhe knows the divine *protection* will no longer continue to ſet her free from the worſt of *adverſities*, thoſe *ſpiritual iniquities* that would fain cut up Religion by the roots, and fool us out of doing preſent good any longer, *in hope* of we know not yet what future happineſſe *in our celeſtials*; therefore, to ſhew the conſtancy of *her charity* in doing good, holy Church begs it as a grace to day, that ſhe may not onely perſevere in *good works*, but further, do them exactly, and purely in honour of *Gods holy Name*, leaſt what may ſeem good in man's eye, prove bad in the ſight of his heavenly Majeſty.

Say now the prayer above, and ſee if it be not ſutable to this application.

The Goſpel. *Mat.* 18. 23, &c.

23 *Therefore is the Kingdom of Heaven likened to a man being a King, that would make an account with his Servants.*

24 *And when he began to make the account, there was one preſented unto him that owed him ten thouſand talents.*

25 *And not having whence to repay it, his Lord commanded that he ſhould be ſold, and his Wife, and his Children, and all that he had, and it to be repayed.*

26 *But that Steward falling down before him, ſaid, Have patience towards me, and I will repay thee all.*

27 *And*

27 *And the Lord of that Servant moved with pity, diſmiſſed him, and forgave him the debt.*

28 *And when that Servant was gone forth, he found one of his fellow-ſervants, that did ow him a hundred pence, and laying hands upon him, throtled him, ſaying, Repay that thou oweſt.*

29 *And his fellow ſervant falling down beſought him, ſaying, Have patience towards me, and I will repay thee all.*

30 *And he would not, but went his way, and caſt him into Priſon till he repayed the debt.*

31 *And his fellow ſervants ſeeing what was done, were very ſorry, and they came, and told their Lord all that was done.*

32 *Then his Lord called him, and ſaid unto him; Thou ungracious Servant! I forgave thee all the debt, becauſe thou beſoughteſt me, and oughteſt not thou therefore alſo to have mercy upon thy fellow ſervant, even as I had mercy upon thee?*

33 *And his Lord being angry delivered him to the Tormentours untill he had repaid all the debt.*

34 *So alſo ſhall my heavenly Father do to you, if you forgive not every one his Brother from your hearts.*

The Explication.

23. THe ſenſe of this verſe is, that look what this *Parable* reports to be done here between Debtour and Creditour on Earth, the ſame will be done in Heaven between God and his Creatures: wherefore not ſo much the *Kingdom* of

of Heaven, as the course of it is here described in this *Parable*.

24. By the number of *ten thousand talents* of money *owing* from the Servant to the Master, is here assigned a certain, for an uncertain Debt, or indeed a finite, for an infinite; namely, a mortal sin against Almighty God, which how ever finite in the act is infinite in the malice, because committed against an infinite Goodnesse. So that by deadly sin a man becomes debtour to God, and stands bound to repay him all the Gifts, Virtues, and Graces infused into his Soul by holy Baptisme, and squandered away by any one deadly sin: so the debt is of the treasure of Heaven, the grace of the holy Ghost; spent by a sinner, which God trusted him with, and which by sin he hath wasted.

25. By this command to *sell* the non-solvent debtour, as also *his wife, children, and all the* goods he hath, is intimated, that for any one mortal sin a man, and all that is dear unto him is confiscate to Almighty God, and ought to be *sold*; (to be cast into eternal pains) and so though this be nothing towards repayment of the debt, yet since he had sold grace, Heaven, God and all for sin, now by right God should sell his sin, body, soul and all to the devil, though still his goodnesse (as long as man lives) reserves a place for repentance, such as in the following verse we find. Note here, the particularizing to sell *wife, and children*, adds nothing to the mystery more then to show man looseth himself, and all that is dear unto him by sin.

26. Alas! what can poor man afford towards the repayment of so great a treasure when 'tis wasted by him? Hence the text sayes true, nature cannot make good a debt of grace: But yet if the creature do humbly prostrate it self at the feet of the Creatour, and acknowledge with sorrow the fault of incurring so great a debt, and beg of God grace to make good what nature cannot, then God his goodnesse is so great, that he gives such a sorrowing soul so great a help of grace as makes him able to pay the debt, to recover what he lost; for so may the debtour have again as much as he had spent to repay the

Creditour

Creditour, since God the creditour accounts himself *repaid* for sin, by his servants recovering grace which they had lost: for the very truth is, God cannot lose by any creature, and he esteems so much of a creatures cooperation with his holy grace, that in such a case he reckons his own gifts to man as a repayment of mans debt to him.

27. This verse proves the former to be explicated in a right sense, so it needs no more enlargement.

28. This verse besides the ingratitude it shewes in man to God, not forgiving his brother (Gods image) as himself was forgiven; so again it shewes the narrowness of mans heart, and the largeness of Gods, one forgiving an infinite debt being but asked so to do, the other not remitting a petty one by any entreaty whatsoever.

29. Strange that we cannot kneel with humble heart to God but he relents, and yet to man no bow of knee, or heart prevailes. Note here, *patience*, or forbearance of the debt was truly, and properly demanded upon promise, and just hope of payment after a while, because it is not out of mans power to pay man what is due unto him, though 'tis impossible we can hope to make even scores with God, unless he rather remit, then demand the debt. So the *patience* asked by the servant of his Lord was rather an artifice to gain time, hoping by intervention of Friends rather to get the debt remitted, then that there was any likelihood of this servants payment of it, what fair promises so ever he made in the instant of his being pressed, because that was a debt from a creature to God; but this is onely a debt between man and man, so here to delay was not to delude, or elude the debt; and considering it was asked of him for a little summ, who had before obtained remission of an infinite great one, truly the debt ought by all means to have been forborn, if not forgiven.

30. Here we see how true it is that the rigour of the law, is highest injury. This man did but use the rigour of the law, yet he had before a pattern set him of mercy from his master, and therefore that ought to have moved him to shew some

favour at leaſt, and to forbear rigour. But by this we are advertiſed, how unchriſtian a thing it is in us to beg abſolution for our own deadly ſinnes to God by means of confeſſion, and yet to refuſe a pardon to thoſe men that do but ſlightly offend us.

31. This verſe rather tells what infirmity is in man to man on earth, then that we can think the Saints or Angels runne officiouſly to God, and provoke him to take notice of our ſinnes, rather then begge him to turn his face away from them, or to caſt them at leaſt behind him, that (if it were poſſible) he might not ſee them. So here the ſtory is rather told to make it flow currantly as an act between man and man, then as a true expreſſion of the thing figured in the ſtory.

32. The following verſe ſhows clearly Gods reaſon of our ingratitude to him, and our want of brotherly love to one another; ſo it needs no further expoſition.

33. 34. This wrath is juſt, and ſo not to be wondred at. By the *tormenters* here are underſtood the devils: By *lying till the debt be paid*, is to ſay, eternally; becauſe no *torment* is puniſhment enough for mortall ſinne which is of infinite malice, and which malice continues eternally if man unfortunately dy in deadly ſinne; ſo no marvell his pain be eternall, when the duration of the malice is without end. All the doubt is here, whether a ſinne once forgiven by God can be recalled, and man be damned for it as if he never had been forgiven; ſo this ſtory imports. But the true ſenſe of this place is, that by this example was preſented ſo great an ingratitude that it became a mortall ſinne, and conſequently (deſerving damnation) it did as good as bring back all the formerly remitted debt of ſinne, ſince to be damned for one only, or for many ſinns imports a deſert of equall torments extenſive, though not intenſive, that is to ſay, of as long, though not as cruel, or as bitter pains. But to the thing intended by this *Parable*, which is the obligation we have under pain of damnation to forgive our neighbour if we will hope to have God forgive us, the ſtory runnes right enough, even in the rigour of the words, ſo it needs the leſſe gloſſing.

The

The Application.

1. AS this Goſpell we ſee is *parabolicall*, ſo is it applicable at pleaſure to the beſt of piety we can cull out of it. Wherefore not to recapitulate what the Illuſtration, or Explication above have told us already, we ſhall do well to perſwade our ſelves, this own example of *Ingratitude* in our *wicked* fellow *ſervant* ought to be a motive to us of practiſing the contrary virtue; not onely towards our common maſter who is ever obliging us, but alſo towards our fellow ſervants who can never diſoblige us, if we remember that *all the hurt we receive is from our ſelves.*

2. And again, this Goſpell minding us how the evil of *Ingratitude* was puniſhed, is therefore fitly placed after an Epiſtle of ſo much evil intended us, (as there we have heard) to let us ſee that nothing but our *good deeds* can preſerve us from thoſe evil machinations againſt us.

3. It is therefore as for a reward of doing good that Holy Church preſumes to beg *protection from all adverſity* in her childrens way; and, for their better means of doing *good deeds* ſacred *to the holy name of God*, ſhee hath to day drawn them all up into a Body, leaſt the enemy finding any ſtragling ſouldier of this holy Army, fall upon him at a lonely diſadvantage. O Piety! O Prudence of our holy Mother teaching us ſtill

To pray in conſequence to what we Chriſtians ſhould be at, according as ſhe preacheth! See how the Prayer above is ſutable to this.

On the two and twentieth Sunday after Pentecoſt.

The Antiphon. Matth. 22. v. 21.

Render unto Cæſar theſe things that are Cæſars, and to God thoſe things which are Gods.

Verſ. *Let my Prayer, O Lord,* &c.
Reſp. *Even as Incenſe,* &c.

The Prayer.

O God our refuge, and ſtrength, be preſent (thou the Authour of all piety) to the godly Prayers of thy Church, and grant that what we ask faithfully we may obtain effectually.

The Illuſtration.

I Muſt confeſſe that whoſoever caſts his eye upon the Antiphon, (taken out of this dayes Goſpel,) and Prayer above, will have ſmall encouragement to think they ſpeak both one ſenſe, and yet we muſt or make them do ſo, or in vain we are come thus far towards the end of our Book, and to fail now were to ſuffer ſhipwrack in our own haven, after the having eſcaped many a ſtorm abroad at Sea. Firſt therefore, let us ſound the depth of the water in this haven, ſee the ſenſe of the

Prayer;

Prayer; which in the entrance ſteers us right, by bidding us call upon *the Author of piety, Almighty God, our refuge and ſtrength*; and to petition he will *be preſent to the godly prayers of holy Church*; and *to grant that what we aſk faithfully* (ſincerely, or cordially) *we may obtain effectually*, even to the full of our deſires. This certainly is the ſenſe of the Prayer, and further Gloſſe it needeth not, nor God be thanked need we any more to ſhew it ſpeaks the whole contents both of the Epiſtle, and Goſpel of the day: For ſee how the *truſt in Jeſus Chriſt*, which Saint Paul begins his Epiſtle with to day unto the Philippians, ſpeaks in other terms that which the Prayer calls *refuge*; See how the *ſtrength* of God is that whereby the *good work* of Chriſtianity in *us begun is made perfect, even to the repleniſhing of us with the fruits of juſtice by Jeſus Chriſt* unto the *glory*, and *praiſe of God*; as this Epiſtle concludes the Philippians were ſo repleniſhed. But that which yet more peculiarly appropriates this Prayer unto the Epiſtle is the *ſincerity* which Saint Paul hopes will be the effect of their Chriſtian *charity*, and ſuch an effect as to render them *without offence unto the day of Chriſt*. And indeed 'tis this *ſincerity* which opens this cabinet of rich connexion to day between all the parts of holy Churches ſervice; ſince it is not to be hoped we ſhall *effectually* obtain any thing that we do not *ſincerely* (for that is here the ſenſe of *faithfully*) petition Almighty God; and conſequently, if onely the want of *ſincerity* debar us of our hopes, where that *ſincerity* is not wanting there we may hope to ſpeed for all we aſk; and this *hope* being given us in the Prayer above renders this Epiſtle moſt conform unto the Prayer. As for the Goſpel, if we take the words, and do not mark to what ſenſe they drive at, we may boldly ſay, no Goſpel can be more diſſonant then this below is to the Prayer above. But if we ſee that from the firſt unto the laſt of the Goſpel, there is nothing but a juggle *in the Phariſees to intrap our Saviour in his ſpeeches*, and then ſurpriſe him moſt when they moſt do flatter him with the ſtile of *Maſter*, of *learned*, of *upright*, of *unpartial*, *even* unto *Princes*, and the like, when yet at the ſame time we ſee they aimed at nothing

more then to undermine him, and bring him within the compaſſe of high treaſon; when (I ſay) we ſee this to be the drift of the Goſpel on the Jews part, and that our Saviour, ſeeing the *naughtineſs* of their thoughts, asks them plainly why they play the *hypocrites* with him? then I preſume no man that can tell twenty will marvell to ſee this dayes Prayer beg *fidelity*; and *ſincerity* of heart in us Chriſtians at leaſt; when we ſee the Phariſaick Jews are convinced of ſo groſſe an infidelity, and flattery, even when they pretend forſooth a tenderneſs of conſcience; and when we hear our Saviour recommend the ſame *fidelity* which we petition for to day, in commanding them *faithfully to render that to Cæſar which is Cæſars*, and *that to God which is Gods*; namely, their pecuniary tribute to *Cæſar*, their religious *ſincerity to God*, and that eſpecially when they pretend it. (as here the *Phariſees* did, though they leaſt intended it.) Let me therefore, beloved, beg it as a boon, that you all ſay this Prayer to day, with ſuch *ſincerity* of heart, as may render it, and you gratefull in God Almighties ſight, and hearing; for then ſhall we pray moſt conſonantly to what the Church doth preach to day, and then ſhall we be ſure ſuch our petitions will be granted *effectually*, which are made unto God *faithfully*; and this aſſurance we have both from the Epiſtle, Goſpel, and Prayer of this preſent Sunday. A great content I confeſſe, after the fear of ſo great a loſſe as we were like to be at for making good the grand deſign of our work, which as yet comes fairly home when we might fear we had been fartheſt off.

The Epiſtle. *Phil.* 1. *v.* 6. &c.

6 *We truſt in God our Lord Jeſus, that he which hath begun in you a good work will perfect it unto the day of Chriſt Jeſus.*

7 *As it is reaſon for me this to think for you all,*

for

for that I have you in heart, and in my bands, and in the defence, and the confirmation of the Goſpel, all you to be partakers of my joy.

8 *For God is my witneſs how I covet you all in the bowels of Jeſus Chriſt.*

9 *And this I pray, that your charity may more and more abound in knowledge, and in all underſtanding.*

10 *That you may approve the better things, that you may be ſincere, and without offence unto the day of Chriſt:*

11 *Repleniſhed with the fruit of juſtice by Jeſus Chriſt, unto the glory, and praiſe of God.*

The Explication.

6. THe Apoſtle here ſpeaks in the plural Number, becauſe he writes this Epiſtle as well in his companions name as his own, in Timothies; though afterwards (himſelf being onely in Priſon, and not Timothy) he ſpeaks to them in his own perſon, but directs his Epiſtle as from both, to ſhew them, that abſent, or preſent, they are both of one mind. *The work* he confides to have continued is their converſion. By *the day of Chriſt* he means the day of Judgement, which is that of his ſecond coming, the firſt being his birth-day.

7. It is *reaſon* indeed for him to confide thus, becauſe as their converſion was by means of God his ſpecial grace, ſo he preſumes the ſame goodneſſe of God will be continued which was begun in them; and becauſe he hopes their cooperation will not be wanting to perſevere in the *faith* of Chriſt, as it was not firſt to accept thereof. Hence his charity makes him hope this of them with reaſon, and his faith makes him preſume the other of God towards them. Yet not ſo that hence the Reformers can infer (as they do) out of this place, that it

is impoſſible for one who is once called by God, and in grace, ever to loſe the ſame grace, or vocation. The Apoſtles words import no ſuch thing; onely a religious hope, or confidence he hath they will indeed perſevere as they have begun, to love, ſerve, and honour Almighty God; as his following words teſtifie in this Verſe, becauſe he profeſſeth here that he prayes continually for their perſeverance, which argues it is not a thing to be hoped, but by endeavours and pains on our parts. Nay, Saint Paul ſo plainly ſpeaks to this ſenſe, that he ſeems to ſay, leaſt their own endeavours towards this perſeverance ſhould not ſuffice, he hath made it even his hearts deſire beſides, and applies his perſonal ſufferings to this end, that God moved by his prayer, and perſecution may ſupply what is wanting in them towards perſeverance by their own ſole endeavours. And it is Saint Auguſtines, and the Churches doctrine indeed, that juſtifying grace alone ſufficeth not toward perſeverance, without new favours of more and more grace do inable us to perſevere. In the cloſe of this verſe the Apoſtle alludes to the hope he hath of Martyrdom, for the defence of the faith of Chriſt againſt thoſe who oppoſe it, and the confirmation of it in thoſe who have imbraced it. And this he means by his *joy* whereof he prayes *they may be made partakers.*

8. And that he doth thus pray he *calls God to witneſs*, and doth this with ſuch earneſtneſſe, as if he were not himſelf happy enough to be *in the bowels of Jeſus Chriſt*, (which is in his boſome in Heaven,) unleſſe he might find theſe Philippians there alſo; or as if his love to them, and zeal of their ſalvations were ſuch, that he deſired Jeſus Chriſt ſhould have them equally in his breaſt, or bowels of affection with himſelf. Both theſe ſenſes this text will bear very well: as alſo, that by theſe words Saint Paul profeſſeth he loves them ſo tenderly, that he cannot expreſſe it otherwiſe then by ſaying it is even with the affection of *Jeſus Chriſt* himſelf, following Chriſt's inſtruction, Joh. 13. 34. *Love one another, as I have loved you.*

9. Here he prayeth for the ſuperadded grace which above

was

was ſaid to be neceſſary to perſeverance, which is for their increaſe of charity: where that abounds there is wanting neither *knowledge* of what is the true doctrine of the Church of Chriſt, nor what is the true ſenſe, and meaning thereof; ſince by this abundant charity we ſee the ignorant Apoſtles were ſo illuminated, that they could and did penetrate into the genuine ſenſe of the deepeſt myſteries of Chriſtian faith, and religion.

10. This alludes to the ſenſe as above in the former Verſe, that by their increaſe in love, and charity they might be able to diſtinguiſh between the Apoſtles Chriſtian, and Simon Magus his Judaical, and others heretical doctrine, as finding that of Chriſtianity the more powerfull, and efficacious to ſalvation. It ſeems by theſe words, the Apoſtle thinks the pretended charity of hereticks is not *ſincere* love, and affection to God, and their Neighbour, but hath a mixture of hypocriſie in it, and makes uſe of the name of Chriſt to cover the doctrine of thoſe who indeed are oppoſite to him, by ſaying, this or that is Chriſt his doctrine which indeed is not ſo, but proves (upon a ſtrict examine) the ſenſe and doctrine of ſome private ſpirit that values it ſelf above others, and ſo to get repute will defend, and ſpread a falſe doctrine under the name of the truth. And truly this S. Paul intimates, while he bids them be *ſincere*, not mixing adulterine with true doctrine; for if ſo, they cannot be *without fault*, as he deſires they may prove to have been at the *day of judgement*. Nay, ſo free he wiſheth them from any offence there, as they may be neither guilty of giving, nor taking offence, ſince in true Chriſtianity no man can be hurt but by himſelf, and therefore ſhould not take offence, or be angry at others upon any occaſion whatſoever; angry he means to ſin.

11. But inſtead of being guilty of *offence*, he prayes they may be *repleat* (abundantly filled) *with the fruits of juſtice*; meaning of all virtues whatſoever, ſince every virtue is an act of *juſtice*, taking *juſtice* in the large, and favourable ſenſe, as here the Apoſtle doth; All which acts we are to practice by virtue of our Saviours paſſion, and conſequently as his

paſſion

paſſion was, ſo muſt our actions be to the honour and *glory of God.*

The Application.

1. SAint Paul in this Epiſtle exhorts the Philippians to *perſeverance* in their faith of Chriſt; and that they may perſevere, makes it his inſtant prayer, even when he was ready to lay down his life for confirmation of that Chriſtianity he had brought them to imbrace, and wherein he prayes their *charity may more and more abound*, and teſtifie their *ſincerity* and innocency of life not onely here but *at the day of judgement.*

2. What was then the language of S. Paul to the Philippians is now the Churches unto us that are Chriſtian Catholicks. O what a ſaintity would that *ſincerity* produce in us, which ſhould carry us on *without offence unto the day of doom!* And yet we are by this Epiſtle here exhorted to be no leſſe *ſincere* in all the actions of our life, then we ſhall be in that where every thought (as well as words and deeds) ſhall be *ſincerely* opened unto all the world: at leaſt beloved if we cannot here be fully ſo *ſincere* as there we muſt and ſhall be, we have another leſſe degree yet of *ſincerity* recommended in this Epiſtle, which may ſuffice to ſaint us here on earth; that which we did profeſſe at holy baptiſme who were never other then Catholicks, that which we did profeſſe at our converſion who were bred otherwiſe, when we ſtood reſolv'd to ſacrifice our lives and fortunes to the perſecutours rather then not declare our ſelves to be converted to the Catholick Religion. Yes, yes beloved, this *ſincerity* at leaſt is requiſite the longeſt day we live, ſince there's no leſſe an account to be made at the later doom *of our walking worthy that vocation*, then of our being Catholicks. 'Tis not the name, but the reality, and *ſincerity* of the thing we muſt account for then, and conſequently now endeavour for. O could this *ſincerity* attend us at our prayers, wait on our words and works, what a ſaintity would it produce in our ſouls both in the ſight of God and man!

3. To

3. To conclude, what is great part of the guilt of every ſin that lies upon our conſcience but a meer defect of this *ſincerity* in our proceedings? Whence holy Church to day prayes in a language preaching nothing elſe to us but this *ſincerity* of ſoul to God and man, when ſhe bids us not hope for what we ask without it, and when ſhe minds us of it in the preamble of her petition, profeſſing God alone *to be our Refuge and our ſtrength*, and thereby cutteth off all hope of other helps then what he muſt afford us: ſo that if we think on what we ſay we needs muſt be *ſincere* in this petition, and cannot hope for help from God towards any thought or deed that is not *pious* and *ſincere* in order to his honour, in order to our own ſalvation.

Say then the Prayer, and ſee how home it is to this *ſincerity*.

The Goſpel. *Matt.* 22. *v.* 15.

15 *Then the Phariſees departing, conſulted among themſelves to intrap him in his ſpeeches.*

16 *And they ſend to him their diſciples, with the Herodians, ſaying, Maſter, we know that thou art a true ſpeaker, and teacheſt the way of God in truth, neither careſt thou for any man, for thou doſt not reſpect the perſons of men.*

17 *Tell us therefore what is thy opinion, is it lawfull to give tribute to Caſar?*

18 *But Jeſus knowing their naughtineſs, ſaid, What do ye tempt me hypocrites?*

19 *Shew me the tribute coin: and they offered him a penny.*

20 *And*

20 *And Jesus saith to them, Whose is this image, and superscription?*

21 *They say to him Cæsars: Then he saith to them, Render therefore the things that are Cæsars to Cæsar, and the things that are Gods to God.*

The Explication.

15. AFter Christ had told them the *Parable* of the man coming to a wedding feast without his nuptial garment, *Then immediatly the Pharisees consulted amongst themselves how to intrap him in his speeches.*

16. For which purpose they send him their instruments chosen for this purpose, men of their own malicious minds: and to make it worse, they send as witnesses against him some *Herodians*, men of the family, or retinue of Herod, a great friend of Cæsars, or of the Roman Empire; because their hope was to wrest out something from him that might be offensive to Cæsar, and so to accuse him of treason. Lo their subtle aggresse in calling him *Master*, whose disciples they never meant to be, but rather studied to make themselves masters of his life. By *the way of God*, they mean here the Law which leads men in the way to Heaven: and since we look on thee as knowing exactly this Law, and as one that is *sincere*, and will not dissemble with us, and art besides so equal to all men as thou art partial to none, nor wilt flatter any one be he never so great; for by *respect* here is understood onely impartiality to all, not neglect to any.

17. The reason why they asked his opinion in this was, in hope he might (being a Jew) have been infected with the heresie of *Judas Galilæus*, even his own country-man, who taught it was not lawfull for the Jews (that were the chosen people of God) to allow any sovereignty, or dominion to Princes of the Gentiles; as if whom God had not elected to be his favourites, (as he did the Jews) they could not pay duty, or homage to, be they never so great Princes: and since namely

Tiberius

Tiberius Cæſar was a Gentile, hence they did hope Chriſt would have denied *tribute* to be due unto him, and ſo they would have accuſed him both of hereſie at home, and treaſon abroad.

18. Here we ſee Chriſt gives a teſtimony of his Deity, becauſe he knows their thoughts to be malicious, however their words are fawning, and flattering: and therefore that he might follow the exact rule of an anſwerer, he looks upon the intention of the words of the asker; and he tells them plainly of their diſſimulation when he rebukes them, and their hypocritical temptations; for though they flatter to deſtroy him, yet he reprehends to ſave them. And thus we ſee an angry God is more profitable then a propitious man, ſince the one cannot, the other may deceive us, or attempt at leaſt ſo to do, as here theſe people did, even when they made the faireſt ſhew of friendſhip to our Saviour.

19. But Chriſt, intending to give them a further check by ſeeming to go yet on towards the ſnares they had laid to intrap him, calls for a piece of that *coin* which was called the tribute money, being a piece to the value of ſix pence.

20. And they giving him one of them, he demands whoſe picture that was which he found ſtamped on the money; not that he who knew their thoughts before could be ignorant whoſe *coin* it was they gave him, but that he was deſirous to give them a convincing anſwer to their capricious queſtion, by taking the ground of his anſwer out of their own mouthes, and *ſo to ſtop their mouthes by confounding* them upon their own words.

21. They tell him boldly it was *Cæſars*; namely *Tiberius* his coin, the then Roman Emperour, who had reigned eighteen years, as Saint Luke ſayes, c. 3 v. 1. and was deſcended of Julius, the firſt who took the name of Cæſar, as all the Roman Emperours did after. Our Saviour hearing them ſay this, anſwers in ſuch ſort as if he had wondred they could doubt of what they asked, ſo he inſtantly replies, (if it be *Cæſars* coin) *Give that to Cæſar which is Cæſars*, or rather ſurrender, reſtore (ſo *reddite* imports) to your Sovereign the *tribute* of that

that *coin* which he gives you to repay it to him; for you cannot your ſelves (without breach of the law) make your own *coin*, but muſt onely uſe ſuch as your Sovereign ſtamps, and gives you as a token it is his, and not your own, becauſe it bears his picture on it as you ſee. And whereas you asked me this queſtion with a ſeeming regard to God, as if you would not have him offended by his peoples paying *tribute* to Gentiles; know, God expects the *tribute* of your hearts, and not that of your purſes; open therefore your hearts to God, your purſes to your Princes, ſo ſhall you comply with your duties to both. Not that by this anſwer our Saviour did determine whether the Jews were tyrannically ſubjected to the Roman Empire, for this was a queſtion of ſome intricacy; but that ſince he found themſelves confeſſe the *coin* they had was *Cæſars*, and in uſing it that they did acknowledge themſelves his ſubjects, therefore he bid them *give Cæſar what was Cæſars*, not determining the crown but at leaſt the *coin* to be his due. Yet if Chriſt had determined the crown to be Cæſars too, the one hundred years preſcription that the Roman Emperours could pretend unto, by a tacite conſent all that while on the Jews part, might well have avouched that determination, and probably our Saviour did ſo conceive, and ſo determine too by this anſwer. Beſides, the queſtion was not ſo much whether they were bound by humane Law, as by divine, for they ſeemed to pretend conſcience, and to think it might be a ſin to God for a Jew to pay duty to a Gentile; and to this Chriſt anſwers it may be lawfully, and ſafely done in conſcience if a Gentile be their lawfull Sovereign.

The Application.

1. AS in this dayes Epiſtle *ſincerity* is recommended, ſo in the Goſpel hypocriſie, the contrary vice unto it, is not onely reprehended by our Saviour, but *ſincerity* commended in bidding *that be given unto Cæſar which is Cæſars, and that to God which appertains to God.*

2. Nay more, as conſcience was pretended for the doubt

theſe

theſe *hypocrites* propoſed, ſo the command reſolving muſt be conſcientious, obliging under pain of ſin. O Chriſtians! learn from hence to make a conſcience of your actions, learn to let them be *ſincere* indeed, and not in ſhew alone; ſo ſhall you make your *ſincerity* the teſtimony of your ſayntity: if not, your non-ſincerity will ſtill accuſe you of iniquity.

3. Alas! what boots it to believe in God, unleſſe that belief be perfected by the like *ſincerity* in our profeſſion, as accompanies the confeſſion of our faith? For as faith without works is dead, ſo thoſe works that are done without *ſincerity* are rather works of infidelity, then of true Chriſtian faith. What will hope in God avail us, when our actions leading to the fruition of our hope, miſ-lead us for lack of *ſincerity* therein? What will that charity befriend us, which is nothing but an *unſincere* affection to Almighty God, while in ſincerity of truth, 'tis but our ſelves we ſeek, our ſelves we love in moſt of thoſe profeſſions which we make of ſerving, and of loving God? For remedy of which tranſcending non *ſincerity* in all our actions, holy Church

Prayes, as above, to day that what we petition with *ſincere* recourſe to God, and with the *piety* of our joynt praying mother, may be effectually granted, becauſe it is at leaſt *ſincerely* asked.

On

On the three and twentieth Sunday after Pentecoſt.

The Antiphon. Matth. 9. v. 22.

BVt Jeſus being turned, and ſeeing her, ſaid, Have a good heart Daughter, thy faith hath made thee ſafe.

Verſ. *Let my prayer,* &c.

Reſp. *Even as Incenſe,* &c.

The Prayer.

PArdon, we beſeech thee O Lord, the offences of thy people, that from the bonds of our ſins (which through our frailty we have contracted) by thy benignity we may be delivered.

The Illuſtration.

HOw aptly do we pray to day for the *pardon of our offences*, and to be *delivered from the bonds of our ſins, (by the benignity of our Lord) which through our own frailty we have contracted?* ſince in this Epiſtle Saint Paul *weeping* complains, that

that he finds (even among Christians) such grievous *sinners* as *are enemies to the crosse of Christ*, such as make *their belly their God*, and for so doing have *destruction their end, and confusion their glory*; and since he labours to reclaim them, by laying his own life a pattern of sanctitie before their eyes, beseeching them to have (as himself had) their *conversation in heaven*, to emulate the gifts of glory, exposed for reward to those that are good Christians; and incouraging them (the Philippians) that were good *to continue* so, naming for example to the rest, certain godly matrons, *Euodia, and Syntiche*. But how much more suitable is the Gospell to this prayer? wherein we see the enormitie of sinne set out by the figure of *death in Jairus his daughter*, and by the nastinesse of a long continued *issue of blood in another woman*: Both which corporall cures the Expositours apply unto a spirituall cure of all sinne whatsoever; when they will have the Jewes to be represented by the *dead daughter of Jairus* restored to life, and the Gentiles by the *woman cured of her bloody issue*; and consequently all the bands of sinne untied *by the benignitie of God*, which were contracted *through the frailtie of humane nature*, when Christ our Lord came to shew *mercy*, and give *pardon* not onely to his own chosen people the Jewes, but even to all the Gentiles, to all sinners how enormous soever. Tell me now, beloved, is it not with reason Saint Gregory calls the prayers of holy Church *Sacraments*, mysteries, when they are set to the same tune that the mysterious Scripture sings unto the people out of the Preachers mouthes? (for such we may account the Expositours of holy Writ to be) And what marvell if we finde the Antiphon (leading the tune to the prayer) to point at the latter of these two women, rather then at the former, since we have heard this was a Gentile, that a Jew? For hence we that are Gentiles are taught to pray peculiarly for *pardon* of our owne *sinnes*, moved thereunto especially by *the benignitie of our Lord*, who though he first called the Jew,

yet he first converted the Gentile, because (as this Antiphon tells us) the Gentiles faith was stronger then the Jews, and therefore the obstinate Jew shall not be converted, till the latter day, when *we* are to have only *one shepheard, and one fold of sheep*, one Christian Church made up both of Jews and Gentiles: and for that reason we do not distinguish in the prayer between them, because as it is now only our prayer to God, so hereafter it will be theirs, as well as ours, without putting the Church to the trouble of a new prayer upon that occasion of increasing the number of her children. And assuredly that happy time will come (with the greater increase) if we with fervour say this prayer in the mean time; first, for the amendment of our own lives, and for the perfecting our selves, (as in this dayes Epistle Saint Paul exhorteth us) and next, for the conversion of the stiff necked Jews, prefigured to day in the after reviving of *Jairus* his daughter from death to life, (though Christ were first about that work) when he had before cured the woman of her twelve years *issue of blood*; (first indeed *calling* the Jew, but last converting him as was said above.) And for further reason of applying this prayer thus to the other service of the day, I remit the pious Christian to the Expositours upon the 20. and 21. verses of the following Gospell. Suffice it here is enough to shew that the connexion of parts in holy Churches services hath not been wanting hitherto in some measure or other; and our of that little I am able to find, I doubt not but deeper souls (more habituated to meditation then I am) will receive much more.

The

The Epiſtle. *Philip.* 3. v. 17. &c. 4. v. 1. &c.

Chap. 3. 17. *Be ye followers of me, Brethren; and obſerve them that walk ſo as you have our form.*

18 *For many walk, whom often I told you of, (and now weeping alſo I tell you) the enemies of the Croſſe of Chriſt.*

19 *Whoſe end is deſtruction; whoſe God is the belly; and their glorie in their confuſion; which mind worldly things.*

20 *But our converſation is in heaven: whence alſo we exſpect the Saviour our Lord Jeſus Chriſt.*

21 *Who will reform the body of our humilitie, configured to the body of his glory, according to the operation whereby alſo he is able to ſubdue all things to himſelf.*

Chap. 1. *Therefore my deareſt brethren, and moſt deſired, my joy, and my crown, ſo ſtand in our Lord, my deareſt.*

2 *Euodia I deſire, and Syntiche I beſeech to be of one mind in our Lord.*

3 *Yea, and I beſeech thee, my ſincere companion, help thoſe women that have laboured with me in the Goſpell, with Clement, and the reſt my coadjutours, whoſe names are in the book of life.*

The Explication.

17. BE not onely *followers* of my words, but of my actions: for ſo he means by bidding them *walk* (live) as they do, who follow the *form* of his Apoſtolical life and actions. Happy inſtructions for the Prieſts to do themſelves, as they exhort others to do; and in this ſhew they are truly miniſters of the new, not of the old law! whence Chriſt bid the people hear, believe, and obey, but not to do as they did themſelves, that Mat. 23. 4. *laid huge burdens on their neighbours ſhoulders, and would not carry the leaſt burden on their own.* Happy ſheep, that had now ſhepherds, who would not onely let them out into the paſtures, but defend them from the wolves, by looſing their lives, rather then expoſe their ſheep to danger! as S. Paul did, who in perſecution gave his flock a pattern of conſtancy, even to the death, rather then he would not follow to a tittle his own *form*, whereby he had taught them both in peace and perſecution how to ſerve God.

18. This verſe again argues the Apoſtle reports to good life, as well as to doctrine, when he tells them here many *live* contrary to the *rule* he had framed for them: for though they beleeve rightly, yet they live (*they walke*) awry, they keep not the direct path of perfection, but follow wayes of their own invention, and are to thoſe ſo fondly wedded, that rather then leave their own brainſick imaginations, they will even deny what no reaſon can doubt of. Theſe are Schiſmaticks and Sectaries, of whom the Apoſtle often warned the faithfull, and now (with *teares* in his eyes) moves the Philippians to beware of them again; and tells them, they are ſo far from being Chriſtians, that they *are enemies to Chriſt*, for ſo he means here by the *Croſſe of Chriſt*. And why *his enemies*? Becauſe they mangle his doctrine in pieces, believing what they liſt thereof, and rejecting what they pleaſe. Of this ſort were in thoſe dayes Simon Magus, who

ſaid

ſaid Chriſt himſelf went off from the *Croſſe*, and onely left his picture hanging there; and Cerinthus, who would needs ſeparate *Jeſus* from *Chriſt*, and teach that *Jeſus* did indeed truly die and riſe again from the dead, but that *Chriſt* was impaſſible, and ſo went off from the Croſſe leaving *Jeſus* there to die. Thus while they invent fooliſh pieties, they become blaſphemouſly impious; whence it was Saint Paul ſaid, 1 Cor. 2. 2. *He knew nothing, but Jeſus Chriſt and him crucified*, to ſhew the fondneſſe of thoſe who would ſeparate *Jeſus* from *Chriſt*, and deny *Chriſt* to have ſuffered at all: whence he calls theſe *the enemies* not of *Jeſus*, nor of *Chriſt*, but of *the Croſſe of Chriſt*, that is, *ſuch* as deny *Chriſt* to have been really and truely crucified: For beating down of which the Church brought up the uſe of crucifixes erected in all places. And thoſe alſo who make ſuch ſimple imaginations the ground of *Libertiniſme*, Saint Paul calls *enemies to the Croſſe of Chriſt*; thoſe who teach auſteritie of life and mortification to be needleſſe, under pretence that *Jeſus* hath ſuffered all puniſhment due for ſinne, and ſo profeſſe it a kinde of injurie and prejudice to our Saviours paſſion, for any man ſince that time to uſe mortification.

19. But ſee the Apoſtles judgement of ſuch *Sectaries*, while he ſayes *their end is deſtruction*: And that you may know he means the *Libertines* above mentioned, he tells you they are ſuch, whoſe *God is their belly*, who worſhip *Dagon*, not *Jeſus Chriſt*, who delight in venery and gluttony. But ſee the ſequel of ſuch worldlings; *their glory* (ſayes the Apoſtle,) *is their confuſion*; it ſhall fare with them as with their God Dagon it did, 1 King. 5. 4. whoſe head and hands fell from him upon the approach of the Ark, (brought by the Philiſtæans into the Temple of their God Dagon, while the people reſted themſelves,) leaving this broken-God nothing but the trunk of his body; to ſhew, that the preſervation of his ſordid parts were rather a *confuſion* then a *glory* to them, whileſt the inſtruments of *glory*, the *head* and the *hands*,

(betokening glorious reſolutions, and heroick actions) were deſtroyed. And indeed what ſo contemptible, ſo uſeleſſe as a man without hands or head? ſo while Dagon was thus preſerved, he had reſerved onely his infamy to be his future *glory*; and this in token the *Libertines* that are his Adorers, can expect no other end then what is infamous, as this. Let therefore ſuch miſcreants feat to come near the Chriſtian Ark, the Tabernacle of the holy Altar, leſt they be in the ſight of God at leaſt regarded but as Dagons ignominious Statue before the Ark.

20. See how farre S. Paul is removed from thoſe ſordid, thoſe earthly cogitations, when he tells you *his converſation is in heaven*, his thoughts are fixed on Almighty God; and by this means teacheth us, that ours ſhould be ſo too, the *form* or rule of Chriſtianity being to meditate heavenly, not earthly things, and to hope for no good, but what deſcends from heaven upon us: whence we may expect to ſee our *Saviour Jeſus Chriſt* coming to bring us (at the latter day) the ſuperabundant reward of all our dayes ſpent here in a holy *converſation*.

21. And ſee the manner how he will impart this reward, declared in theſe words that follow, by *reforming the body of our humility*; when our abject, vile, and contemptible bodies ſhall become beautifull, noble, and glorious in the ſight of God, by having them *reformed* (transfigured) into another accidentall, not eſſentiall *form*; but remaining ſhaped as now they are, they ſhall of corruptible become incorruptible, of paſſible impaſſible, of earthly celeſtiall, of lumpiſh agile, of dark lightſome; and thus *reformed* or transfigured, they ſhall be *configured* (conformed) alſo to *the body of Chriſt his glory*, as who ſhould ſay, they ſhall be like, or conformable to the glorious body of our Lord and Saviour Jeſus Chriſt. So immenſely doth he love man, that in requitall of the humane nature which he took of us, we ſhall take, as it were, divine nature from him, while our bodies ſhall by heavenly glory be like to that of Chriſt, which hath its ſplendour not as ours from a created, but as his from an increated glory, by their radi-

radiation of his divinity, through the cloud of our humanity; there being no personall difference in Christ betwein God and man, however his two natures differ as much, as the creature doth from the Creatour. And how this ineffable alteration is made, the Apostle tells us in the close of this verse, namely by that *operation of Christ, whereby he is able to subdue all things to himself.* Happy subjection to that power which glories to exalt what it is able to subdue, and yet loseth not the glory of subduing death, while it gives eternall life to our dead bodies, and glory to our corruption!

Cap. 4. v. 1. It is indeed an apt rise he takes to incourage the Philippians in this fourth chapter to stand firm to his principles, to his rules of good life, which in the former chapter he sayes he framed for them, when for their so doing they shall have the reward as above. No marvell he calls them *his dearest*, when he professeth they are *his joy, his crown*, the fruits of his labours, which God will reward with the *joyes* of heaven, and with a *crown* of glory, which shall have in it a precious stone of speciall beauty, for every soul he hath converted: And by this we see, besides the essentiall Beatitude, (which consists in seeing God) those that are the means of others souls salvation, shall have an accidentall glory given them, as a particular reward due unto them, not only for every soul they have been a means to save, but also for every good deed wrought by those souls, who have followed the examples of Gods Saints: but how that accidentall glory differs from the essentiall, is hard to say; the words we allow, the things we know not. See how he inculcates here perseverance in good works. *Stand*, (persist, continue) *my dearest*, sayes the Apostle, as you have begun, and then you make your selves and me happy indeed, since it is the end that *crowns* the work; so to begin well little avails, without you persevere in well-doing unto the end.

2. These were two remarkably famous women among the Philippians for saintity of life, and for exhorting of people to the same by their good examples; so the Apostle takes speciall notice of them, thereby to incourage them to go on, and

others to follow their footsteps: and lest their difference in the wayes of piety and devotion might make a division of minds in them, he exhorts them to be *of one mind*, to direct their devotions to one end of Gods glory onely, (for that is to be *of one mind in our Lord*,) not to affect singularity, but solidity of devotion, they being otherwise free enough from faction or discord of mind, though some impertinently inferre hence, they were at variance.

3. It is left by Expositours uncertain who this *dear companion* was, though all concurre he was some holy man whom also S. Paul here exhorts: (as he did holy women before) but sure enough it is not his wife; though some hereticks will have it so, yet without all ground, since the Apostle in another place professeth he was not married, but commends those who remained single; (as himself was.) Neither doth it follow, that women in those dayes did preach the Gospel as well as men, though here the Apostle sayes *Euodia* and *Syntiche* did *labour with him in the Gospel*, did suffer for their faith, for their belief in Jesus Christ, and for following the doctrine of the Gospel, and did incourage all others to do the like, by harbouring the Apostles, and by relieving those Christians that were in want. O that the Ladies of these dayes would give Priests occasion (by following the examples of these two Ladies) to record their holy memories, as the Apostle hath done those of these two pious women! *Clement* here mentioned, is the same who was the fourth Pope, succeeding Cletus, who had Linus for his predecessour, that was S. Peters immediate successour. The close of this Epistle is liable to misconstruction; some make it the ground of their errour, saying, that those who are once in grace can never fall from thence, and so have *their names written in the book of life*: (are predestinate, and cannot choose but be saved.) But this is farre from the genuine sense of the Apostle, who had before so much inculcated perseverance in good works, as in this Epistle we have heard: his meaning therefore must be, that those who by Baptisme are first adopted children of God, (and by a holy life preserve their favour in the sight of God) are at last

laſt *written in the book* of glory, as at firſt they were in the *book* of grace; as who ſhould ſay, he did exhort them that were firſt innocents, to be at laſt Saints, and ſo deſerve to be finally inrolled Commanders of the heavenly Militia, after they had been once liſted ſouldiers of the militant Church of Chriſt.

The Application.

1. THe doctrine of *ſincerity* laſt Sunday inculcated, is this day proſecuted by S. Paul to the Philippians; and leſt they ſhould miſunderſtand him, he tells them plainly, he requires as *ſincere* a Chriſtianity in them as they found to be in himſelf, while he makes his own *rule of life* their pattern and example to follow him by; and doth not fear to fright them from their onely nominall Chriſtianity, by declaring thoſe to be *enemies to the Croſſe of Chriſt* who do not really & *ſincerely* take up the ſame and carry it, as well as they pretend to do it, who have not *their converſation in heaven*, while they preſume to hope their bodies ſhall go thither, though their ſouls be wallowing here in the mire of fleſh and bloud. Finally, leſt they ſhould be deterr'd from following S. Pauls *Rule*, out of a deſpair of arriving to his perfection in Chriſtianity; (which in thoſe dayes was, and ſtill ſhould be Synonyma with ſaintity) he exhorts them at leaſt to follow the examples of the two virtuous Matrones here ſet before their eyes, *Euodia, and Syntiche*, as alſo thoſe of his *ſincere companion*, (though not an Apoſtle) and of the reſt of *his Coadjutors* in the propagation of the faith of Chriſt.

2. Yes, yes beloved, 'tis a holy *ſincerity* that now *our charity* muſt bring along with her to her journeys end, and therefore no marvell 'tis two dayes together inculcated by holy Church; nor can there be a greater *ſincerity* then that to day before our eyes, that of the Primitive Church, and conſequently that is it we ſhould endeavour now to have indeed, and not to fain; for as we glory to be Chriſtian Catholicks, ſo we ſhould endeavour to be as *ſincerely* ſuch as they from whom we are deſcended.

3. And

3. And for as much as holy Church knows rightly well there is no ſaintity on earth free from iniquity, no *ſincerity* that is not waited on by ſome hypocriſie or other; therefore while ſhe preacheth perfection, ſhe prudently prayes for *abſolution*, eſpecially now that ſhe draws to the cloſe of her annuall piety, now that ſhe brings *her charity* towards her journeys end, leſt vanity runne away with part of her holy labours. For that is the ſafeſt ſtep to ſaintity which tramples on iniquity, & treads it under foot; thoſe ſtand firmeſt in the grace of God, that are alwayes begging new favours by asking *pardon* for old offences; and they ſhew *ſincerity* of their *love* to God, who deſire to cancell all their obligations to the devil, who are not content with *pardon* for their guilt of ſinne, unleſſe they may be looſened from the *bands* thereof, from their affections unto ſinne. And for as much as *charity* is taught to march out of the field of this life with ſuch a *ſincerity*, with ſuch a *ſincere* deſire of ſaintity,

Therefore holy Church brings her towards her journeyes end now praying for it, as above.

The Goſpel. *Mat.9.v.18,&c.*

18 *As he was ſpeaking this unto them, behold a certain Governour approched, and adored him, ſaying, Lord, my daughter is even now dead; but come, lay thy hand upon her, and ſhe ſhall live.*

19 *And Jeſus riſing up followed him, and his diſciples.*

20 *And behold a woman which was troubled with an iſſue of blood twelve years, came behind him, and touched the hemme of his garment;*

21 *For ſhe ſaid within her ſelf, If I ſhall touch onely his garment, I ſhall be ſafe.*

22 *But*

22 *But Jesus turning and seeing her, said, have a good heart, daughter, thy faith hath made thee safe. And the woman became whole from that hour.*

23 *And when Jesus was come into the house of the Governour, and saw minstrels, and the multitude keeping a stirre, he said;*

24 *Depart, for the wench is not dead, but sleepeth. And they laughed him to scorn.*

25 *And when the multitude was put forth, he entred in, and held her hand: and the maid arose.*

26 *And this bruit went forth into all that countrey.*

The Explication.

18. THat is, as *he was* giving a reason why his disciples did not fast so rigorously as those of John the Baptist did, and as also the Pharisees were wont to do, which were onely voluntary and not legall fasts: Then came in this *Governour*, who was a chief officer in the Synagogue called *Jairus*, which signifies Illuminatour, or teacher of the people. By *Adoration* is here literally meant falling at Christs feet, which yet he did not do before news was brought him by his servants, that *now his daughter was dead*: so then he believes firmly, and in testimony thereof prostrates himself, and in the very manner of his language saying, *now my daughter is dead*, he blames his not believing and asking help sooner; but to make amends for his not hoping Christ could cure his *sick* daughter, he invites him to go home, and revive her, though she *now were dead*: not that he doubted but his power at a distance would suffice, but that he had heard Christ was accustomed to *touch* those whom he healed in *Capharnaum*; and this was on the sea coast of Galilee, not farre from the same town famous for Christ his miracles.

19. That

19. That this is the genuine ſenſe of the verſe above is gathered the rather, from Chriſt his going immediately to undertake the cure, even after the ſame manner, namely by a *touch* of his ſacred hand; for we do not hear any rebuke given to *Jairus* for want of Faith, but Chriſt reſting ſatisfied his belief was full, reſolved to give him full ſatisfaction to his Faith and hope, by reviving (as was deſired) his *dead* daughter, taking his diſciples as witneſſes to this his gracious condeſcending, and working this miracle. Yet this notwithſtanding, the Centurions Faith was above this of *Jairus*, who onely asked a word, (ſaying, Mat. 8. 8. *ſpeak the word onely*) and held himſelf not worthy the honour of Chriſt his entring his houſe.

20. 21. 22. Note, this *woman* was a Gentile; and it wants not myſtery to have the *twelve yeares* of her diſeaſes continuation upon her here made mention of, in regard it alludes to the *twelve years* age of *Jairus daughter*, whom Chriſt was going to raiſe from death to life; and thereby gives us to underſtand, Chriſt by his ordaining to do thoſe two miracles at once, would let us know, the dead child being a Jew repreſents the expiration of the Jewiſh Synagogue by the plantation of the Church of Chriſt: For as this diſeaſed Gentile fell ſick, when *Jairus* his child was born; ſo the Gentiles fell to their brutiſh Idolatry, (figured by the Bloudy Flux) when the Jewes were born to right belief in Abraham: and therefore as Chriſt went to raiſe this child from death to life, and by the way firſt healed the diſeaſed *woman*; ſo he came firſt to the Jewes, yet the Gentiles received and believed in him before the Jewes, whoſe converſion (or being raiſed from the death of infidelity to the life of Faith) is not to be till after all Gentiles are firſt reduced, and then at laſt even the Jewes ſhall generally be converted. This is the myſtical ſenſe of the preſent ſtory proſecuted in theſe three verſes: onely we are to obſerve by this womans *Faith*, that the Gentiles are of much more eaſie and entire belief then the Jewes; beſides this place gives a great ground for the Catholick doctrine of revering reliques; ſince here the *woman* was cured by

by the onely *touch* of our Saviours garments hemm: and Euſebius writes, that ſhe, in memory of this favour ſhewed unto her, made a coat like that of our Saviours, and kept it religiouſly in her houſe, and that diverſe who were diſeaſed went away from her perfectly cured upon the ſole touch of this garments hemm alſo.

23. 24. The muſick our Saviour found here was onely *ſuch* as uſually in thoſe dayes did accompany all burials. Our Saviours ſaying *the child is not dead*, did not deny but ſhe was ſo, for all that; onely his meaning was, ſhe ſhould live again, and therefore he accounted her death but a *ſleep* in the ſight of God, becauſe her ſoul was not ſummoned to the barre of Judgement, being to return and lead a longer life in this world: though this ſaying of Chriſt might alſo import his modeſty, in not making difficult his works, to get thereby popular applauſe: However they knew, and ſo did Chriſt, the child was really dead to all humane power of recovery, but that they might ſee death to God, was but as ſleep to nature, ſince he that could out of nothing make all things, could much more eaſily out of a dead body make a living creature; and ſo (as to God) *death* and *ſleep* are much alike, in reſpect of privation of life; whence it is frequent for Chriſt to call *death* obdormition, or *ſleeping* onely: thus he did in Lazarus his caſe, after he was four dayes buried, Joh. 11. 44. and thus you ſee here he doth in this preſent caſe of the *dead child*. But as commonly men judge of all things by outward appearances, and of other mens powers by comparing them to their own; ſo here theſe mourners laugh at Chriſt for ſaying the *dead* child was onely *aſleep*; as who ſhould ſay, they held it impoſſible for him to revive her; which argues they were ſufficiently ſatisfied ſhe was truly *dead* to all this world.

25. 26. Note, his bidding them *depart*, when he ſayes, *ſhe is not dead*, argues that their diffidence in his power did not deſerve the honour to be eye-witneſſes of the miracle, how it was done, though afterwards they had proof enough, it

was

was moſt true, and again, it argues he was not ſeeking popular applauſe, when he went in alone, leaving the company without, taking onely the child's parents and his diſciples with him: (S. Mark ſayes Peter, James, and John) to ſhew, it was not ultroneous faſting that conferred ſanctity, (of which you heard before) but a lively Faith, and an ardent love to God, wherewith his Apoſtles were endowed, and ſo fit to be now witneſſes of his, and after workers of as great miracles themſelves, though they did not run the vain-glorious wayes of Phariſaical faſting, or the like. Note, the Scripture phraſe is here pathetical, ſaying, Chriſt *held the childs hand*; in ſuch ſort probably as officers take hold of ſuch as they arreſt, to carry away with them, and ſo ſhew their power over them: for thus our Saviour ſeemed to ſnatch the body of this child from death, and to command her ſoul from entring into hell, but to animate again the body; thereby to ſhew, he had perfect dominion over life and death. And it ſeems the manner of this was extraordinary, when the ſtory of it ends by ſaying, it was divulged all the countrey over, for a famous miracle; though St. Mark ſayes, Chriſt gave the girle to her parents, bidding them *ſay nothing*, Mar. 5. 43. to ſhew his modeſty, and that he ſought not the worlds applauſe, but onely Gods honour and glory: Yet their diſobedience in this was not unſeemly.

The Application.

1. THis Goſpel of the Jewes and Gentiles Infidelity is (as we heard in the Explication) made a whole Type of all Iniquity whatſoever; and yet is moſt peculiarly proper to the Epiſtle inculcating ſo *ſincere* a ſayntity as above: becauſe as to that ſayntity *pardon* of iniquity is neceſſary, and this *pardon* is myſtically repreſented in the raiſing Jairus his daughter from the brink of death, which is the natural puniſhment of ſinne; ſo to the ſaid ſayntity there is alſo neceſſary

neceſſary a deteſtation of all affection to ſin, which deteſtation is alſo repreſented by the cure upon the woman ſick of the *Iſſue of bloud*, not unfitly likened to reiterated or accuſtomary ſinne, which argues a huge affection thereunto.

2. What then more proper for Chriſtians at the reading of this holy Text, then firſt to procure an act of contrition for all guilt of ſinne upon their ſoules, and next to deteſt all affection to any ſinne whatſoever, eſpecially to thoſe which have been formerly to them accuſtomary? for thoſe are properly *bonds* which we have ſealed to the devil, while we hamper our ſelves with giving them up as our well adviſed acts, of our yet moſt abominable wicked deeds.

3. Say now, beloved, if our holy Mother have not fram'd a fitting Prayer, when to this purpoſe ſhe brings *charity* to day upon her knees, preparing her ſelf for the grand account ſhe is next Sunday put in mind to make,

By petitioning, as above, an acquittance of her ſinful debts by *abſolution* from the guilt thereof, and a cancelling of all her *bonds* to the devil by tearing her affections to ſin in pieces, and planting her love from hence upon Almighty God above.

On the four and twentieth Sunday after Pentecoſt.

The Antiphon. Matth. 24. 34.

AMen I ſay to you, this Generation ſhall not paſſe, untill all be done: Heaven and Earth ſhall paſſe, but my word ſhall not paſſe, ſaith our Lord.

Verſ. *Let my prayer*, &c.
Reſp. *Even as Incenſe*, &c.

The Prayer.

STirre up, we beſeech thee, O Lord, the wills of thy Faithful, that they more diligently preparing the fruit of thy divine work, may receive the greater remedies of thy mercy.

The Illuſtration.

WE are this day cloſing up the *Ring* of our devotion, which we deſire all the devotes of our *ſodality* to wear, in teſtimony they are of that number, who according to holy Davids example, Pſal. 118. 109. *have their ſoules alwayes in their hands*, that is to ſay, who make account their every thought, word, or deed ought to be ſuch, as together with

with the ſame they are ready to deliver up their very ſouls into the hands of their Creatour; and thoſe ſouls ſo regulated as in this *ſodalitie* we are taught, (according to the pattern of the bleſſed Virgin Mary, Luke 2. 19. who *conſerved in her heart every word that fell from the mouth of her ſacred Sonne*;) and as we ſhall then appear *to conſerve* the ſame, when out of the abundance of his holy word lodged in our hearts we make our mouths to ſpeak: and this we do, whileſt all our *prayers* are *abſtracts* of the *Word of God*, and all our converſation anſwerable to thoſe *prayers*: (as if we can obſerve the methode of this book, they will be.) And if, beloved, you but look upon the firſt contriver of this devotion, Saint Gregory the great, you will not undervalue it, becauſe it had ſo mean a reviver as my ſelf. Know, it was he that called the *Prayers* of holy Church *Myſteries*, *Sacraments*; and ſurely for this one reaſon, amongſt the reſt, becauſe they did myſteriouſly couch the ſenſe of holy writ, as we have hitherto aſſayed at leaſt to ſhew; and as to day we hope to make it appear, *this prayer* above contains the ſum of both Epiſtle, and Goſpell following; though I confeſſe no ſoul would think it at firſt ſight: for in all the book, there is not any *prayer* which holds a leſſe viſible proportion with the holy Text then this; and yet (if I miſtake not) we ſhall find it comes as home, as heart can wiſh to our deſigne, when once we ſhall reſolve what is meant *by the fruit of the divine work*: (for thats the key to all the treaſure of Devotion couched in this *prayer*.) What if we ſay that *fruit* is our ſalvation? ſince this is a work ſo truely *divine*, that there is none indeed but God himſelfe can bring forth ſuch a *fruit*; and yet ſo good a God we ſerve, that he is pleaſed we ſhall our ſelves *prepare this fruit*, and ſerve it up unto his heavenly Table; while we are bid pray this day, that (ſince our underſtandings are already ſufficiently inſtructed in our duties, what they are and ought to be to God) *our wills* may be *ſtirred up* to a performance of thoſe duties, to the *more diligent preparing the fruits of the divine work*, (the ſalvation of our ſoules)

that by redoubled *diligence we may receive the greater remedies of God Almighties mercies*; meaning, ſo much of his grace in this life, as may ſecure us of his glory in the life to come: which when with all the *diligence* imaginable we do obtain, 'tis ſtill a *mercy* to us, and muſt be *gratis* given, or elſe we may juſtly fear to go without it: (ſo great a *work* it is to ſave a ſoul!) and therefore well is it called a *work divine*. But what are we the nearer now for adjuſting this *Prayer* unto the Epiſtle and Goſpell of the day? Admit this be the genuine ſenſe of the *Prayer* above, what report hath it to *Judgement*, which is the ſubject of the Goſpel? Why, this at leaſt; that the beſt preparative to ſave a ſoul is to remember the dreadfull day of doome: and therefore when the *Prayer* beggs, to have our *wills* ſtirred up to a more *diligent preparing the fruits of the divine worke*, (the ſalvation of our ſoules) the Goſpell puts us fully in minde of the day of *Judgement*, ſo to fright us into this *diligence*, leaſt through our ſloth the *Judge* do want that crop of *fruit*, which then he comes to gather. And thus we ſeem to draw a little more neare at leaſt to the end of our deſigne: But if we reade the latter end of the Goſpell, comparing the day of *Judgement* to the ſprouting out of a *figg-tree*, we ſhall come nearer yet; and if we hearken to the Expoſitours upon the 32 and 33 verſes of this Goſpell, how ſweetly they expound that *Parable*, we ſhall then come fully home to the ſweeteſt harmonie imaginable between the Goſpell and the *Prayer*. And for the Epiſtle it is nothing elſe but an exhortation of Saint Paul to the Coloſſians (and in them to us) how to *prepare* our ſoules to ſalvation, even in the very language of the *Prayer*, for example, how to *fructifie in all good works*, that we may at the latter day of doome (whereof the Goſpell minds us now) be made worthie to *partake of the lot of Saints, to be delivered from the power of darkeneſſe, and tranſlated into the Kingdome of the Sonne of Love, in whom we have redemption, the remiſſion of ſinnes*; in a word, the ſalvation of our ſoules, or the *ripening* of that fruit which we muſt

with

with all *diligence prepare* for the heavenly Table, as being the *worke* of our heavenly Lord. When (I ſay) we doe conſider this, then we ſhall need no more to ſeek for a connexion between the preaching and the *Prayer* of holy Church to day in this period of our work, wherein we were almoſt at a loſſe, even now that we ſtood in greateſt need of making good our whole deſigne, in the cloſe thereof. And who can marvell now that this ſweet *Prayer* ſhould be ſuitable to the ſower day of *Judgement*, when we ſee that dreadfull ſtory in the Goſpell cloſed up with the gladſome *Parable of a fruitfull Spring*? And why? to ſhew that to the Bleſſed, the day of doome is a time of Joy, and that the juſt alone are of conſideration with Almightie God. In a word, pleaſe but to reade the Expoſitours upon that point, (as in the gloſſe below you find them) and tell me then, whether *this Prayer* doe want connexion unto that gloſſe of theirs? if not, then you will grant the *Prayers* of holy Church to be (as Saint Gregory calls them) *Sacramenta*, myſteries indeed of Pietie, but ſuch, as when explained, are ſweet as honey, and facile as we can deſire: For what more eaſie now, then to ſee this *Prayer* alludes to *Judgement*, in the ſame ſenſe that holy Church deſires her children ſhould be ready for it; that is, to be *prepared fruit* for the heavenly Table; and by that *preparation* to be *worthie to receive the greater remedies of God Almighties mercies* at the day of *Judgement* againſt the corruption of humane nature, namely, his gifts of glory added to thoſe of grace? And thus we ſhall cloſe up the Ring of our devotion, with the ſame Chriſtian dutie we began it, whileſt, mindfull of the day of doome, we pray *our wills may be raiſed* up to an alacritie in our Chriſtian dutie, as they were by the ſame ſpirit of *Prayer* raiſed upon the ſame ſubject on the firſt Sunday of Advent, which this foure and twentieth Sunday after Pentecoſt inclines unto, in like manner as all parts of a circle bow to meet each other with a plie to circularitie; and ſo the dutie of a Chriſtian is then beſt performed, when (having once begun to ſerve God well) the

whole continuance of endeavours is ſtill to better that beginning, ſtill to begin anew, where laſt we did end; (as in this work you ſee we doe) ſetting the ſame *feare of our Lord* before our eyes in the end thereof, the ſame memory of the day of *Judgement*, wherewith we firſt begun this practiſe of Pietie; which here I tender unto every one of our *ſodalitie*, not doubting but if we live an hundred yeares, we ſhall find of this devotion, that it will alwayes pleaſe though a hundred times repeated over; becauſe the ſubject is ſo ſweet, as the more we ſuck, it comes the ſweeter ſtill. And ſince in the Title of this Booke we called it not onely a *Chriſtian ſodalitie*, but *a Hive of Bees*, I beſeech God, we may find no *drones* amongſt us in this *Hive*, no lazy *Bees*, that will not flie abroad to ſuck the *hony* of devotion *from the bloſſomes of the word of God*, which are growing in every leaf of this Book, the whole being framed either of the holy Text, or of the Expoſition of the ſame.

The

The Epistle. Coloss. 1. v. 9. &c.

9 *Therefore we also from the day that we heard it cease not praying for you, and desiring that you may be filled with the knowledge of his will, in all wisdome, and spirituall understanding:*

10 *That you may walk worthy of God, in all things pleasing; fructifying in all good works, and increasing in the knowledge of God.*

11 *In all power strengthened according to the might of his glory, in all patience and longanimity with joy:*

12 *Giving thanks to God and the Father, who hath made us worthy unto the part of the lot of the Saints in the light.*

13 *Who hath delivered us from the power of darkenesse, and hath translated us into the kingdome of the Sonne of his love.*

14 *In whom we have redemption, the remission of sinnes.*

The Explication.

9. THat is, *from the day we heard* you were converted to the faith of Christ, upon the hope you had of heaven thereby, as in the precedent verses of this chapter is expressed; and as soon as Epaphras our fellow labourer in the vineyard of Christ brought us this happy news, and of your speciall love to me and Timothy; From that time *we cease not praying* for your being *still filled* more and more with the grace of God, and with *the knowledge of his will*, (with the acknowledgement thereof) as being done in you by

this your conversion. The Apostle appositely mentions here *wisdome and spirituall understanding*, praying they may *be filled* therewith, to shew the difference between the folly of profane learning, (such as was that the Simonians affected in those dayes, meer humane and carnall wisdome,) and that sacred learning which Christian doctrine teacheth: for that onely he accounts *true wisdome* and *true understanding*, as teaching us to walk spiritually not carnally in the Church of Christ which is the schoole of Christianity.

10. And praying further, *that you may walk worthy of God in all things pleasing*, that you may so farre please God in all you do, as to make your selves *worthy of him*, by receiving no lesse then himself for your reward of so *walking*. By which we see, S. Paul here piously points at the now Catholick doctrine which the pretended Reformers oppose, of meriting heaven by our *good works*, (though perhaps this place doth not directly prove it,) since he speaks of making our selves *worthy even of God himself*; whereas there he those who teach, we are onely imputatively, and not really or *de condigno* justified by Christs merits, or made partakers of them. Again, lest he should in vain bid us do what he thought sufficient to render us thus *worthy*, he tells us in the following words how to be made so, namely, by *fructifying in all good works*, by reaping fruit out of every laudable exercise, (and others we must not addict our selves unto) and by *increasing in the knowledge of God*, by making it our study better to understand the mysteries of our faith and religion, for thereby it is we come to know God. See here the obligation we have to be daily diligent in learning more and more of Christianity, and not to lose our time in studying fooleries, for thereby we shall hazard the *deserving* Hell, and not *God* for our reward.

11. See the sense of this verse explicated in the Epistle upon the eighteenth Sunday after Pentecost, for the first part of it; and in the Epistle upon the fourteenth Sunday for the second part thereof, because there it is explicated all at large: suffice it to note here, his aim is to *stir them up to alacrity* even in persecution.

12. And

12. And *to thank God the Father* for the benefit of his grace, which gives them that alacrity: he directs our thoughts *to the Father*, as knowing they will thereby be more pleaſing to his ſonne our Saviour Jeſus Chriſt, who made offering of all his own actions to his heavenly *Father*, thereby to ſhew us we muſt attribute more to the goodneſſe of God, then even to the paſſion of Chriſt, which was dignified from the Deity whereunto the humanity was united. *That hath made us worthy*, this ſhews how little we ought to confide in our own merits, ſince even all the good we do is by the ſpeciall grace of God, and muſt have its value from God aſſiſting, more then from our ſelves acting; yet by both together we become *worthy* of God himſelf for our reward, as was ſaid above, much more of our ſhare with the Saints in glory: though here the Apoſtle alludes chiefly to the Coloſſians being made *worthy* with other Saints of the *light* and glory of the Goſpel by their converſion to the faith of Chriſt; which he calls therefore *the lot of the Saints*, becauſe it is a grace *gratis* given, and no man can merit his converſion, which the Apoſtle calls *the lot of the Saints* in *the light* of the Goſpel, given by God the father *gratis*, through the merits of our Saviours paſſion. Or if we ſhall take the complete ſenſe of this verſe, it imports, *the lot* we have to ſhare with thoſe who live in *the light* of the Goſpel, is the beginning of the accompliſhment of that *lot*, when we ſhall live and reign with Chriſt and *his Saints in the lot* or happineſſe they have to dwell in *the light* of eternall glory.

13. By *the power of darkneſſe* is here underſtood the infidelity they were in before converſion, when they were under the command of the *Prince of darkneſſe*, as being then in his *power*. By this Græciſme, or phraſe common among the Greeks, viz. *the Sonne of his love*, is here underſtood his beloved Sonne, the ſecond perſon of the Bleſſed Trinity: not that (as Sabellius would have it) Chriſt was one and the ſame perſon with the holy Ghoſt, proceeding, as he did, by an act of love; whereas we are taught the ſecond perſon was begotten by the *underſtanding* of his eternall Father, and the third (as ſome Divines hold) proceeded by an Act of mutuall *loue*

between the Father and the Sonne, but all confeſſe his *proceſſion* to be from both, while it is from the Father, by the Sonne.

14. True it is by the paſſion of our Saviour we *are redeemed*; but if we ask what it is to be *redeemed*, we cannot expreſſe it better, then here the Apoſtle doth by calling it *remiſſion of ſinnes*; for as by ſinne we were made ſlaves to the devil, ſo by *remiſsion* thereof (which we obtain by Chriſt his paſſion) we are made children of God, and are thus *redeemed* from the captivity of the devil; not unlike to men freed from priſon by their creditours remitting unto them their debts, for which they clapt them up: but we are in a more liberall way *redeemed* from the priſon of hell (that was our inheritance) when Chriſt (not we) payes the debt, and ſo it is moſt freely *remitted to us*, ſince we neither did, nor could pay it our ſelves.

The Application.

1. BLeſſed S. Paul! we have thee now in half a word; the Coloſſians were as dear to thee as the Epheſians, the Romans, and all thy other Converts: what thou didſt write to one upon the news of their converſion by thy preaching, thou doſt in other terms, but in the ſame ſpirit write to all the reſt. Again, we know our holy mother the Church reads thy ancient leſſons every day anew to us, that we her children may be Chriſtian Catholicks like thy happy Converts: And to that purpoſe ſhe brings *our charity* to day with thy Epiſtle home to her annuall journeys end, as the beſt uſher to lead her to this lifes end alſo, and to the entrance into everlaſting life, that of eternall happineſſe and glory.

2. See how to day our holy Mother ſets us all a preaching to our ſelves to this effect, while ſhe doth make us pray to God that he will raiſe up our affections to our own ſalvations. Why Bleſſed Jeſu? is it come to that? muſt we be courted to our own felicity? can we be leſſe then willing to be ſav'd? I dare not ſay it, but I doubt it much: And therefore holy Church I ſee petitions it, leſt we ſhould vainly think we had advanced farre,

farre, when God Almighty knows the many years that paſſe upon our heads are like ſo many labours loſt; and therefore at the end of every year 'tis piety to think we do but then begin to wiſh we were but willing to be ſav'd; yet we muſt wiſh it faithfully, *ſincerely*, earneſtly; and we muſt pray withall, that God will graciouſly pleaſe to raiſe our wiſh to the perfection of a will at laſt; that if we value not our ſelves, we will not undervalue God Almighty, who looks upon us as the apples of his eyes, as the *fruits* of all his labours, in creating, preſerving, and governing the world and us, in redeeming and ſaintifying of us, for no other end but to ſave us at the laſt; and that at ſo eaſie a rate as can be poſſible, our onely cooperating with him to that happy end, our onely being willing he ſhould work in us that ſaintity we cannot work in our ſelves without him.

3. To conclude, the many books of controverſie in the point of merit may be ſumm'd up all in this petition of the Churches Prayer to day; ſo deep, ſo copious, ſo facund, and ſo fecund withall is the ſpirit of the Holy Ghoſt, couch'd in thoſe *teaching Prayers*. What is it elſe we ſay defending merit, but that we muſt cooperate to our ſalvation; but that the more we do cooperate the greater Saints we are; but that the improvement we make of one grace procures us another greater then the former; but that we ſo take in hand the work of our ſalvation, as we do not think it is, nor can be any work of ours, but muſt be ſtill the work of God in us, (though by us too) whoſe onely part is to be pulling down *the greater remedies of his Piety towards us* by improving his leſſer, and to be drawing from him grace upon grace ſo faſt, untill (by means thereof) we render our ſelves a *fruit of the work divine*, as ripe as grace can make us here, & ready then to be tranſplanted into heaven, where yet the ſunne of glory will mature us more, ſo farre indeed, as we ſhall never fear to be corrupted, but ſhall hang upon the tree of everlaſting life, an ornament to the celeſtiall Paradiſe?

Say now the Prayer above, and ſee how home it is to this conſtruction in it ſelf, to this inſtruction of us by it, if we ſay it in the ſenſe above.

The

The Gospel. *Matth.* 24. 15.

15 *Therefore when you shall see* the Abomination of desolation, *which was spoken of by Daniel the Prophet, standing in the holy place, (he that readeth, let him understand;)*

16 *Then they that are in Jewry, let them flee to the mountains:*

17 *And he that is on the house top, let him not come down, to take any thing out of his house:*

18 *And he that is in the field, let him not go back to take his coat.*

19 *And wo to them that are with child, and that give suck in those dayes.*

20 *But pray that your flight be not in winter, nor on the Sabboth:*

21 *For there shall be then great tribulation, such as hath not been from the beginning of the world untill now, neither shall be.*

22 *And unlesse those dayes had been shortened, no flesh should be saved: but for the Elect the dayes shall be shortned.*

23 *Then if any man shall say unto you, Lo here is Christ, or there, do not believe him.*

24 *For there shall arise false Christs, and false Prophets, and shall shew great signes and wonders, so that the Elect also (if it be possible) may be induced into errour.*

25 *Lo I have foretold you.*

26 *If*

26 *If therefore they ſhall ſay unto you, Behold he is in the deſert, go ye not out; behold in the cloſets, believe it not.*

27 *For as lightening cometh out of the Eaſt; and appeareth even to the Weſt, ſo ſhall the Advent of the Son of man be.*

28 *Whereſoever the body is, thither ſhall the Eagles alſo be gathered together.*

29 *And immediately after the tribulation of thoſe dayes, the Sun ſhall be darkened, and the Moon ſhall not give her light, and the Starres ſhall fall from heaven, and the powers of heaven ſhall be moved.*

30 *And then ſhall appear the ſign of the Son of man in heaven: and then ſhall all tribes of the earth bewaile: and they ſhall ſee the Son of man comeing in the clouds of heaven with much power and majeſtie.*

31 *And he ſhall ſend his Angels with a Trumpet, and a great voyce: and they ſhall gather together his Elect from the four winds, from the furtheſt parts of heaven, even to the ends thereof.*

32 *And of the fig-tree learn a Parable: when now the bough thereof is tender, and the leaves come forth, you know that Summer is nigh.*

33 *So you alſo, when you ſhall ſee theſe things, know ye that it is nigh, even at the doors.*

34 *Amen I ſay to you, that this generation ſhall not paſſe, till all theſe things be done.*

35 *Heaven*

35 *Heaven and earth ſhall paſſe, but my words ſhall not paſſe.*

The Explication.

15. BY this *Abomination of deſolation* Chriſt meant a moſt abominable deſolation; and moſt probably he alluded to that which was to follow, namely, the Romans ſacking of Jeruſalem, as a puniſhment upon the Jewes for having there crucified the Saviour of the world: how horrid and dreadful an *abomination* that was *Joſephus* his hiſtory beſt deſcribeth. But myſtically we may well interpret this *abomination* to be the ſacrilegious defiling of the Temple of Solomon, both by the barbarous murders therein committed by the Jews, and the profaning the Altars thereof by the wicked Prieſts: much more is this *abominable*, when Chriſtian Prieſts profane their holy Altars, and become wicked, Iſa. 24. 2. *as the people, ſo the Prieſt* of holy Church. And the like *abomination* it is to receive the body of Chriſt into a ſinfull ſoul; for then he is rather betrayed into the houſe of the devil, then received into the Temple of the holy Ghoſt. Not unaptly alſo this *abomination* may allude to Antichriſt, ſetting himſelf upon the Altars of the Churches to be adored as God. In fine, when any of theſe horrid iniquities are done, then we may piouſly imagine the Judgement of God is not far of; ſince were it not for his mercy ſake, theſe *abominations* deſerved immediate damnation.

16. By this verſe is myſtically meant, that when good men ſee theſe enormities done commonly in the cities, they ſhould *flye* from ſuch evil cohabitations, leſt the houſes of the city fall upon their heads, and run out up to the *mountains*, thereby to ſhew they are deſirous of getting up as near to heaven, as may be, when their houſes become a hell unto them: Though literally our Saviour alludes to the advice he after (by revelation) gave the Chriſtians, when Jeruſalem was to be deſtroyed, *to flye from Furie to the mountains* beyond Judea; (for the

the Roman forces had poſſeſſed thoſe hills about Judea) whereas the Jewes hearing of the Romans approaching into their countrey fled all into Jeruſalem; God ſo ordaining it for their deſtruction, who yet thought they ſhould in that famous city be moſt ſafe.

17. They were bid flye from *the tops of houſes*, if they happened to be there when the newes came of Titus with the Romans falling upon them, to ſhew, thoſe powers were to come like a tyde or torrent upon the Jewes unavoidably: and therefore, ſince in thoſe daies their *houſes* were commonly built flat on the top, and their uſe was to eat, and walk there as freely as now men do in lower rooms, they were adviſed to make no ſtay for getting any goods away, but immediately to run, and think themſelves happy if they could ſave but their own perſons: inſomuch that the ſudden deſtruction of Jeruſalem is by the Hiſtorian deſcribed like to Noes floud, to the burning of Sodome with fire from heaven, and to the drowning Pharaoh his forces in the red Sea.

18. This verſe followes the ſtrain of the former, by adviſing immediate flight without regard to any thing elſe.

19. This expreſſeth their danger, who by the reaſon of children either in their wombs, or at their breaſts, could not make ſpeed enough to ſave themſelves, in regard of their burdens retarding their flight: Alſo it alludes to the ſeverity of Gods wrath over the Jewiſh Nation, who, to puniſh their ſins, would not ſpare the innocent infants of that race, but leave all a prey to the devouring ſword of the Romans, meeting them in their mothers bellies, or nurſes laps.

20. This ſhewes, the clogg of *winter* wayes and weather forbids (eſpecially to aged men) a ſpeedy flight, ſuch as was neceſſary to avoid this inſtantaneous *deſtruction*: and the Jewiſh Law forbidding any man to walk above a mile (indeed half a mile) on the *Sabbath*, ſhewes that ſlow *flight* was inconſiſtent with this ſpeedy danger: for though Chriſt did abrogate the rigour of the *Sabbath* Law, yet he alludes here to the Jewes and Judaizing Chriſtians, that were hardly brought

brought off from the superstitions of their old Traditions. Again, Christ here insinuates it is vain to flye on the *Sabbath*, because Jerusalem (and so ill) was taken on the *Sabbath day*.

21. There is no doubt but the destruction of Jerusalem was a calamity unparallel'd; for since Almighty God (in revenge of his sacred Sons being butchered therein) had designed this city to exemplary punishment, he was resolved to make the rigour of it such, as resembled rather Hell then any horrour lesse: onely note, that here it is meant the particular destruction of the Jewes is unparallel'd by any particular nations destruction; not that the finall day of Judgement shall be lesse calamitous to all the world, then this day was to the Jewes alone.

22. This place literally alludes to the Jewes, as the chosen people of God, and so valued by him above all others, that he seems to say, if they be safe, none else are in danger; because them chiefly he desires to preserve; yet seeing they will not be gained by him, he then converts his love to the Gentiles: and in this sense he goes on; meaning, unlesse the daies of the Jewes subversion by the Romans *had been shortened, no flesh* (no Jew) in all the world *should be saved*, *but for the elect*, for some very few converted Jews before, for some in this confusion of their overthrow, and for others reserved for conversion in the latter daies to make one Church, as also for respect to many Christians amongst them, God ordained that Titus the Commander should put a limit to the fury of the sword, and after a time should give quarter even to the Jews, insomuch that (as Josephus writes) fourty thousand of them by the mercy of Titus were saved; and but for this, not one Jew in all the world either would or could have escaped the sword, so inveterate was the hatred of the Romans to that perfidious Nation: Hence we see the power of even a little virtue in man, how great a sway it bears with God, that for never so little good he averts a huge deal of mischief.

23. Many conceive Christ here passeth from his report to

to the destruction of Jerusalem, and falls on the day of general Judgement: but it is not so; for by the word *then* he professeth to continue his former sense: and this suites well; for *then* the Jews knowing the time of the Messias to be at hand, to save themselves, and to flatter such as usurped the properties of the Messias, they (when persecuted by one party) would flye to this other, that adhered to such impostours as then boasted themselves to be the Messias: so our Saviour, to prevent danger to such as might be carried by this meanes to infidelity, foretels them what arts would be used to insnare them. And there were three eminent men of this wicked faction, *Eleazar the son of Simon*, *Jehu the son of Leviah*, and *Simon the son of Gorish*, each of these strove to be reputed the Messias; to these therefore and their flatterers this verse alludes, for these would be called Christ, as the true Messias was.

24. See how this verse verifies the sense of the former; for of these and such like men, even of Arch-hereticks in future times also our Saviour speaks here: and such were *David George*, and *John of Leyden*, (King of the Anabaptists) proclaiming himself to be Christ, and sending about his twelve Apostles, till he was taken in Westphalia, and burnt alive for his abominable heresie. The *signes* here mentioned shall be those of witchcraft, and other cheats to delude the Faithful people; as Simon Magus by these arts cheated Nero and other Romans, till by S. Peters intercession he was brought down from the high pitch of his artificial wings, and dashed his feet in pieces, to shew, Gods Saints are above the devils instrumens, since by St. Peters prayer he was made unable to go, who by fraud pretended a power to flye. When he sayes by these arts *the Elect shall (if possible) erre*, he meanes it is not possible, morally speaking, that when God pleaseth to assist his chosen people, any fraud of the devil himself can delude them; though in a physical sense there is no impossibility thereof, since even grace notwithstanding, men have physical power to sin: yet supposing God have predestinated any to salvation, then that may stand with infallibility by

suppo-

ſuppoſition, which abſolutely ſpeaking would not do ſo. Note, the Reformers fondly obtrude this practiſe to us, by expoſing the B. Sacrament to adoration; ſince therein we expoſe onely an inviſible Deity, whereas here our Saviour beats down the expoſing any viſible God in mans ſhape, any to be Chriſt but himſelf: and that he left himſelf thus to be adored till the worlds end we have it avouched from the Apoſtles, who did practiſe, and preach this duty to be done to the B. Sacrament.

25. He means his prediction to after ages, as well as that to the Jewes of their impoſtures; ſo this warning ſerves us to beware of hereſies and their divulgers.

26. Chriſt here alludes to *Simon Geraſenus ſon of Goriah*, who went into the *deſert* and mountains, raiſing forces, under a pretence he would (as the Meſſias) vindicate the injuries done to the Jewes by the Romans: the like did *Eleazar* above men ioned, and *John*, leaders of the Zelotes; onely they pretended in caves, and vaults, and chambers to ſupply the open worſhips due unto them in Churches, and this with promiſe to reſtore them, as by the Meſſias they did hope to be reſtored, and thought their Captaines to be indeed Meſſias.

27. No, the true Meſſias comes not thus couched, but his coming ſhall be as viſible, as undoubted, as the *lightening* breaking *in the Eaſt*, and *ſeen even to the Weſt*: here indeed he alludes to his ſecond coming in the latter day, when the world ſhall be all on fire *from Eaſt to Weſt*.

28. This he likens to be as ſudden upon men, as the *Eagle* is upon her prey: and though ſome think he onely means the noble *Eagles*, that feed not on dead food, but on living; yet his words incline to the vulturine *Eagle*, which *Ariſtotle* mentions, and tells us he feeds on dead bodies, and diſcovering them by the ſmell, is as ſoon upon them, as if he ſee them preſently. Chriſt ſeemeth to humble himſelf to this ſort of *Eagles*, both in regard of his own body, which was dead to purchaſe mans life; and in regard it ſuites better with our corruption, which at the latter day is the prey of this *Eagle*

Chriſt

Christ Jesus; who comes as fiercely upon all mankind (then corrupted in their graves, when summoned to Judgment,) as the *Eagle* doth upon his prey, that lives by carrion; to shew us, there is then no hope of mercy if we prove corrupted carrion, but we must be delivered over as a prey to the devouring *Eagle*, meaning the Judge, converting corruptible into incorruptible flesh, their unsavoury bodies into sweet incense, to burn (and never be consumed, nor tormented) before his sacred Deity.

29. See how he falls from the particular devastation of the Jewes to the general destruction of the whole world, telling us hence forward the signes of this, as he did before the signs of the other; favouring in a sort the errour of the Apostles, who did believe by his speech the day of Judgement should follow immediately after the destruction of Jerusalem: though indeed he speaks thus to terrifie men from sin, who after it may immediately fear Judgment: and to shew, that what to us is long a coming, to God is ever present: so he falls out of the one into the other, as if they were both linked together. *The Sun shall be darkened*, by which he meanes there shall be prodigious Eclipses before this dismal day, and strange interpositions of vapours, to shew the dark effect of the child of darkness, sin. *The Moon*, having no *light* but from the *Sun*, can *give* none when the Suns light is not seen. *The Starres* shall seem *to fall*, but cannot do so, for each one is bigger then the earth; yet what with comets playing in the ayr, what with the dazzeling of our eyes in that circumstance, the starres shall seem to fall upon us. Mystically understand by *Sun*, *Moon*, *and Starres failing* here, the fall of greater and lesser lights in holy Church by the terrour of the persecution of Antichrist at this time: by the *virtues of the heavens* being *moved*, understand their usual influence into the creatures of the earth to be disturbed; yet some others think, the very Angels, the movers of the heavens, (and so called *their virtues*) shall be, as it were, afraid they do fail in their offices, seeing the usual course of nature inverted, which may seem even to discompose their constant and unmoveable natures; not that indeed

it shall be so with them, but only it may seem so to us.

36. This *sign* all allow to be the *Cross* of Christ, which for three causes shall then appear; first, to shew Christ came to the glory of being Judge over all the world by his former ignominy upon the *Cross*; secondly, to shew, he was truly crucified on the *Cross* for all mens redemption, and therefore brings it now to confound those who were ungrateful for such a benefit, especially the Jewes; thirdly, to shew that all who were religious worshippers of him, and of his holy Cross, should now march under the banner of it into the Kingdome of heaven: whence it is probable, the very self-same Cross that Christ dyed upon shall be then made up, and placed there (a thing not harder then for the dead to rise.) By *the bewailing of all tribes* understand, that some of all tribes shall be in a bewailing case for their inevitable misery then laid before their eyes: By *the son of man* is understood Christ Jesus himself, coming (after his sacred banner is displayed) in the clouds, for three reasons; first, to moderate the infinite splendour of his glory; next, because a cloud is a type of the hidden mystery of his Deity; lastly, because he shall have his judiciary Throne placed in a cloud, wrought out into the form of a moving chariot, so that a cloud shall be both his seat and his footstool, whilest in the ayr he appears to all the world below on his Throne of Judgement. He shall then come in *great power*, to shew, he could have done so too when he came a weakling, and alone into the world at his Nativity. In *great Majesty*, by the attendance of all the quires of Angels, and blessed Saints waiting upon him.

31. This verse doth not keep the order of Judgment, but tells the manner: True it is this shall be, but not after Christ hath appeared, for it shall be done before that, and many other of these signs; so it is put in here, lest the story should come short of truth, not to observe the order of the passage. This *gathering* of *the elect from all corners* of the world, and from heaven it self, even the highest and lowest saints there, argues the care God hath of them, and that no distance of place can hinder them from coming to him, who sends his *Angels* to

bring

bring them for their reward: in telling us also, we need not proclaim our own good deeds, God sees them, be they done and kept never so secret to avoid vain-glory.

32. What was literally said before, is now anagogically prosecuted, by the example of a *fig-tree*, which never springs, but when the heat is strong, that so the fruit thereof may be securely ripened, and not nipt with cold, and because it is a *tree* bearing great store of fruit: so the Sun of Justice appearing, the earth yields up all her *fruits*, all the Saints thereof, and presents them to the Sun that must mature them for the table of his heavenly Father, when the summer of the resurrection comes.

33. This example he useth to shew, that however Judgement be terrible to those that are in sin, yet to the just, and to God himself it is as welcome, as the harvest which brings in the treasure of the year, and the fruit of time into the barnes of Eternity. And that we may be frighted from sin, we are foretold many of the calamities we see in all ages, are like some of these fore-running signes to the latter day; so we may religiously fear our particular Judgement at least is at hand, and when all the signes are fulfilled, we may be as sure the general will follow, as we are sure the ripening Sun is neat, when the *fig-tree* sends out her sap from her wary root; or mystically thus, when in the cold winter of Antichrists persecution, we see the Saints (the spiritual *fig-trees* of holy Church) put forth with confidence their leaves and buds of sanctity, we may rest assured those wise *figge-trees* are not deceived, and that it is time for sinful fools to repent themselves, lest (if not then) it be too late for ever so to do.

34. This verse onely imports, that before the end of this world these signs shall be seen, and this Judgement shall be unavoydable to *mankind*, for that is it he means by *this generation*.

35. *The heavens and earth shall passe*, that is to say, shall be changed from the present state and condition wherein they now are, and whereunto they were ordained but for a time; so that their after state shall be of a farre other nature, liable to none

of theſe changes, which are now frequent in them, according to the preſent exigence and ſeries of cauſes. Others underſtand by the laſt words of this verſe, our Saviour ſpeaks here comparatively, as if it were more poſſible for the ſettled courſe of *heaven and earth* to fail all at one inſtant, then for the leaſt tittle of Chriſt *his words to paſſe* unverified: and this ſenſe is not improbable, being that which S. Chryſoſtome avows.

The Application.

1. LOok how the Chriſtian year begins ſo muſt it end, with *fear and love*. Theſe were the plying virtues to the will of God that we begun the Rules of this *ſodality* withall on Advent Sunday, ſee the ſame virtues ply into the perfect circle of the year to day, they bringing us to the end of our annuall devotion which began it; but with this difference, *fear* led us then unto the duty of our *love*, now *love* hath brought *us* to the duty of our *fear*; then we remembred our *Judge* that we might love our *Jeſus*, now we have *loved* him we need but *fear* him in reſpect of others, who do not truly *love* him; becauſe if *love* bring us to the *Judgement-ſeat*, we may be ſure to find a *loving Judge* ſuch as will never damn us: It is the oracular edict of his own veracity; *I love thoſe that love me*; and again, it was the firſt *love-leſſon* we were taught when *charity* began to march upon her own leggs, on the third Sunday after Pentecoſt, 1 Joh. 4. v. 17. *Perfect charity fears not judgement*: (meaning ſure for her own particular) Yet muſt have ſtill a *fear* thereof in regard of others; and ſhe may *fear* too, in her own behalf, but that need onely be a *fear* ſhe doth not *love* enough.

2. It was no doubt with this deſigne our Saviour ended the frightfull ſtory of *judgement* with the comfortable *parable* of the ſpringing *fig-tree*, to ſhew our *charity*, that finall day is diſmall onely to the damned ſouls, to thoſe that know not what it is *to love* their *Jeſu-Judge*. We ſee the holy Fathers make that expoſition of it: And we know that *every creature groans* for grief at the delay of that relieving day, Rom. 8. v. 22. when

they

they ſhall all be eas'd of their obedience to the diſobeying man they are made *ſubject* to, and when they ſhall be ſet to a new ſeries, and frame again, to be ever conſiſtent in their ſeverall degrees of perfection, without viciſſitudes of fading to re-flouriſh: thoſe alterations were their puniſhments for mens prevarication, and for working corruption in his body, who by ſinne had corrupted his own ſoul. *Judgement* is therefore the longing of the juſt, to ſee that juſtice done at laſt which is differ'd ſo long. And indeed all preſent chaſtiſement is mercy in compariſon of that finall puniſhment, which is therefore eternall, becauſe the wicked are unalterable in their malice, and ſo force a rigorous judgement from the bowels of a mercifull Judge.

3. To conclude, what other ſenſe can holy Church have of this latter day, when at the preaching on that frightfull Text ſhe makes us ſuch a comfortable *prayer*, as bids us beg *the greater remedies of Gods piety* then, his continuall graces, the gifts of his glory at the day of Judgement, to candy the confections of his graces, to embalm the bodies of his Saints, and make them uncorrupt as are their ſouls? And all this favour ſhe confidently bids us ask in recompence onely of our willingneſſe to ripen our ſelves in the Sunne of his holy grace, that he may make us *fruits* of eternall glory, and by our co-operating with him, give us the rewards of his own operations in us; whom he makes labour in his vineyard here a while, that he may ſet us in eternall reſt at his own heavenly table: where though he be pleaſed to delight in us, yet we ſhall be the onely gainers, by enjoying him; for he gets nothing but to be content that we get all, by being but *willing* to preſent our ſelves to him as the humane ſubjects wherein he is pleas'd to produce the *divine work* of our ſalvations, while he is ſatisfi'd to call us his *fruit*, that he may be our food for all eternity.

Thus we are taught in the prayer above, and may, ſaying it with the ſame ſpirit that made it, ſaint our ſelves, as is deſir'd we ſhould by the holy Ghoſt, who gave us this ſainting *prayer* for that holy purpoſe.

FINIS.

FINIS

On Whitsunday.

The first Prayer.

O God, who on this day hast taught the hearts of the Faithful by the Illumination of the holy Ghost, grant unto us in the same spirit to relish those things that are right, and ever to rejoyce in his Consolation.

The Secret.

Sanctifie we beseech thee, O Lord, our offered gifts: and mundifie our hearts by the Illustration of the Holy Ghost.

The post-Communion.

Let the infusion of the Holy Ghost, O Lord, purifie our hearts, and fertilize them by the inward aspersion of his heavenly dew.

On Trinity Sunday.

The first Prayer.

ALmighty, everlaſting God, who haſt granted to thy ſervants in confeſſion of the true Faith to acknowledge the glory of the eternal Trinity, and in the power of Majeſtie to adore unity, we beſeech thee heartily that in the firmneſſe of the ſame Faith we may ever be defended from all adverſity.

The Secret.

SAyntifie we beſeech thee, our Lord God, by the invocation of thy holy name the Hoſte of this oblation, and render us thereby unto thy ſelf an eternal preſent.

The poſt-Communion.

GRant, O Lord God, that the receiving of this Sacrament, and the confeſſion of the ſempiternal Holy Trinity, and of the undivided unity thereof, may avail us to the health both of our body and ſoul.

On

On the first Sunday after Pentecost.

The first Prayer.

O God, the ſtrength of thoſe that truſt in thee, be mercifully preſent to our prayers, and becauſe without thee mortal infirmity is of no ability, grant the aſſiſtance of thy grace, that in doing what thou doſt command, we may pleaſe thee both in word and will.

The Secret.

VOuchſafe appeaſed we pray thee to accept of theſe our offerings dedicated to thee, O Lord, and grant that unto us they may afford perpetual help.

The poſt-Communion.

BEing filled with ſo great gifts, grant, O Lord, we beſeech thee, that while we receive theſe wholſome boones, we may never ceaſe from praiſing thee.

On

On Sunday within the Octaves of *Corpus Christi*: being the ſecond after Pentecoſt.

The firſt Prayer.

MAke us, O Lord, equally to have both a continual fear and love of thy holy name, becauſe thou doſt never leave them deſtitute of thy government, whom thou doeſt inſtruct in the ſolidity of thy Love.

The Secret.

MAy this oblation ſacred to thy name purifie us, O Lord, we beſeech thee; and from day to day carry us to ſuch actions as conduce unto our heavenly life.

The poſt-Communion.

NOw that we have received thy ſacred gifts, we beſeech thee, O Lord, that together with frequenting this myſterie, the effect of our ſalvation may increaſe.

On

On the third Sunday after Pentecoſt.

The firſt Prayer.

O God who art the Protectour of thoſe that hope in thee, without whom nothing is valid, nothing is holy, multiply, we beſeech thee, over us thy mercy, that thou being our ruler, thou our guide, we may ſo paſſe by the temporal goods of this world, as not to looſe the eternal of the next.

The Secret.

Look, we beſeech thee, O Lord, upon the offerings of thy ſuppliant Church, and grant that what we are to receive may by perpetual ſanctification prove unto the health of thy believing people.

The poſt-Communion.

May thy holy things, O Lord, received quicken us and prepare us (being expiated) for thy everlaſting mercy.

On

On the fourth Sunday after Pentecoſt.

The firſt Prayer.

GRant us, O Lord, we beſeech thee, that by thy order our courſe in this world may be peaceably directed, and that thy Church may enjoy a quiet devotion.

The Secret.

BE pacified, O Lord, we beſeech thee, having received our oblations; and propitiouſly compell unto thee our even rebellious wills.

The poſt-Communion.

MAy the received myſteries, O Lord, purifie us, and by their bounty defend us.

On

On the fifth Sunday after Pentecoſt.

The firſt Prayer.

O God who haſt prepared inviſible good things for thoſe that love thee; infuſe into our hearts the deſire of thy love, that loving thee in all things, and above them all, we may attain unto thy promiſes, which ſurpaſſe even all our deſires.

The Secret.

BE, O Lord, propitious upon our ſupplications, and take unto thee benignely theſe offerings of thy ſervants of both ſexes; that what every one hath preſented in honour of thy name, may profit all of us to our ſalvation.

The poſt-Communion.

WHom thou, O Lord, haſt filled with thy heavenly gifts, grant we beſeech thee, that we may be cleanſed from our hidden ſinnes, and delivered from the ſnares of our enemies.

On the sixth Sunday after Pentecost.

The first Prayer.

O God of powers, to whom all belongs that is best, ingraft in our breasts the love of thy holy name, and grant in us the increase of Religion; that thou mayest nourish those things which are good, and (being so nourished) maintain them by the practise of pietie.

The Secret.

TAke unto thee, O Lord, benignely these oblations of thy people, and be propitious upon our supplications; and that no ones desires be frustrate, no ones request in vain, grant we beseech thee that what we ask faithfully, we may obtain efficaciously.

The post-Communion.

WE are, O Lord, full with thy gifts; we beseech thee grant that we may be cleansed by their effect, and defended by their help.

On

On the ſeventh Sunday after Pentecoſt.

The firſt Prayer.

O God, whoſe providence is ſo diſpoſed as it never can be fruſtrated, remove, we humbly beſeech thee, all things that are hurtfull, and grant whatſoever may be beneficiall unto us.

The Secret.

O God, who haſt concluded the diverſity of the legall hoſts under the perfection of one ſacrifice, receive the ſame from thy devout people, and ſanctifie it as thou diddeſt the offerings of Abel; that what every one tenders thee in honour of thy Majeſty, may avail to the health of us all.

The poſt-Communion.

MAy thy medicinall operation clemently free us from our perverſities, and bring us to thoſe things that are right.

On

On the eighth Sunday after Pentecost.

The first Prayer.

GRant us, O Lord we beſeech thee, propitiouſly the ſpirit of thinking, and doing what is right, that as we cannot be without thee, ſo we may live unto thee.

The Secret.

REceive, O Lord we beſeech thee, what of thy bounty we bring unto thee: that theſe ſacred myſteries, by the operative power of thy grace, may ſanctifie us in the converſation of this preſent life, and lead us to eternall joyes.

The poſt-Communion.

BE, O Lord, unto us this heavenly myſtery a reparation both of ſoul and body, that whoſe worſhip we perform his effect we may feel.

On the ninth Sunday after Pentecoſt.

The firſt Prayer.

LEt the ears of thy mercy, O Lord, be open to the prayers of thy ſuppliants: and to the end thou mayſt grant the things deſired to thoſe that ask, make them ask ſuch things as to thee are pleaſing.

The Secret.

GRant unto us, O Lord, we beſeech thee, that we may worthily frequent theſe myſteries, becauſe as often as the commemoration of this Hoſte is celebrated, the work of our Redemption is exerciſed.

The poſt-Communion.

WE pray, O Lord, that the communion of thy Sacrament may confer purity, and give unto us unity.

On the tenth Sunday after Pentecoſt.

The firſt Prayer.

O God, who doeſt manifeſt thy Omnipotence moſt of all by pardoning and taking pitty, multiply upon us thy mercy, that we running unto thy promiſes, thou maiſt make us partakers of thy Heavenly Treaſures.

The Secret.

BE the conſecrated ſacrifices rendered unto thee, O Lord, which thou haſt granted us ſo to be offered in honour of thy name, that withall thou haſt allowed them to be remedies unto us.

The poſt-Communion.

WE beſeech thee our Lord God, that whom thou doſt not ceaſe to repair with divine Sacraments, thou wilt not deprive them of thy favours being as thou art benigne.

On the eleventh Sunday after Pentecost.

The first Prayer.

ALmighty everlasting God, who, out of the abundance of thy pity, doest exceed as well the merits of thy suppliants, as their desires; pour out thy mercy upon us, that thou maist forgive what our conscience is afraid of, and add even what our prayers dare not presume to ask.

The Secret.

LOok we beseech thee, O Lord, propitiously upon our services, that what we offer may be to thee an acceptable gift, and to our frailty a support.

The post-Communion.

MAy we find, O Lord we beseech thee, by the receiving thy Sacrament help of soul and body; that beeing in both preserved we may glory in the plenitude of the heavenly remedy.

On the twelfth Sunday after Pentecost.

The first Prayer.

OMnipotent and most mercifull God, from whose bounty it proceedeth that of thy faithful people thou art worthily and laudably served, grant unto us, we beseech thee, that we may runne unto thy promises without offence.

The Secret.

LOok, we beseech thee O Lord, propitiously upon the hosts which on thy holy altars we offer unto thee, that giving us pardon, they may also give honour unto thy Name.

The post-Communion.

LEt the holy participation of this mystery quicken us, O Lord we beseech thee, and equally give unto us expiation, and defence.

On the thirteenth Sunday after Pentecoſt.

The firſt Prayer.

ALmighty and everlaſting God, give unto us the increaſe of Faith, Hope, and Charity; and that we may deſerve to obtain what thou doeſt promiſe, make us love what thou doeſt command.

The Secret.

BE propitious, O Lord we beſeech thee, unto thy people, and to their offerings, that appeaſed by this oblation thou both pardon us, and grant us our requeſts.

The poſt-Communion.

HAving, O Lord, received the heavenly Sacraments, we beſeech thee let them avail us to the increaſe of our eternall Redemption.

On the fourteenth Sunday after Pentecoſt.

The firſt Prayer.

KEep, we beſeech thee, O Lord, thy Church with perpetuall propitiation; and ſince without thee humane mortality faileth, let it alwayes by thy help be withdrawn from ſuch things as are hurtfull, and directed to thoſe that are ſaving.

The Secret.

GRant unto us, we pray thee O Lord, that this wholſome offering may be a purgation of our ſinnes, and a propitiation of thy power.

The poſt-Communion.

LEt thy Sacraments, O God, alwayes cleanſe us, and bring us to the effect of our eternall ſalvation.

On

On the fifteenth Sunday after Pentecoſt.

The firſt Prayer.

LEt thy continual mercy, O Lord, both cleanſe and defend thy Church, and becauſe without thee it cannot ſtand ſecurely, be it alwayes governed by thy bounty.

The Secret.

LEt thy Sacraments, O Lord, keep us and alwayes defend us from the aſſaults of the devil.

The poſt-Communion.

WE beſeech thee, O Lord, let the operation of thy heavenly gift poſſeſſe our minds and bodies, that not our ſenſe in us, but continually the effect of thy ſaid gift may prevent us.

On the sixteenth Sunday after Pentecost.

The first Prayer.

LEt thy Grace, we beseech thee O Lord, alwayes go before, and follow us, and make us continually intent unto good works.

The Secret.

CLeanse us, O Lord, we beseech thee, by the effect of this present sacrifice, and mercifully work in us that we may be sharers of the same.

The post-Communion.

WE pray thee, O Lord, to purifie benignely our souls, and to renew them with thy heavenly Sacraments, that consequently we may have both present and future helps for our bodies.

On

On the ſeventeenth Sunday after Pentecoſt.

The firſt Prayer.

GRant, we beſeech thee, O Lord, that thy people may flye Diabolical contagion, and follow thee, (the onely God) with pure intention.

The Secret.

O Lord, we humbly beſeech thy Majeſtie that theſe holy things which we bear about us, may diveſt us of our preſent and future offences.

The poſt-Communion.

BY thy ſanctifications, Almighty God, be our ſins cured, and may eternal remedies accrue unto us.

On the eighteenth Sunday after Pentecoſt.

The firſt Prayer.

LEt, O Lord, the operation of thy mercy direct our hearts, becauſe without thee we cannot pleaſe thee.

The Secret.

O God, who by the venerable commerce of this ſacrifice doſt make us partakers of thy onely and higheſt Deity, grant we beſeech thee that as we acknowledge thy truth, ſo we may by our behooſeful comportment attain the ſame.

The poſt-Communion.

WE give thee thanks, O Lord, for being nouriſhed by thy ſacred bounty, beſeeching thy mercy that thou wilt make us worthy to partake thereof.

On

On the nineteenth Sunday after Pentecost.

The first Prayer.

ALmighty and mercifull God, vouchsafe propitiously to exclude all things which are adverse unto us, that being set at liberty both in mind and body, we may with free souls execute those things that appertain unto thee.

The Secret.

THese offerings which we make in the sight of thy Majestie, grant, O Lord we beseech thee, that they may be saving unto us.

The post-Communion.

MAy thy medicinall operation, O Lord, clemently free us from our perversities, and make us alwayes adhere to thy commands.

On

On the twentieth Sunday after Pentecoſt.

The firſt Prayer.

WE beſeech thee O Lord, (thou being pacified) grant unto thy faithfull people pardon and peace, that they may be both clean from all offences, and ſerve thee with ſecured ſouls.

The Secret.

WE pray thee, O Lord, to let theſe myſteries afford us heavenly remedy, and to purge away the ſinnes of our heart.

The poſt-Communion.

THat we may be rendred worthy of thy ſacred giſts, we beſeech thee, O Lord, make us alwayes obey thy commandments.

On

On the one and twentieth Sunday after Pentecoſt.

The firſt Prayer.

PReſerve, we beſeech thee O Lord, thy Family with continuall Pietie, that thou protecting it may be free from all adverſitie, and in good works reſt devoted to thy holy Name.

The Secret.

REeceive, O Lord, propitiouſly thoſe hoſts by which thou wilt have thy ſelf appeaſed, and health given unto us by thy mightie power.

The poſt-Communion.

HAving gotten the nouriſhment of Immortalitie, grant, we beſeech thee O Lord, that what we have received with our mouths, we may follow with pure ſouls.

On the two and twentieth Sunday after Pentecoſt.

The firſt Prayer.

O God, our refuge and ſtrength, be preſent (thou the Authour of piety) to the godly Prayers of thy Church, and grant that what we ask faithfully we may obtain effectually.

The Secret.

GRant, moſt mercifull God, that this wholſome oblation may inceſſantly free us from our own guilt, and defend us from all adverſities.

The poſt-Communion.

WE have received, O Lord, the gifts of thy ſacred myſterie, humbly beſeeching thee, that what thou haſt commanded us to do in memory of thee may avail to the help of our infirmitie.

On the three and twentieth Sunday after Pentecoſt.

The firſt Prayer.

PArdon, we beſeech thee O Lord, the offenees of thy people, that from the bonds of our ſins (which through our frailty we have committed) by thy bounty we may be delivered.

The Secret.

WE offer unto thee, O Lord, for the increaſe of our dutie the ſacrifice of praiſe, that what thou haſt given to the unworthy, thou wilt propitiouſly make it availing.

The poſt-Communion.

WE beſeech thee, Almightie God, that whom thou haſt made glad with the divine participation, thou wilt not permit them to be ſubject unto humane dangers.

[illegible] and twentieth Sunday after Pentecost.

The first Prayer.

PRevent us, we beseech thee, O Lord, the wills of thy Faithful, that they more diligently preparing the fruit of thy divine work, may receive the greater benefits of thy mercy.

The Secret.

BE, O Lord, propitious unto our supplications, and receiving both the oblations and prayers of thy people, convert unto thee all our hearts, that being freed from earthly desires, we may betake our selves to heavenly wishes.

The post-Communion.

GRant unto us, we beseech thee O Lord, that by these Sacraments which we have received, whatsoever is vitiated in our souls, may be cured by the gift of their medicinall virtue.

FINIS.

Errata,

Page 66. line 5. *Law*, reade *Lo*
recreated, r. *re-created*. p. 2
p. *ead.* after l. 14. adde, *I*
juſtly, and neceſſarily is he *bl*
out end, becauſe there never ſh
the world's bleſſing his end
through, and *in* all the world
the verſe above. p. 262. l. 6.
ſtool.

The
CHRISTIAN SODALITY,
OR
Catholick Hive of Bees
Sucking

The Hony of the CHURCHES Prayers from the Blossomes of the Word of God, blowne out of the Epistles and Gospels of the Divine Service throughout the yeare.

Collected by the Puny Bee of all the Hive, not worthy to be named otherwise than by these Elements of his Name, F. P. Jo: Martin O.P.

Divided into three Tomes, whereof this the first Tome onely upon the Sundayes. And that subdivided into three Parts.

The First, The Second, The Third } From { Advent to Lent, Lent to Whitsontide, Whitsontide to Advent.

That of one mind, with one mouth, you may glorifie God, and the Father of our Lord Jesus Christ. ROM. 15. Vers. 6.

Printed in the year of our Lord MDCLII.

of theſe changes, which are now frequent in them, according to the preſent exigence and ſeries of cauſes. Others underſtand by the laſt words of this verſe, our Saviour ſpeaks here comparatively, as if it were more poſſible for the ſettled courſe of *heaven and earth* to fail all at one inſtant, then for the leaſt tittle of Chriſt *his word to paſſe* unverified: and this ſenſe is not improbable, being that which S. Chryſoſtome avows.

The Application.

1. LOok how the Chriſtian year begins ſo muſt it end, with *fear and love*. Theſe were the plying virtues to the will of God that we begun the Rules of this *ſodality* withall on Advent Sunday, ſee the ſame virtues ply into the perfect circle of the year to day, they bringing us to the end of our annuall devotion which began it; but with this difference, *fear* led us then unto the duty of our *love*, now *love* hath brought *us* to the duty of our *fear*; then we remembred our *Judge* that we might love our *Jeſus*, now we have *loved* him we need but *fear* him in reſpect of others, who do not truly *love* him; becauſe it *love* bring us to the *Judgement-ſeat*, we may be ſure to find a *loving Judge* ſuch as will never damn us: It is the oracular edict of his own veracity; *I love thoſe that love me*; and again, it was the firſt *love-leſſon* we were taught when *charity* began to march upon her own leggs, on the third Sunday after Pentecoſt, 1 Joh. 4. v. 17. *Perfect charity fears not judgement*: (meaning ſure for her own particular) Yet muſt have ſtill a *fear* thereof in regard of others; and ſhe may *fear* too, in her own behalf, but that need onely be a *fear* ſhe doth not *love* enough.

2. It was no doubt with this deſigne our Saviour ended the frightfull ſtory of *judgement* with the comfortable *parable* of the ſpringing *fig-tree*, to ſhew our *charity*, that finall day is diſmall onely to the damned ſouls, to thoſe that know nor what it is *to love* their *Jeſu-Judge*. We ſee the holy Fathers make that expoſition of it: And we know that *every creature groans* for grief at the delay of that relieving day, Rom. 8. v. 22. when they

they ſhall all be eas'd of their obedience to the diſobeying man they are made *ſubject* to, and when they ſhall be ſet to a new ſeries, and frame again, to be ever conſiſtent in their ſeverall degrees of perfection, without viciſſitudes of fading to re-flouriſh: thoſe alterations were their puniſhments for mens prevarication, and for working corruption in his body, who by ſinne had corrupted his own ſoul. *Judgement* is therefore the longing of the juſt, to ſee that juſtice done at laſt which is differ'd ſo long. And indeed all preſent chaſtiſement is mercy in compariſon of that finall puniſhment, which is therefore eternall, becauſe the wicked are unalterable in their malice, and ſo force a rigorous judgement from the bowels of a merciſull Judge.

3. To conclude, what other ſenſe can holy Church have of this latter day, when at the preaching on that frightfull Text ſhe makes us ſuch a comfortable *prayer*, as bids us beg *the greater remedies of Gods piety* then, his continuall graces, the gifts of his glory at the day of Judgement, to candy the confections of his graces, to embalm the bodies of his Saints, and make them uncorrupt as are their ſouls? And all this favour ſhe confidently bids us ask in recompence onely of our willingneſſe to ripen our ſelves in the Sunne of his holy grace, that he may make us *fruits* of eternall glory, and by our co-operating with him, give us the rewards of his own operations in us; whom he makes labour in his vineyard here a while, that he may ſet us in eternall reſt at his own heavenly table: where though he be pleaſed to delight in us, yet we ſhall be the onely gainers, by enjoying him; for he gets nothing but to be content that we get all, by being but *willing* to preſent our ſelves to him as the humane ſubjects wherein he is pleas'd to produce the *divine work* of our ſalvations, while he is ſatisfi'd to call us his *fruit*, that he may be our food for all eternity.

Thus we are taught in the prayer above, and may, ſaying it with the ſame ſpirit that made it, ſaint our ſelves, as is deſir'd we ſhould by the holy Ghoſt, who gave us this ſainting *prayer* for that holy purpoſe.

FINIS.

On VVhitſunday.

The firſt Prayer.

O God, who on this day haſt taught the hearts of the Faithful by the Illumination of the holy Ghoſt, grant unto us in the ſame ſpirit to reliſh thoſe things that are right, and ever to rejoyce in his Conſolation.

The Secret.

SAyntifie we beſeech thee, O Lord, our offered gifts: and mundifie our hearts by the Illuſtration of the Holy Ghoſt.

The poſt-Communion.

LEt the infuſion of the Holy Ghoſt, O Lord, purifie our hearts, and fertilize them by the inward aſperſion of his heavenly dew.

On Trinity Sunday.

The firſt Prayer.

ALmighty, everlaſting God, who haſt granted to thy ſervants in confeſſion of the true Faith to acknowledge the glory of the eternal Trinity, and in the power of Majeſtie to adore unity, we beſeech thee heartily that in the firmneſſe of the ſame Faith we may ever be defended from all adverſity.

The Secret.

SAyntifie we beſeech thee, our Lord God, by the invocation of thy holy name the Hoſte of this oblation, and render us thereby unto thy ſelf an eternal preſent.

The poſt-Communion.

GRant, O Lord God, that the receiving of this Sacrament, and the confeſſion of the ſempiternal Holy Trinity, and of the undivided unity thereof, may avail us to the health both of our body and ſoul.

On

On the firſt Sunday after Pentecoſt.

The firſt Prayer.

O God, the ſtrength of thoſe that truſt in thee, be mercifully preſent to our prayers, and becauſe without thee mortal infirmity is of no ability, grant the aſſiſtance of thy grace, that in doing what thou doſt command, we may pleaſe thee both in word and will.

The Secret.

VOuchſafe appeaſed we pray thee to accept of theſe our offerings dedicated to thee, O Lord, and grant that unto us they may afford perpetual help.

The poſt-Communion.

BEing filled with ſo great gifts, grant, O Lord, we beſeech thee, that while we receive theſe wholſome boones, we may never ceaſe from praiſing thee.

On

On Sunday within the Octaves of *Corpus Chriſti*: being the ſecond after Pentecoſt.

The firſt Prayer.

MAke us, O Lord, equally to have both a continual fear and love of thy holy name, becauſe thou doſt never leave them deſtitute of thy government, whom thou doeſt inſtruct in the ſolidity of thy Love.

The Secret.

MAy this oblation ſacred to thy name purifie us, O Lord, we beſeech thee; and from day to day carry us to ſuch actions as conduce unto our heavenly life.

The poſt-Communion.

NOw that we have received thy ſacred gifts, we beſeech thee, O Lord, that together with frequenting this myſterie, the effect of our ſalvation may increaſe.

On

On the third Sunday after Pentecoſt.

The firſt Prayer.

O God who art the Protectour of thoſe that hope in thee, without whom nothing is valid, nothing is holy, multiply, we beſeech thee, over us thy mercy, that thou being our ruler, thou our guide, we may ſo paſſe by the temporal goods of this world, as not to looſe the eternal of the next.

The Secret.

Look, we beſeech thee, O Lord, upon the offerings of thy ſuppliant Church, and grant that what we are to receive may by perpetual ſanctification prove unto the health of thy believing people.

The poſt-Communion.

May thy holy things, O Lord, received quicken us and prepare us (being expiated) for thy everlaſting mercy.

On

On the fourth Sunday after Pentecoſt.

The firſt Prayer.

GRant us, O Lord, we beſeech thee, that by thy order our courſe in this world may be peaceably directed, and that thy Church may enjoy a quiet devotion.

The Secret.

BE pacified, O Lord, we beſeech thee, having received our oblations; and propitiouſly compell unto thee our even rebellious wills.

The poſt-Communion.

MAy the received myſteries, O Lord, purifie us, and by their bounty defend us.

On

On the fifth Sunday after Pentecoſt.

The firſt Prayer.

O God who haſt prepared inviſible good things for thoſe that love thee; infuſe into our hearts the deſire of thy love, that loving thee in all things, and above them all, we may attain unto thy promiſes, which ſurpaſſe even all our deſires.

The Secret.

BE, O Lord, propitious upon our ſupplications, and take unto thee benignely theſe offerings of thy ſervants of both ſexes; that what every one hath preſented in honour of thy name, may profit all of us to our ſalvation.

The poſt-Communion.

WHom thou, O Lord, haſt filled with thy heavenly gifts, grant we beſeech thee, that we may be cleanſed from our hidden ſinnes, and delivered from the ſnares of our enemies.

On

On the ſixth Sunday after Pentecoſt.

The firſt Prayer.

O God of powers, to whom all belongs that is beſt ingraft in our breaſts the love of thy holy name, and grant in us the increaſe of Religion; that thou mayeſt nouriſh thoſe things which are good, and (being ſo nouriſhed) maintain them by the practiſe of pietie.

The Secret.

TAke unto thee, O Lord, benignely theſe oblations of thy people, and be propitious upon our ſupplications; and that no ones deſires be fruſtrate, no ones requeſt in vain, grant we beſeech thee that what we ask faithfully, we may obtain efficaciouſly.

The poſt-Communion.

WE are, O Lord, full with thy gifts; we beſeech thee grant that we may be cleanſed by their effect, and defended by their help.

On

On the ſeventh Sunday after Pentecoſt.

The firſt Prayer.

O God, whoſe providence is ſo diſpoſed as it never can be fruſtrated, remove, we humbly beſeech thee, all things that are hurtfull, and grant whatſoever may be beneficiall unto us.

The Secret.

O God, who haſt concluded the diverſity of the legall hoſts under the perfection of one ſacrifice, receive the ſame from thy devout people, and ſanctifie it as thou diddeſt the offerings of Abel; that what every one tenders thee in honour of thy Majeſty, may avail to the health of us all.

The poſt-Communion.

MAy thy medicinall operation clemently free us from our perverſities, and bring us to thoſe things that are right.

On

On the eighth Sunday after Pentecoſt.

The firſt Prayer.

GRant us, O Lord we beſeech thee, propitiouſly the ſpirit of thinking, and doing what is right, that as we cannot be without thee, ſo we may live unto thee.

The Secret.

REceive, O Lord we beſeech thee, what of thy bounty we bring unto thee: that theſe ſacred myſteries, by the operative power of thy grace, may ſanctifie us in the converſation of this preſent life, and lead us to eternall joyes.

The poſt-Communion.

BE, O Lord, unto us this heavenly myſtery a reparation both of ſoul and body, that whoſe worſhip we perform his effect we may feel.

On the ninth Sunday after Pentecoſt.

The firſt Prayer.

LEt the eats of thy mercy, O Lord, be open to the prayers of thy ſuppliants: and to the end thou mayſt grant the things deſired to thoſe that ask, make them ask ſuch things as to thee are pleaſing.

The Secret.

GRant unto us, O Lord, we beſeech thee, that we may worthily frequent theſe myſteries, becauſe as often as the commemoration of this Hoſte is celebrated, the work of our Redemption is exerciſed.

The poſt-Communion.

WE pray, O Lord, that the communion of thy Sacrament may confer purity, and give unto us unity.

On the tenth Sunday after Pentecoſt.

The firſt Prayer.

O God, who doeſt manifeſt thy Omnipotence moſt of all by pardoning and taking pitty, multiply upon us thy mercy, that we running unto thy promiſes, thou maiſt make us pattakers of thy Heavenly Treaſures.

The Secret.

BE the conſecrated ſacrifices rendered unto thee, O Lord, which thou haſt granted us ſo to be offered in honour of thy name, that withall thou haſt allowed them to be remedies unto us.

The poſt-Communion.

WE beſeech thee our Lord God, that whom thou doſt not ceaſe to repair with divine Sacraments, thou wilt not deprive them of thy favours being as thou art benigne.

On

On the eleventh Sunday after Pentecoſt.

The firſt Prayer.

ALmighty everlaſting God, who, out of the abundance of thy pity, doeſt exceed as well the merits of thy ſuppliants, as their deſires; pour out thy mercy upon us, that thou maiſt forgive what our conſcience is afraid of, and add even what our prayers dare not preſume to ask.

The Secret.

LOok we beſeech thee, O Lord, propitiouſly upon our ſervice, that what we offer may be to thee an acceptable gift, and to our frailty a ſupport.

The poſt-Communion.

MAy we find, O Lord we beſeech thee, by the receiving thy Sacrament help of ſoul and body; that beeing in both preſerved we may glory in the plenitude of the heavenly remedy.

On the twelfth Sunday after Pentecoſt.

The firſt Prayer.

OMnipotent and moſt mercifull God, from whoſe bounty it proceedeth that of thy faithful people thou art worthily and laudably ſerved, grant unto us, we beſeech thee, that we may runne unto thy promiſes without offence.

The Secret.

LOok, we beſeech thee O Lord, propitiouſly upon the hoſts which on thy holy altars we offer unto thee, that giving us pardon, they may alſo give honour unto thy Name.

The poſt-Communion.

LEt the holy participation of this myſtery quicken us, O Lord we beſeech thee, and equally give unto us expiation, and defence.

On

On the thirteenth Sunday after Pentecoſt.

The firſt Prayer.

ALlmighty and everlaſting God, give unto us the increaſe of Faith, Hope, and Charity; and that we may deſerve to obtain what thou doeſt promiſe, make us love what thou doeſt command.

The Secret.

BE propitious, O Lord we beſeech thee, unto thy people, and to their offerings, that appeaſed by this oblation thou both pardon us, and grant us our requeſts.

The poſt-Communion.

HAving, O Lord, received the heavenly Sacraments, we beſeech thee let them avail us to the increaſe of our eternall Redemption.

On the fourteenth Sunday after Pentecoſt.

The firſt Prayer.

KEep, we beſeech thee, O Lord, thy Church with perpetuall propitiation; and ſince without thee humane mortality faileth, let it alwayes by thy help be withdrawn from ſuch things as are hurtfull, and directed to thoſe that are ſaving.

The Secret.

GRant unto us, we pray thee O Lord, that this wholſome offering may be a purgation of our ſinnes, and a propitiation of thy power.

The poſt-Communion.

LEt thy Sacraments, O God, alwayes cleanſe us, and bring us to the effect of our eternall ſalvation.

On

On the fifteenth Sunday after Pentecoſt.

The firſt Prayer.

LEt thy continual mercy, O Lord, both cleanſe and defend thy Church, and becauſe without thee it cannot ſtand ſecurely, be it alwayes governed by thy bounty.

The Secret.

LEt thy Sacraments, O Lord, keep us and alwayes defend us from the aſſaults of the devil.

The poſt-Communion.

WE beſeech thee, O Lord, let the operation of thy heavenly gift poſſeſſe our minds and bodies, that not our ſenſe in us, but continually the effect of thy ſaid gift may prevent us.

On the ſixteenth Sunday after Pentecoſt.

The firſt Prayer.

LEt thy Grace, we beſeech thee O Lord, alwayes go before, and follow us, and make us continually intent unto good works.

The Secret.

CLeanſe us, O Lord, we beſeech thee, by the effect of this preſent ſacrifice, and mercifully work in us that we may be ſharers of the ſame.

The poſt-Communion.

WE pray thee, O Lord, to purifie benignely our ſouls, and to renew them with thy heavenly Sacraments, that conſequently we may have both preſent and future helps for our bodies.

On

On the seventeenth Sunday after Pentecost.

The first Prayer.

GRant, we beseech thee, O Lord, that thy people may flye Diabolical contagion, and follow thee, (the onely God) with pure intention.

The Secret.

O Lord, we humbly beseech thy Majestie that these holy things which we bear about us, may divest us of our present and future offences.

The post-Communion.

BY thy sanctifications, Almighty God, be our sins cured, and may eternal remedies accrue unto us.

On

On the eighteenth Sunday after Pentecoſt.

The firſt Prayer.

LEt, O Lord, the operation of thy mercy direct our hearts, becauſe without thee we cannot pleaſe thee.

The Secret.

O God, who by the venerable commerce of this ſacrifice doſt make us partakers of thy onely and higheſt Deity, grant we beſeech thee that as we acknowledge thy truth, ſo we may by our behooſeful comportment attain the ſame.

The poſt-Communion.

WE give thee thanks, O Lord, for being nouriſhed by thy ſacred bounty, beſeeching thy mercy that thou wilt make us worthy to partake thereof.

On

On the nineteenth Sunday after Pentecoſt.

The firſt Prayer.

ALmighty and mercifull God, vouchſafe propitiouſly to exclude all things which are adverſe unto us, that being ſet at liberty both in mind and body, we may with free ſouls execute thoſe things that appertain unto thee.

The Secret.

THeſe offerings which we make in the ſight of thy Majeſtie, grant, O Lord we beſeech thee, that they may be ſaving unto us.

The poſt-Communion.

MAy thy medicinall operation, O Lord, clemently free us from our perverſities, and make us alwayes adhere to thy commands.

On

On the twentieth Sunday after Pentecoſt.

The firſt Prayer.

VVE beſeech thee O Lord, (thou being pacified) grant unto thy faithfull people pardon and peace, that they may be both clean from all offences, and ſerve thee with ſecured ſouls.

The Secret.

WE pray thee, O Lord, to let theſe myſteries afford us heavenly remedy, and to purge away the ſinnes of our heart.

The poſt-Communion.

THat we may be rendred worthy of thy ſacred giſts, we beſeech thee, O Lord, make us alwayes obey thy commandments.

On

On the one and twentieth Sunday after Pentecoſt.

The firſt Prayer.

PReſerve, we beſeech thee O Lord, thy Family with continuall Pietie, that thou protecting it may be free from all adverſitie, and in good works reſt devoted to thy holy Name.

The Secret.

REeceive, O Lord, propitiouſly thoſe hoſts by which thou wilt have thy ſelf appeaſed, and health given unto us by thy mightie power.

The poſt-Communion.

HAving gotten the nouriſhment of Immortalitie, grant, we beſeech thee O Lord, that what we have received with our mouths, we may follow with pure ſouls.

On

On the two and twentieth Sunday after Pentecoſt.

The firſt Prayer.

O God, our refuge and ſtrength, be preſent (thou the Authour of piety) to the godly Prayers of thy Church, and grant that what we ask faithfully we may obtain effectually.

The Secret.

GRant, moſt mercifull God, that this wholſome oblation may inceſſantly free us from our own guilt, and defend us from all adverſities.

The poſt-Communion.

WE have received, O Lord, the gifts of thy ſacred myſterie, humbly beſeeching thee, that what thou haſt commanded us to do in memory of thee may avail to the help of our infirmitie.

On

On the three and twentieth Sunday after Pentecoſt.

The firſt Prayer.

PArdon, we beſeech thee O Lord, the offences of thy people, that from the bonds of our ſins (which through our frailty we have committed) by thy bounty we may be delivered.

The Secret.

WE offer unto thee, O Lord, for the increaſe of our dutie the ſacrifice of praiſe, that what thou haſt given to the unworthy, thou wilt propitiouſly make it availing.

The poſt-Communion.

WE beſeech thee, Almightie God, that whom thou haſt made glad with the divine participation, thou wilt not permit them to be ſubject unto humane dangers.

On the four and twentieth Sunday after Pentecoſt.

The firſt Prayer.

STirre up, we beſeech thee, O Lord, the wills of thy Faithful, that they more diligently preparing the fruit of thy divine work, may receive the greater benefits of thy mercy.

The Secret.

BE, O Lord, propitious unto our ſupplications, and receiving both the oblations and prayers of thy people, convert unto thee all our hearts, that being freed from earthly deſires, we may betake our ſelves to heavenly wiſhes.

The poſt-Communion.

GRant unto us, we beſeech thee O Lord, that by theſe Sacraments which we have received, whatſoever is vitiated in our ſouls, may be cured by the gift of their medicinall virtue.

FINIS.

Errata. part 3.

N. 3. line 17. for draws, read draw. n.23 l.9. truly, r. freely. n.66.l.5.law, r.love. n.71.l.32. they are not,r. there are not. n.91.l.20.reflection the,r. reflecting on the.n.91.l.20.of any mans conſcience,r.any mans conſcience. n.125.l.5.few,r.a few. n.131.l.2. haſt,r.hath. n.157.l.26.ſhewed,r.ſtrewed.n.162.l.12.recreated, r. re-created. n. 187. l.27. that is made, r.that is made void. n. 218. l. 17.theſe who do thoſe works,r. thoſe who do theſe works. n.225.l.28.as he doth,r.as he is. n.239.l.21. law,r.love. n.259.l.3.No,r.*Note*. n. *eod.* after l.14. adde, And therfore juſtly, and neceſſarily is he *bleſſed world without end*, becauſe there never ſhall be any end of the world's bleſſing his endleſſe being *over*, *through*, and *in* all the world, as was ſaid in the verſe above. n. 262. l. 6. *foeotſtool*, r: *footſtool*. n.275.l.37.raſier,r.eaſier. n.298.l.2.of time, r.of preſent time. n.298. l.36. ſeemto, r. ſeems to. n.306.l.2. ſoon,r.ſooner. n.314.l.7. that we have, r.we have. n. 314.l.26. attached,r.attacked.n.323.l.5.this own,r.this one. n.337. l.24. enormous, r.enormious. n.348.l.24. bloudy flux,r.flux of bloud.n.351.l.24.above.r.alone. n. 373.l.17. piety then, his, r.piety, then his. in the firſt of the three prayers on the firſt Sunday after Pentecoſt, in word and will, r.in will and works.